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Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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MR. P. P. SCHMIDT
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JAN. 7, 1941 NUMBER 1

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Good Will In Practice

From one end of the world to the other the message of the angels, "Good Will toward Men" has just reverberated, and the joy of a Savior come on earth has been coupled with expressions of good will in the form of countless presents to loved ones and many needy. But is it not strange that the time of good will seems to come to a stand-still among so many with the passing of Christmastide? And yet the extension of good will to others is one of *the* chief sources, if not the chief source, of happiness. It is the heart of a consecrated Christian life. It is doing exactly what Christ did who constantly "went about doing good," practicing good will in relieving people of their physical ailments and troubles, bringing the water of life and the bread of life to the thirsty and hungry, working a change of heart and salvation in the lives of many. The peculiar feature about exercising good will is, that the more we extend it to others the more we have it for ourselves, the more it comes back to us. What a revolution would take place in the world in this new year of 1941 if all true Christians were to practice good will on all whom they contact. That is the significance of the angelic song that all true followers of Christ should be the disseminators of good will in the home, the community, the nation, and the world. That would be obeying the great commandment, "love our neighbors as ourselves," and that would be doing no more than our Master did. It seems as though this ought to be one of the first, if not the first, and most sacred resolutions, we Christian people should make for the new year and then, with God's help, try to carry it out every day. The present world, in its suffering, bleeding condition, gives innumerable opportunities for the exercise of good will. —T.

THE CONSCRIPTION ACT is the first step in the program of militarizing our beloved country. We have advised all our young men to comply with it inasmuch as provision is made in the act for the exemption of conscientious objectors to war. There are some, however, who refused to register, notably eight theological students in New York. We are not of those who criticise them for the stand they have taken or cast aspersions upon their sincerity or find fault with their consciences. They were willing to go to prison and that settles, for us, the question of their sincerity. There are young people who court publicity but not at that price. These young men are graduates of our best colleges and were fine and honored students in the Seminary. They are convinced that a thorough-going pacifist view will not permit their taking part, even in the *first step* of the military program. They believe they could not be true to their Christian conviction and comply with the registration for selective service. In our view they are going to extremes, but who of us who really believe in liberty of conscience and who claim the right to differ from the majority, can say that they have not the right to their convictions, or that their consciences are perverted? We have nothing but admiration for young men who have strong Christian convictions and are willing to suffer for them. They are of the salt of the earth. —*Lester Hostetler*

EMERGENCY RELIEF

The Emergency Relief Board wants to thank all contributors that made it possible in 1940 to make all our monthly payments and especially that we could help in feeding and clothing many in war-stricken areas in Poland, France, and England. The relief will not be less, but more in this winter time. May we ask you again to please send all your contributions for relief to *our treasurer, Rev. P. H. Unruh, Goessel, Kansas.* He will gladly forward the same as per your wish. May God bless our Work among the poor war-stricken people, especially the children. With New Year Greetings,

The Emergency Relief Board,
John Lichti, Chairman,
Dec. 27, 1940 Deer Creek, Okla.

You can throw yourselves away and merely become a warning. You can lose your souls. O what a loss that is! The degradation of every high and immortal power for an eternity. Will you be lost when One has come from heaven, traveling in the greatness of His strength, and with garments dyed in blood, to guide you home to a Father's house—to an eternal home? —*Mark Hopkins*

MENNONITES AND THE CIVILIAN SERVICE PROGRAM

By H. A. Fast, Newton, Kansas, January 1, 1941

The "Peace Churches" of America are facing today practically the same situation which confronted the Mennonites in Russia in the seventies of the last century when that country adopted universal compulsory military training. They had the choice, 1) of acepting the provisions of the military organization and advising their young men to enlist in the army and perform noncombatant service ("Sanitaetsdienst"), or 2) they could arrange for government approved "work of national importance" under their own direction and at their own expense, or 3) they could have refused all cooperation with the government and take the consequences.

They chose the second alternative and for 50 years, up to the Russian revolution, carried on a program of forestry service almost entirely at their own expense. Cooperating together for the good of their young men, the Mennonites in their various groups without counting the cost taxed themselves in order that they might arrange for this civilian service to their country and remain true to their conviction on this matter of military training and war. And this group of Mennonites, willing to pay the price for their loyalty to their Master, was able to keep alive their Christian testimony and to preserve through the years a significant Mennonitism. Our history as a people apparently demonstrates that where Mennonite groups started to compromise on the question of participation in military training and war they lost their Christian witness and all but their identity, because this compromise inevitably led them into many other compromises.

The question before American Mennonitism now is how they will answer the challenge of their present choice. Their answer will not only test the reality and depth of their loyalty to Christ and their faith in His way of love but, in the light of Mennonite history, will also determine very largely the whole future of Mennonitism in this country. The choice before them is not entirely an easy one especially since it involves important financial considerations, but we pray that we may be possessed of such high faith and courage and such a measure of spiritual depth and maturity that loyalty to Christ rather than financial considerations shall determine our choice.

According to a plan approved by the President on December 19th, 1940, conscientious objectors judged sincere by local draft boards are to perform "work of national importance" under the direction of the Brethren, Quakers, and the Mennonites. The whole work will be coordinated under the National Service Board for Religious Objectors (headquarters in Washington), an office orginally set up by service committees of Brethren, Quakers, and Mennonites but in which other groups like the Fellowship of Reconciliation, Methodist World Peace Commission, Disciples and others have since become cooperating members.

In accordance with this plan, worked out by Dr. Dykstra, Director of Selective Service, and other members of his staff in consultation with Paul Comly French, Executive Secretary of the above *National* Service Board, the first four groups mentioned have agreed to administer and finance within the limits of their ability this civilian service program in conjunction with various governmental agencies such as Soil Conservation, Forestry, Land Reclamation, and the like. It is understood that the government will furnish camps (probably abandoned CCC camps) in livable condition with possibly some basic equipment, and furnish also the technical staff to plan and supervise the "work of national importance" together with the necessary machinery and tools. The church groups would have to provide the administrative staff, food, clothing, water, light, heat, medical care, various administrative costs, and all other expenses incident to a well-managed and meaningful camp life. The young men would serve without pay as an expression of the seriousness of their Christian concern and conviction.

In the selection of camp sites those groups are guided by considerations like the following: 1) Where the government would like to undertake "work of national importance." 2) Where camps are available. 3) The distance of travel required for the bulk of our men to reach camp. 4) Possible preferences of our constituent groups.

The cost of maintaining several hundred men in camp for a year at a time is, of course, considerable even when the camp is operated with the strictest efficiency and economy. But when the cost is spread out as widely and as evenly as possible among the membership of the constituency it is surprising how easily it can be taken care of. That is, of course, the way this problem should be handled, because this is after all the concern of the whole church. The stand of our boys on the issues confronting them simply represents the Christian spirit and conviction of the church. How vital this conviction is to us as followers of Jesus will become very evident by the way we will back this work with our support, financially, morally, spiritually. Will we hold just as faithfully to our Christian conviction against participation in military training and war and to our faith in Jesus' way of love even when it touches our pocketbook? God forbid that it should ever be said of Mennonites that they are conscientiously opposed to participation in military training only until it costs them a little money.

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It is estimated that if the churches of our denomination would contribute at the rate of fifty (50) cents per member we would have ample funds to finance adequately the expense of carrying on this work for the first six months. Just how the individual congregations proceed to raise their contribution is, of course, their own business. Undoubtedly those who are more able to contribute will, as an expression of their Christian concern, want to make up the lack of those less able so that there be none who will suffer needlessly. But even so, a widespread Christian sharing of the cost of bringing this expression of our loyalty to Jesus' way of life will spiritually be much more wholesome for the life of our churches than a drive for funds.

It is the hope of those charged with administrating camps under Mennonite auspices that the year of service asked of the young men may be made so enriching to their Christian life and character, so enlarging to their insight and experience, and so fruitful in learning the basic lessons together that they will always remember it as one of the most significant experiences of their life. And it is also hoped that the kind and quality of service they render may be of such a high order that there never will be any doubt about it being in fact "work of national importance," nor any doubt about the reality and sincerity of their Christian concern for the good of their country. It is further hoped that the spirit and life of the camp will be of such high quality that it will be an eloquent and convincing witness to the Christian faith we profess and that the very surroundings of the camp, its orderliness, cleanliness, good taste, touches of beauty, and the like will reflect the presence of a spirit ennobled and vitalized from above and thus ennobling everything it touches.

If the people in our churches can catch a vision of the wonderful opportunity God, through this arrangement of the government, has placed at their disposal to work out together with their young men a type of camp life that will protect their health physically, morally and spiritually, provide for growth of character and skill in living, and arrange for a program of service to their fellowmen and their country which they can heartily approve and which gives opportunity to express positively their Christian concern, they will thank God for the opportunity and undertake it with the determination to make the most of it. Paul believed that all things work together for good to them that love the Lord. It is true because those that love the Lord by the power of His love transform every situation into an opportunity. It is our hope that our people because of their love for their Lord, His Kingdom, and their fellowman will transform this situation created by the conscription bill which they did not desire into an opportunity for Christian service.

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Outsiders In Our Churches

by Ed. G. Kaufman

During the time of stress in which we live, many outsiders are already beginning to come into Mennonite communities to solicit funds for various causes. Some of these causes may be good. At the same time, Mennonites owe their allegiance and support to their own institutions, missions, and other undertakings. What is more, some of these outsiders misrepresent their causes and come into our communities merely to shear innocent sheep.

Below are some quotations, taken from conference minutes and constitutions, illustrating how our conference has tried to warn and protect our people against that sort of thing by urging our ministers and churches not to allow outsiders to come in without proper credentials from our conference officers. We have divided the quotations into two parts, those applying to the General Conference and those applying to the Western District Conference. No doubt other district conferences also have similar resolutions.

I. General Conference

(Translated from *Verhandlungen den 19. Allgemeinen Konferenz der Mennoniten von Nord Amerika,* held from August 31 to September 6, 1911, at Bluffton, Ohio, page 17.)

Resolution 32. Resolved, that we recommend to the churches, that when collections are taken for endeavors which do not proceed from a conference, that such collections be delivered to the respective treasury through the Emergency Relief Commission.

Resolution 33. Resolved, that we recommend to the churches, that they permit no solicitor to collect in the churches, except he have permission to do so from the officers of the respective conferences.

(Translated from *Verhandlungen und Berichte der 21. Allgemeinen Konferenz der Mennoniten von Nord Amerika,* held from August 31 to September 7, 1917, in the First Mennonite Church at Reedley, California, page 20.)

Resolution 32. Resolved, that we extend Resolution No. 33 of the General Conference at Bluffton, Ohio (the 19th General Conference), to include also ministers who are not known to us and who want to preach in our churches.

II. Western District Conference

By-Law 8, to the Constitution of the Western District Conference of the Mennonite Church of North America:

As to solicitors and ministers who are strangers in our churches be it observed: To safeguard themselves against having their praiseworthy sense of benevolence and gratifying generosity improperly exploited, which would be detrimental to our conference endeavors, conference churches should insist that ministers who are strangers, or other solicitors, produce written credentials signed by the president and the secretary of our Conference before permitting them to preach or solicit funds.

(Translated from the Protokoll of the 41st Western District Conference held on the 19th and 20th of October, 1932, in the City Auditorium at Newton, Kansas, page 1950.)

Resolution 6. Resolved, to adopt Recommendation 3 of the Home Mission Committee, as changed by the Conference. This reads as follows: "When outside ministers are invited or when they offer to hold extended meetings, that the churches should see to it that such visitors respect the fundamental tenets of our Church, so that no teachings or views be brought into the churches through which disagreement or even disruptions might be caused."

NO HOPE OF PEACE IN EUROPE? Hopes of a possible peace in Europe were beginning to flicker some days ago, when some of our senators and other peace-minded men suggested to our government that efforts be made to ascertain from the warring nations of Europe on what terms they might be willing to entertain thoughts of a reasonably just peace. This hope has apparently been blasted by the President in his radio address on Sunday evening, Dec. 29, with statements such as "America must become the great arsenal of democracy," "the United States has no right or reason to encourage talk of peace," and that there must be no let-up in furnishing Britain all aid short of war, and until the defeat of the axis powers is accomplished. Now, if England wins or Germany wins the result will be a peace far worse than that dictated by the Treaty of Versailles. It will be a peace without any justice whatever, while a peace negotiated now when it is still uncertain which side will win might at least have some semblance of justice. It is to be regretted that the President's mind and reason are so deaf to any suggestion of peace until one of the foes is totally vanquished, and that the war with its murder and devastation must go on. Unfortunately, too, the President's recent address contained no reference whatever to divine guidance, for which he so fervently prayed on the eve of the election. Since he did not do that is it not the duty of all honest Christians to pray that God may guide the destiny of our land and that He may soon lead us to peace? It also seems that the time has come when we should all write to our representatives in Congress to do all in their power to keep us out of the war. —T.

A great city, whose image dwells on the memory of man, is the type of some great idea. Rome represents conquest; faith hovers over Jerusalem; and Athens embodies the preeminent quality of the antique world-art.—Disraeli.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HOW CAN OUR CANADIAN AND U. S. CHURCHES GET CLOSER TOGETHER?

After very extensive travels in our Canadian and U. S. churches one cannot help but feel a very definite gulf apparently fixed between our churches in these two countries. We have too little in common, hence are too strange toward each other. U. S. church papers are not read in Canada and Canadian papers are not read in the U. S. The Bundesbote is found in relatively few homes in Canada, and the Mennonite in very few. The one U. S. paper read fairly extensively in Canada is the Newton Herold.

There is no missionary on the field from Canada (Miss Helen Nickel of Waldheim, Sask., being the only exception, yet she, too, is far more at home in the States than in Canada.) So that connecting link does not exist.

The few Canadian students who have been in our U. S. colleges do not yet find a place of service in our Canadian churches. I find a very fair amount of good will and love toward our U. S. colleges in Canada—more than in some areas in our U. S. churches. But our Canadian churches cannot yet use such educated people, largely for reasons of language and finance. So the student and ex-student contact does not exist, which does so much in our U. S. churches to cement ministers and churches together. Itinerary ministers are U. S. ministers for U. S. churches and Canadian ministers for Canadian churches, so that link, too, does not function.

The language problem is somewhat of a cause of the gulf, though we have still a good many churches in the U. S. who continue to use the German language, and a good many of our Canadian churches are and will be forced into using English, because their children from the first grade up *think* in English, almost without exception. Hence the language will automatically follow and is already frequently in use. So that is not a severe cause of separation.

The occasional missionary visit is one element helping to cement the churches of the two countries together. But missionary visits are too occasional and cannot be systematically followed up.

But I have found one real element of unification and cementing together with mutual understanding. And that is the field secretary. Everywhere I came in Canada, Dr. H. A. Fast is talked of and appreciated. "When will Fast come again?" is asked time and again. All love Fast. Dr. Fast has done a wonderful thing in bringing the churches of these two countries together. But only a beginning has been made—made well, to be sure. But actual visits should now be followed up with proper literature—

articles in both U. S. and Canadian papers. Very few of our Canadian co-Mennonites receive all-Mennonite literature. Our total mission program, educational program, publication, relief, etc. is scarcely known.

Would to God that the General Conference, meeting in Pennsylvania next year, will bestir itself to put Dr. Fast or a similar man back in the field!

—*John Thiessen*

Impressions of the Mennonite Hymnary

We give here one of the many and most thorough going comments of the new hymnary. It is by a layman: "Feeling elated and thrilled on examining a copy of The Mennonite Hymnary, I sought out those of our church whom we consider our best critics on such matters, and all agree that this is a splendid book with superior qualities and it should become a cherished possession of our people.

"Here are my own reactions after a careful study of the book:

"1. I like its dignified appearance. There isn't the slightest taint of the gaudy about it. Some may consider it a trifle sombre, but I lean toward the conservative.

"2. The binding seems to be very good. The book is flexible yet firm. The covers lie flat and snug and so far show none of the curl caused by drying found in the popular-priced hymn books on the market.

"3. On opening the book one is struck with the clear-cut appearance of the general setup and the clean white paper.

"4. This is a very good piece of presswork; the ink is uniform throughout the book.

"5. I like the uniformity of plates and type faces. The titles are very clear yet not too bold. The general appearance could have been improved by the use of one size smaller type for the page numbers. With but few exceptions the top and bottom margins are uniform and give a well-balanced effect. The plates being new give a very good clear print. If the original plates are being spared and not put on the press at all, I think we are assured of the same clear-cut print in subsequent editions.

"6. There is so very much that pleases and appeals to me about the type of songs, the general arrangement of the book, the Aids to Worship, Responsive Readings, etc. One needs to be a musician to describe adequately the wealth contained in this Hymnary. But I am a printer not a hymn book critic.

"7. Because of the great amount of good material contained in this collection, and the above-mentioned points, we can honestly say without boasting, that in this Hymnary we have what our churches need and need badly. We need not hesitate to place this book into competition with the best or the cheapest books on the market. At the price it is offered, this book has no competitor, and our churches need not now be asked to buy and use this book for the sake of loyalty to our own conference literary and publishing efforts. If they will learn to know it, they will want it."

Why the Church Related College in 1941

By Edward V. Stanford,

President, Villanova College

The thoughtful citizen, who has the feel of the pulse of current opinion, is aware that far-seeing men in every walk of life, facing the danger of disruptive forces at work in our religious, social, economic and political life, are more and more focusing their attention in the necessity of religious and moral education. Today, the fallacy of thinking that religious and moral education can be carried on independently of general education is clearly recognized. The separation of religion from education has, in actual practice, resulted in definite harm to both. This harm is so apparent today that few have the hardihood to deny it. Today, also, it is clearly pointed out that our American form of government was founded upon Christian principles and that it must lean for its security and support upon the adherence to these principles by the general body of our citizens.

The radio address of President Roosevelt some months ago, on the occasion of the White House Conference on "Children in a Democracy" outlined this problem very well in the following quotation:

"Religion, especially, helps children to appreciate life in its wholeness and to develop a deep sense of the sacredness of human personality. In view of the estimate that perhaps one-half of the children in this country are having no regular religious instruction, it is important to consider how provisions can best be made for religious training. In this, we must keep in mind both the wisdom of maintaining the separation of church and state and the great importance of religion in personal and social living."

In the realm of higher education, there has never been complete separation of religion from education that has been effected below the college level, by reason of the widespread system of publicly supported education. In this country, there are more than seven hundred institutions (four-year and two-year) of higher education related to Christian Churches, where the effort is made to inform education with Christian thought and Christian living.

These Church-related colleges can fill a very definite need in the year 1941. The renewed recognition of the importance of religion in education should find an immediately practical response on the campuses of the church-related colleges. The set-up is there. They have faculties with a Christian background and with a broad cultural training. Their several campuses are conveniently placed, with millions of dollars invested in buildings and equipment. Many of these institutions have long and honorable histories, with their roots firmly grounded in the history and traditions of the country, with thousands and thousands of alumni on their rosters who have contributed and are contributing in magnificent fashion to the welfare and progress of our country. No one will deny that in the present emergency, among the faculty and students of these institutions, there is the possibility of arousing a greater awareness of the necessity of a more vital Christian education. In the mind of the public at large, there is need to stimulate greater consciousness of the responsible position which these church colleges hold. A more general awareness of their existence and of their importance, a more general rallying to their support, a more generous supplying to them, through private benefactions, of the resources which are necessary for their continuance and development, would seem to be the part of wisdom in 1941.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 12, 1941

Christ's Valuation of Personality

Luke 14:1-14

Jesus Heals a Man on the Sabbath Day vs 1-6

Jesus went to eat in the house of a leader among the Pharisees (v1). Those present were unsympathetic and sought occasion to criticize Him. He was always regarded with coldness and suspicion by these (Luke 7:39, 44-46). A helpless man was there, (v2), probably merely an on-looker, who aroused Jesus' sympathy. Jesus raised the old sabbath controversy (Matt. 12:10-13). He puts the question (v3) to the Pharisees before they can criticize Him. They refused to answer and Jesus answers his own question by healing the man. The welfare of a man deserved much more consideration than that of an ox or an ass (v5).

The Pharisees had no pity for the poor man with the dropsy. They were exceedingly religious, but withered in heart. They had not learned that a man is much more valuable than an ass. The teachings and deeds of Jesus have been the greatest force in all history in teaching the world the inherent worth of man, of personality. Jesus did not estimate a person's worth by his outward condition, but by the fact that he has an immortal soul capable of happiness or of misery forever. The capacity of the soul for fellowship with God separates him by an impasable gulf from all lower forms of life. No person was too low in the social scale to receive the attention of Jesus. The supreme evidence of Jesus' high estimate of man is shown in His humbling himself and coming to earth as a man, and His willingness to die on the cross as Savior and Redeemer.

The Path to Honor vs 7-11

We are to look for some deeper meaning than that which appears on the surface. Jesus saw the ill-mannered scramble for the best seats, by those invited to the Pharisee's house. He marked their conduct. He always marks ours. He spoke these words to them. The striving for places of honor was characteristic of those times (Luke 11:43; 20:46) and it surely is not unknown in modern "Christianized" society. Jesus advised them to show a humble spirit (v10) which would merit its due reward of honor.

Jesus' advice has a wide range of application for us in all our relations to our fellowmen. We should seek for ourselves the lowly position rather than the lofty one. Humility goes before honor (Prov. 15:33). Jesus gives a profound and far-reaching application to His parable (v11). Christianity is a great leveling agency, exalting the brother of low degree and reminding the mighty and rich that they too shall pass away.

Jesus' Valuation of the Poor vs 12-14

In these last verses Jesus speaks directly to his host. He tells him, when he makes a feast to invite the poor, the maimed, the blind (v13). He shall not recompense by inviting those who can repay him (v12). These poor are human beings, and though under-privileged, they should be shown consideration because of their inherent worth. Jesus is teaching hospitality on an unselfish plane and pleasing to God. Jesus teaches us that our hospitality should have room for the poor and the lowly. He invites us to experience the joy of unreturned hospitality and the greater joy of the eternal recompense.

What is there about man that makes him worth so much in Jesus' sight?

In how far are personality and character identical?

Why were Jesus' labors primarily in behalf of the common people?

—Berne, Indiana, sponsors Annual Union Meeting. From Dec. 29 to Jan. 12 the churches of Berne are uniting for their 36th Annual Bible and Evangelistic meetings, with Dr. Wilbur M. Smith, editor of Peloubet's Select Notes, noted Bible teacher. In his opening address the speaker made ready for the two-week series by preaching repentence and the audience of 2000 people were convinced that he was a man sent from God.—On Dec. 26, the aged Peter Burkhalter, father of the missionaries Lavina Burkhalter (recently deceased) and Martha Burkhalter, India, was buried. *—Berne Witness*

SERMON SKETCH

by P. J. Wiens, 312 East Fifth, Newton, Kansas

Luke 7:19 "Art thou he that should come, or look we for another?"

The above question may not be out of place at present to assure the believer in the accepted truth and to stimulate the doubtful and unbelieving to a further search for the truth till he also be convinced of the love of God for all men, including himself too.

There was much disputing about the person of Jesus in his lifetime as to the identity of the promised Messiah and the identity of the person of Jesus of Nazareth that walked among them and spoke as no man ever spoke, and performed many miracles as it never had been done before, and still many persons were not convinced because their own ideas about the whole matter differed from the reality unravelling before their eyes. There still is, even at the present time, much questioning as to whether Jesus is the Savior of the World. If all such persons would take their difficulties to Jesus as John the Baptist did, there would be more joy and less unbelief in this world.

The question "Art thou he that should come?" implies that the people at that time were expecting the Messiah's coming but did not recognize Him when He walked among them. Their ground of expectancy dated back to the early morning of history when the first promise was given and reaffirmed later by Moses and all the prophets that followed. But, when God's time had arrived and the Savior was born in Bethlehem, there was no room for him in a home or inn, and the manger in a stable had to serve as his bed. Is there room for him today in the hearts of men, so filled with the doings of this world? Is he welcome with us? Do we accept him as our Lord and Savior, or do we wait for another?

The answer to John's question was given by Jesus directly but not with a "Yes" or "No;" but directing the attention of the inquirers to the happenings there and then at the place, and having seen it, Jesus said unto them, Go your way and tell John what things ye have seen and heard. John would recognize in those deeds the Messiah that should come. He will anew have exclaimed "Behold the Lamb of God."

Although John was satisfied and needed no further proof, nevertheless the Pharisees and Scribes wanted more proof for his claim to the sonship of God, and even Christ's own disciples, one of them said to Jesus, "Lord, show us the Father, and it sufficeth us." Unbelief blinds people and does not please God.

The past Christmas should have proved to us anew that Jesus who was born over 1900 years ago in Bethlehem is the promised Messiah, the redeemer and savior of all men. Therefore shall our hearts be open to him not as a guest but as the owner of our lives. There is room for him in me; is he welcome in your heart too? Yes, he is the one that should come and we look for no other one, but we look for his coming again as his disciples saw him ascending from the Mount of Olives after the completion of his work on earth. Come and bring thy kingdom of peace to earth! Amen.

Mennonite Central Committee Relief Notes

December, 1940

Mrs. Alfred E. Backhouse, London, England: "As an American who has lived many hours in England, I should like to convey to the Mennnoite Society my appreciation of the Relief work which they have been doing on this side of the Atlantic for the afflicted people of Europe. "I feel sure that the vast amount of clothing and generous contributions of money has meant sacrifice to many contributors and I should like them to know that their efforts and kindness have brought relief to many poor people in urgent need."

* * *

Ted E. Claassen, London, England, November 11th., letter: "John Barwick who has been working for the Y.M.C.A. in the British prison camps presented to us a request from the British prisoners of war in Germany for Bibles, Testaments and Hymn books. We felt that the Committee would want us to grant this urgent request as surely no nobler work could be done than in supplying the Word of God to those men and supplying them with the means of maintaining and developing their spiritual life, especially as the request came to the Y.M.C.A. from these men themselves. With our consent the Y.M.C.A. has been securing 1600 Bibles and approximately 900 Testaments at a cost of 143 pounds, 6 shillings and 8 pence and a quantity of hymn books at a cost of 35 pounds making a total outlay of 178 pounds, 6 shilling and 8 pence. Investigation was made from a number of firms before a commitment for purchase was made. The Bibles and Testaments will have an imprint on the covers that they are a donation by the Mennonite Central Committee of the U.S.A. and Canada.

"The Hutterian Brethren have again been forced to postpone their sailing owing to uncertainty of present shipping arrangements. They have recently been informed of the possibility of sailing shortly after the middle of November by another line for which the rates would be three times the cost of their previous arrangements. In this case they plan to send only a third as many of their group as previously planned for the first sailing, the rest to follow just as soon as the way opens.

* * *

Telegram dated December 2 received from American Consul at Lyon: "Free distribution milk begun today by American Mennonites among infants two to six years in Lyon Communal nursery schools in my presence ten tons to be distributed December to April."

* * *

Ernest Bennett, Lyon, France, November 14th., letter: "Yesterday we had a very enjoyable time here when we assisted to move the first shipment of four tons of milk from the customs at Lyon. We were able to get it through without much difficulty as we were assisted by Dr. Lapin, who is the president of the Secours National, and is advising us as to the best means of making the distribution in Lyon. We are finding a very favorable reception to our work here, and I feel we shall have extensive assistance by the authorities . . . We will no doubt adopt the policy of assisting only the most needy cases for the present, and in a sense conserve the bulk of our milk for middle winter when milk supplies will undoubtedly stop. With the milk ration which was lately adopted here in regard to children, there is a little better distribution, and those people with money and milk cards can buy milk.

* * *

"For the people had a mind to work."—Neh. 4:6.

What can be accomplished when the people have a mind to work was demonstrated again at the Ephrata Clothing Depot during the months of September to December. From one pound packages to boxes weighing 200 pounds, soap, shoes and clothing (new and used) came pouring into the office from all directions—Ephrata freight and post offices, Akron freight and post office, big transfer trucks passing through, personal trucks, car loads, arms full of loose clothing etc.—besides checks, money orders and straight cash. General Conference Mennonites, Central Conference Mennonites, Brethren in Christ, Church of God in Christ, Mennonites, and others gave liberally and cheerfully for Relief in Europe.

These packages came from California to Delaware, and from South Dakota and Minnesota to Virginia, Tennessee, and Oklahoma. The result of all this effort is as follows:

Sept. 25, 1940, 2373 pounds, valued at $3,201.42.
Nov. 13, 1940, 3860 pounds, valued at $4,707.95.
Dec. 5, 1940, 16,117 pounds, valued at $11,699.90.
Total, 22,350 pounds, valued at $19,609.27.

These figures do not include the baling done at the Mellingers Church, December 4th which was 9,874 pounds valued at $9,245.30. Neither do they include the love, sacrifice, sympathy, work, and money wrapped up in these garments. This willingness to work was carried out to the closing of the last bale, for the people of the Mellinger and Ephrata communities were ever ready to give their services wherever they could help.

Such a spirit will be felt by those who receive your gifts and such a working in His Name will receive a kind Heavenly Father's reward.

Attention is being given all clothing that reached this Depot after December 5th. The M. C. C. again wishes to thank all for this splendid response.—Mrs. M. C. Lehman.

(Compiled by Chester K. Lehman and A. Warkentin)
(Released December 12, 1940)

CORRESPONDENCE

MENNONITE CHURCH, BUTTERFIELD, MINN.

Three months have passed since my last report. On Nov. 25 our congregation had its annual meeting. We are glad to report that it has made progress both spiritually and financially. Every organization of the church reported satisfactory results. Rev. Albert Schultz, our pastor, in a brief talk, stressed the fact that we as a church must win souls to Christ. This requires first of all our loyal attendance at every service, much prayer, courage in inviting people to church who do not attend elsewhere. Mr. Albert Linscheid was reelected S. S. superintendent and Erwin Linscheid assistant. We have a senior choir with Rev. Schultz as director, and a junior choir with Mrs. B. J. Rempel as leader. One choir sings every Sunday. On Dec. 24 in the evening we had our children's program. We have had much cold weather, but during the holidays it turned milder. We have already taken a short step into the new year, and we know not what it will bring. But we can trust the Lord who has taken care of us in the past, and look to him for guidance in the future.—Mrs. Ted Linscheid, Corr.

BETHESDA CHURCH, MARION, S. DAK.

Funeral services for Mrs. Elias Tieszen, nee Ruth Marie Trowbridge, were held in our church, Dec. 13. Mrs. Tieszen died at the early age of 24 years and was the mother of two girls and another infant daughter who preceded her in death by a few hours. She was baptized and became a member of a church in Yankton, S. D., when she was twelve years old. Mr. and Mrs. Tieszen attended our church since their marriage.

Members of our choir have brought words and songs of cheer to several homes of the sick. They visited at Dr. and Mrs. Henry P. Tieszens who have recovered from injuries of an automobile accident in October. The choir also visited at the homes of Helena Koehn and Jacob Tiahrt, who suffer with cancer. Another home visited was the Rev. Jacob Schartner home, before he was called home on Dec. 21. His funeral services were held in our church on Christmas Day with a large crowd attending.—*Correspondent*

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke
Secretary
McPherson, Kans.

POSTER IDEA

Louise Richert, Y. P. representative of the Pacific District, writes, "Enclosed you will find a form which I sent to each member of our Dist. Y. P. Committee, and thus to each church of our Pacific Conference. The idea was that someone in each of the churches make a poster (using the suggestions on this form) to be posted along with the other youth announcements in the church. Of course, the idea was not compulsory, and the only response I have had was from Alice Lehman of Aberdeen Idaho, who writes that their poster is up already."

(The following is the form of suggestions for the poster.)

A UNITED MENNONITE YOUTH IN CHRIST

Why not—

1. Join fellow Christians in these projects:
   Return missionaries to their fields.
   Help Ernst Harder of South America to obtain a Christian education.
   Help support the California Migratory Mission Work.
2. Subscribe to *The Mennonite* and read "Our Youth Says".
3. Make active us of our Fellowship Prayer Calendars, and *Pray!*

(The above idea by Miss Richert is excellent, for it can be effectively utilized in acquainting our young people with and reminding them of our Y. P. projects.—R.W.)

What Our Young People Are Doing

Eastern District Project for 1941

In response to several suggestions from our Conference Boards our Y. P. Union has pledged to undertake the following projects for the coming year:

One hundred twenty-five dollars for the support of a Spanish war orphan in France, to assist the work of our Mennonite Central Committee. Long and often shamefully neglected, this type of activity is both timely and a good testimony to our Principles of Non-resistance.

Since the Foreign Mission Board has decided to return to the Foreign Field in China, Rev. and Mrs. P. J. Boehr, well beloved workers and deeply respected by our home folks, the Mission project this year will be $100 for this purpose. These workers are experienced and have a message for those across the waters in the Orient.

We are glad for the opportunity afforded us to assist Ernest Harder, from the Mennonite group in Paraguay, S. A. to complete his education in our Mennonite colleges in the U. S. A. He is preparing himself to minister to our brethern in the Southern Hemisphere, and for this cause we have pledged $75.00.

For the past few years we have included a small sum in the projects to be used in the development of Camp Mennolan. This year we hope to realize the sum of $100 for this purpose in our funds, meanwhile enlisting all volunteers to contribute both time and money so that this worthwhile undertaking may be carried on and the Retreat grounds put in shape for use in the near future. All funds for our project should be mailed promptly to the Treasurer, John Moser, Bechtlesville, Penna.

In addition, our societies have decided to present during the year, one or more copies of the Bible or Testament, to some one in need of the Scriptures, or to workers on the Mission Field, in the native language. (At the Fall C. E. Rally on October 13, there was a hearty response to this project. See O. Y. S. of Nov. 19.)—John Fretz.

Peace Rally: A Peace Rally will be held in the Hoffnungsau Church, Inman, Kansas, on Jan. 19, 1941.

FRIESENS TELL OF WORK WITH INDIANS

Canton, Okla., Dec. 9

"On December 5th we received a check from Mr. J. E. Regier in which was included a gift of $13.80 from the Young People's Committee of the General Conference. Mrs. Friesen and I gratefully acknowledge receipt of the same, and we do thank you. We will use the money in the purchase of literature to be used in the work with the Indians.

"At present we are busy preparing for Christmas. We will have a Christmas program in each of our four churches on different afternoons. The response of the children will not be as well trained as they are in most churches but we are looking forward to our first Christmas with the Indians and feel that they will enter into the real spirit of Christmas."

Yours in His service,
Viola and Arthur Friesen.
—Western District Tidings.

Young People's Retreat at Bannock Peak, Idaho

Our Aberdeen Young People, about 45 in number, and their leaders, enjoyed a very fine Retreat last July, 1940. The program that was followed under the theme "Follow Me" was very instructive and helpful.

Our Bible study was in charge of Henry D. Becker and Rev. P. A. Wedel. Miss Emma Ruth of Reedley, Calif. was our visiting speaker and added a great deal to the spiritual part of our Retreat with her message dealing largely with "Youth's challenge to a greater service in God's Kingdom." These messages caused us all to wonder what service the Lord wants of us. We also had on Open Forum which gave opportunity for every one to ask vital questions of our leaders concerning our life problems.

Our program was interchangeably spiced with group singing, quartet numbers, readings and testimonies of individuals. We also had hours of recreation which consisted largely of climbing Bannock Peak, a tall mountain peak, whose top can be reached only after climbing about three miles. To make a round trip of that distance required a lot of energy and courage. Some of us could not climb that distance while others climbed it a number of times during the Retreat. Also in climbing mountains one must know the art of climbing and must be able to persevere. If I remember correctly Bannock Peak is 6,800 feet high. Other recreational features were the playing of games.

And one should not forget the fine meals we ate together. Miss Alice Lehman so ably directed that part of our program. "Let us eat," was the welcome wail of our hostess who so kindly, with the help of others, arranged for our physical needs. Every one had a good appetite after such strenuous exercise as climbing mountain peaks and playing games.

Before retiring at night a quartet sang the beautiful song "Day Is Dying in the West." Our quarters for sleeping for most of us were very primitive. Beds were made in the out-of-doors under the tall pines, pine tree leaves serving as mattresses. Others slept in tents either on their cot or on the ground. But we all rested well. This Young People's Retreat was the first one that I ever attended, but I will never forget it because of the many blessings received. The Retreat's duration was only two days, but they were days well spent.

Our Retreat leaders were: Henry D. Becker, Rev. P. A. Wedel, Miss Emma Ruth, Miss Alice Lehman, Malcolm and Arthur Wenger. *—Ellen Mae Wedel*

SENIOR DEPARTMENT

HOW CAN GOD BECOME REAL TO ME?

John 4:23, 24; I Cor. 2:9, 10; John 14:7-10

Program for Jan. 19, 1941

I. Worship Service

1. Songs: "O Worship the King," "All Hail the Power of Jesus Name," "O God, Our Help in Ages Past."
2. Reading of main topic and prayer
3. Male quartet or octet
4. Offering for Peace work

II. Leader's Introduction

The early years of childhood, and the happy years of youth, when life is still free from the many and varied temptations of later years, when days are not yet so filled with worry and responsibility—are especially the time to feel that God is real and close. This is the time when the heart is wide open to His voice as it comes through the song of the birds, the beauty of the green fields, the loving teaching of parents, the Bible stories in Sunday School, the reverent atmosphere of the church services, the influence of song, and the hush of the twilight hour, God is felt to be near and dear, a loving, an ever present guide, one who is almighty and dependable. It is most valuable for later life to learn to realize the presence of God in early life, to have it become part of one's very life from day to day. It will make days more joyous and more meaningful now and in later life.

III. Suggested Topics for Short Talks

1. God everywhere. Ps. 139.7, 12
2. God real to Enoch
3. Reality of God in trouble. Ps. 46:1-3
4. God real to Job. Job. 42:1-6.
5. God revealed in Christ. Heb. 1:1-3

IV. For Discussion

1. In what ways can we "draw nigh unto God?"
2. How do we know when God is real to someone else?
3. Does fellowship with others in church services and C. E. groups help to make God real to us?

V. Facts for Study

At all times the outstanding thing about men and women of God has been the fact that God has been very real to them. Moses talked to God as friend to friend. The prophets were very sure of God's word to them. They said most emphatically time and again, "Thus saith the Lord." David reveals an intimate life with God in the "Shepherd Psalm." But most clearly we see a life close to God revealed through our Lord Jesus Christ. To Him God was His Father. He took time in his busy life of helpfulness to others to spend alone with God. He taught His disciples "to come apart." And He was conscious of God's presence in the midst of His work. He could look up when surrounded by people and talk to God, and say, "I thank Thee God that Thou hast? ? ? ??

We, too, must learn as Muriel Lester says "to practice the presence of God. This will take time and consecration. But it will pay big dividends. Let us learn from our Master, and follow in His footsteps in this respect, and we will be better able to follow him "all the way."

VI. Illustration

A man who was known to his students for his intimate prayer life, close with God, was secretly watched one night by his students. They wished to hear him commune with God. He read late, closed his book, bowed his head, and said only: "Dear God, things stay between us as they are."

VII. Food for Thought

"I met God in the morning
When my day was at its best
And His presence came like sunrise
Like a glory in my breast.

All day long His presence lingered
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the winds which seemed to drive them
Brought to us sweet peace and rest.

Then I thought of other mornings
With a keen remorse of mind
When I too had left the moorings
With the presence left behind.

And I think I know the secret
Learned from many a troubled way—
You must seek Him in the morning
If you want Him through the day."

INTERMEDIATE DEPARTMENT

MY COMMUNITY'S CHURCHES

January 19, 1941

For Daily Reading:

Jan. 13. The church divided into parts. I Cor. 12:12-27
Jan. 14. One church helps another, 2 Cor. 8:1-4
Jan. 15. Church supports the gospel. 1 Cor. 16:-1-4
Jan. 16. Church is supreme. Eph. 1:20-23
Jan. 17. Church helps its members. Jas. 5:14-16
Jan. 18. Churches not always perfect. 2 Peter 2:1-3
Jan. 19. Topic. Rom. 12:2-10

(If possible, arrange with the other young people's societies in your community for a joint service. This would provide a splendid opportunity to reason together on a vital problem facing youth today. Consult the pastors first and have them present also if they will. If you have access to a mimeograph machine, set up written and attractive announcements of the meeting. A well sketched church would make a good front.)

Not I

Not I, but Christ
Be honored, loved, exalted;
Not I, but Christ
Be seen, be known, be heard;
Not I, but Christ
In every look and action;
Not I, but Christ
In every thought and word.

Anonymous, F. H. Revell, Co.

Scripture Reading. Rom. 12:2-10

Prayer by visiting young person or pastor.

Song, "O Worship the King."

Reading of Daily Reference. (We believe it would be wise to read these references and later discuss the extent to which young people feel their churches are fulfilling their tasks.)

Song, "My Faith Looks Up to Thee."

Discussion—(Be sure someone from each church has a definite part of the discussion assigned to him and then give opportunity for one open discussion.)

1. Why should a young person join a church?
2. What must a person do in addition to joining a church in order to be saved?
3. What effect does our belonging to a church have upon others?
4. Why are some people reluctant to join a church?
5. What is the mission of the churches in any community?
6. What can young people do to help the church to reach these objectives?
7. Enumerate some ways in which the young people have helped or hindered the work of the churches in your community.
8. Discuss together some things that young people could do to upbuild the churches.

Song, "I Would Be True."

Offering (Is there any worthy project in your community to which you could give this offering?)

Mizpah Benediction.

PROJECTS FOR MY CHURCH

January 26, 1940

Worship

Quiet Music
Hymn—"The Light of the World"
Scripture—Matt. 5:1-12
Offering

Story

"One day Jesus told his friends, the disciples, that soon He was going back to be with the Heavenly Father. For three years these men had tried to be like Jesus, and do the things He said were right. Now that Jesus was going away from them, He wanted to leave them something that would help them to go on doing the same good works. But Jesus knew that the same people who were unfriendly to Him would try to harm the disciples. Because of this, the disciples would need some help in being brave.

"So Jesus said to His friends, 'When I am no longer with you, stay in Jerusalem for a while. I shall pray to the Father to send you another Helper to stay with you forever.' After Jesus had been taken up into heaven the disciples remembered to stay in Jerusalem, although they did not know just exactly how the Helper was to come to them.

"They were soon to find out. One morning when the men were all together, there came from the sky a sound as of a strong wind, filling the house. There appeared flames of what looked like fire, with one pointing over the head of each disciple. This was the sign that the Guide which Jesus had promised them had come; the Holy Spirit who from that time on helped them to know the will of God. That day by the help of the Holy Spirit the disciples led three thousand people to believe on the Lord Jesus and be baptized.

"We call that the beginning of the Christian Church. The Holy Spirit still helps people to know what things they should do, that are pleasing to God. When we feel there are certain good things we should do to help the Church we are being guided by the Spirit. Many people who belong to the Christian Church say each Sunday in the church service, 'I believe in God the Father; I believe in Jesus Christ His Son; I believe in the Holy Spirit.' "

Prayer by leader

Unison Scripture. I Cor. 3:9

Song, "Serve the Lord in Youth."

Talk by Superintendent, "Work of the General Conf. Y. P. Comm."

Discussion:

1. Why do church people want to help other people?
2. How does your church carry on the ministry of Jesus?
    a. Teaching
    b. Preaching
    c. Healing
3. How can young people prove htat they are concerned in helping the church to accomplish great things?

Sentence Prayers (Let us thank God for the church and ask Him for wisdom to help in the advancement of the Church.' '

JUNIOR DEPARTMENT

"SHIPS TO SAIL IN THE NEW YEAR"

Program for January 19, 1941

STEWARDSHIP

I. Worship Period

1. Prelude - "Something for Thee," M.H.B., 242.
2. Call to Worship - "In thy presence is fulness of Joy; at the right hand there are pleasures evermore." (Psalm 16:11b.)
3. Worship in Song - "Something for Thee" M.H.B., 242.
4. Worship in Scripture - "The Story of the Pounds," Luke 19:12-26.
5. Worship in Prayer - Leader's Opening Prayer.
6. Special Music - "Take My Life and Let It Be," M.H.B., 251 - by four Juniors.

II. Study Period

Aim - To lead our Juniors toward a fuller realization that all we have belongs to God and we must give an account to Him for what we do.

Introduction: (Connect this lesson with the two preceding lessons.) A true disciple of Jesus must also be a good steward. By good stewardship we mean making the best use of something for someone else to whom it belongs. All that we have belongs to God and God wants us to use it for Him. All of us have the same amount of time, but some are better stewards of God's time than others. Some waste God's time. To some God has given money to be used for Him, but many of them waste God's money. To all of us God has entrusted talents, to some more than to others. Are we good stewards of our talents? Let us learn tonight how to become better stewards of God's gifts.

1. Story - "A Widow Who Was a Good Steward of Money," Luke 21:1-4 - by a Junior girl.

2. Story - "Good and Poor Stewards of Talents," Matt. 25:14-30 - by a Junior boy.

3. Poem by a Junior boy:

> "I looked upon a sea and lo! 'twas dead,
> Although by Hermon's snows and Jordan fed.
>
> "How come a fate so dire? The tale's soon told.
> All that it got it kept, and fast did it hold.
>
> "All tributary streams found here their grave,
> Because that sea received, but never gave.
>
> "O sea that's dead! teach me to know and feel
> That selfish grasp and greed, my doom will seal.
>
> "And help me, Lord, my best, myself to give,
> That I may others bless, and like Thee live."
>
> —From Kerr, Hugh T., Children's Missionary Story-Sermons.

4. Story - "The Apostle Paul Was a Good Steward of Time" - by a Junior girl. (Include his work making tents even when busy preaching and traveling, writing letters and preaching when in prison, etc.)

5. Leader's Heart Talk.

III. Mission Minutes

1. Today you will leave India and head homeward by way of Africa. Our General Conference has no mission field in Africa, but since most of our churches, no doubt, know some of the missionaries there, it would be well to stop in for a little visit with them and learn to know more about the work that is being done there.
2. Discuss some of the customs, the problems, etc. connected with the work in Africa.
3. Pray for the missionaries in the various foreign fields.

IV. Closing Moments

1. Repeat the verse of the month.
2. Sing the song of the month.
3. Pray the Prayer of the month, following it with the chorus, "Oh, Come to My Heart, Lord Jesus."

It is unfortunate that superior talent and superior men are so seldom united. —*Eschenbach*

IN MEMORIAM

REV. JACOB F. SCHARTNER of Marion, S. Dak., was born at Karlswalde, near the city of Astrog, Vohlynia, Russia, on June 12, 1866. When he was eight years old, his parents joined a group of Mennonites who migrated to North America. His mother died shortly before the family embarked on the long journey. His childhood knew the hard work, lack of educational facilities and the sufferings of the early pioneer families.

On Feb. 1 7, 1887 he married Helena Unruh and they settled on a farm that remained their home to the end of his life. During the year 1908 he was called to the ministry of the Mennonite church that bore his name, Schartner church, which has no conference affiliation, and which he served without interruption for 32 years. His sermons were practical and plain, and he quoted much poetry from memory. He collapsed Sept. 27, while delivering his regular Sunday morning sermon. A medical examination disclosed that he was suffering from a cancerous infection of the stomach. From then on he failed fast and after weeks of intensive suffering, death came to his merciful relief on Saturday evening, Dec. 21. Funeral services were held on Christmas Day at the Bethesda Church, with the Rev. A. P. Waltner, J. A. Tieszen, and J. A. Schrag officiating. He is survived by his wife and ten children.

JOHN B. BECKER, son of Benjamin and Susie Becker, was born in Southern Russia, Feb. 22, 1871. In 1874, when he was 3 years of age, he imigrated with his parents to America, where they made their home on a farm near Marion, S. Dak. On July 10, 1889, he was baptized by Elder P. P. Becker and joined the local church. On Aug. 26, 1891, he was married to Anna Ewert. They established their home south of Avon, where they lived together over 49 years.

In 1893 he was not satisfied with his spiritual condition and entered a deeper life with the Savior and received peace in his soul. He had been Supt. of the local Sunday School for many years and was active in such work to his end.

His health had failed him for many years and the cause of his death was "diabetes." He died at 12:30 a. m. Dec. 13, 1940. He reached the age of 69 years, 9 months and 22 days.

He leaves to mourn: his beloved wife, his 2 sons, Henry and Ben, 4 grandchildren; seven brothers; Jacob, Andrew, Isaac, Abraham, Jonas, Tobias, and Frank, all of Marion, S. Dak., except Andrew who resides at Vona, Colo., three sisters, Lena, Mrs. Henry Bolt, and Susie, Mrs. Frank Schroeder, both of Marion, S. Dak., Adina, Mrs. George Fast of Mt. Lake, Minn., and a host of other friends.

CORRESPONDENCE

EDEN CHURCH, MOUNDRIDGE, KANSAS

As the Christmas bells have been slowly fading into silence, we come to the realization of the end of another year. We as congregations should feel very thankful that we could celebrate the birth of our blessed Savior and that we may enter the New Year in peace. What a blessing in this war torn world!

On Nov. 12 we had our annual church meeting and on Dec. 1 our Sunday School business meeting. Our Young People's Bible Study was resumed Dec. 4. A study of the Apostle Peter was taken up. We have had two weddings since our last report. One on Nov. 16, which took place at the Buhler M. B. Church and one at our church, on Nov. 28.

Since the beginning of November our pastor has used some interesting questions of the Bible as texts for his sermon. Some of them were, "Where hast thou gleaned today?" "Adam, where art thou?" "If God be for us, who can be against us?" "What shall it profit a man if he gain the whole world and lose his own soul?" and "Why stand ye here all the day idle?"

On Dec. 23 the various choirs presented a Christmas program and on Christmas Eve the Junior Sunday School department presented a program. On Dec. 26 the Senior C. E. was in charge of the services. A Christmas program was presented.—On the last Sunday of the year we were pleasantly surprised by having one of our own group, who is at present attending Hartford Seminary, fill the pulpit. Brother Peter W. Goering used Psalm 2:1 as his text. He brought to our attention the horrors of modern wars. May the Lord find many more who are willing to give themselves for His service.—Richard Schrag, Corresp.

MENNONITE CHURCH, LANGDON, N. DAK.

Greetings to all the readers:

Here we are again at the end of another year. To many it has been a year of success and happiness, to others of dissappointment and sorrow. Dec. 22 was a day of grief and sorrow for Mr. and Mrs. Abe Toews and family in that their infant son was burned seriously by spilling kerosene over his little body, which caught fire, and he died nine hours later in a hospital. A very sad funeral was held on Dec. 26, in the Bethel Mennonite church, where Rev. P. Toews, of their home church, Rev. Mastry of Park River, and Rev. Penner of Manitoba, Canada, spoke words of comfort to the grief-striken family. They know their little darling is resting safely in the arms of Jesus, waiting for them. Grandma, Mrs. Martin Penner, was sick for several weeks with heart trouble, but was again able to attend the Christmas program given Dec. 23 in our church. The weather has been very mild so far, except for a few days the first part of December. We have very little snow, which makes it easier all around. Since this is my last report as correspondent to *The Mennonite*, I'm wishing you and all the readers a very happy New Year and may it bring peace to the warring nations is my wish and prayer.—Mrs. I. Veer, Corr.

« « JOTTINGS » »

—*From Rev. Henry Funk, Calumet, Oklahoma,*— Dear Brother Editor—Please publish this announcement: I have resigned as Pastor of the Bethel Hydro Church, Hydro, Okla. Please send all correspondence to John A. Entz, Weatherford, Okla., church leader for 1941. —*Yours in His service, Henry Funk.*

—*Emmanuel Menn. Church, Pratum, Ore.*—We are indeed happy to report that our new pastor, Bro. Daniel J. Unruh and family, arrived on Dec. 4th. Definite steps are being taken for effective work in the coming year.—The usual Christmas services were a real blessing to all who were able to attend. An epidemic of flu hindered many from coming, and it was also necessary to make last minute changes in the programs. The annual business meeting of the congregation was held on New Year's evening.

—*Mrs. J. L. Merryman*

—EICHER EMMANUEL CHURCH, NOBLE, IO. —Last spring a dime project was presented to our church school. Each member had the privilege of taking 2 dimes to start some project, the proceeds of which were to be returned this *fall*. On Nov. 24 the results were brought in. A short program was given in connection with the giving of the gifts. The total offering amounted to $61.88.

Dec. 1-8. The Rev. Earl Salzman of Topeka, Ind., was our guest speaker for the week. He gave us very inspiring evangelistic messages every evening. The results of such messages cannot be counted in dollars and cents but we know that each one who came with an open mind and heart received a blessing from their Heavenly Father.

—*Mrs. D. E. W., Corr.*

—*Jesus lived in a day* when leading Israelites either forgot or so twisted the meaning of the tithe that it no longer expressed the intent of God. In the light of this the following simple answer by a man of experience to a group of sincere Christians is heartening: "If those who have complained of the finances of a Church had given according to ability and in the spirit of those who have not complained, there would seldom be found financial difficulties in Churches. It would mostly be a matter of distributing the money in the wisest and most Christlike way." If we keep our definitions straight the leadings of Good will become clear.

—*West Zion Church at Moundridge, Kans.*, has the honor of being the first congregation to order and receive "The Mennonite Hymnary." They handed the treasurer of the Board of Publication a check for $300 some months ago, thus showing real faith in the venture of the new book before they had a chance to see it. The Eden Mennonite Church near Moundridge and a couple of other churches and individuals did the same laudable thing.

—*One of our young ministers thinks* that the obituaries are taking up too much space in *The Mennonite*, saying: "Why not publish the name and address of the deceased and let any one who is interested in knowing more inquire of relatives or others through letter.—Why not have more biographies of the living?—It is true, some of the obituaries are unnecessarily long. But wounded hearts are soothed by these write-ups. The General Conference has passed a resolution to the effect that obituaries of persons who have done worth while service in our conferences may be published rather full, those of individuals little known should be correspondingly shortened by the editor. But what is he to do when he does not know the deceased. The problem could be solved if the minister would write the article. —*Ed.*

GONE, BUT LOVINGLY REMEMBERED

Miss Minnie Schmidt, valued member of the Bethel College staff, took suddenly and seriously sick on Christmas day and was rushed to the Bethel Hospital, where in the course of time two operations were performed to save her life. But this was not to be, for she passed away on the morning of January 2. Miss Schmidt served the college as manager of the Book store and assistant postmistress and was loved and respected for her cheerful disposition, her conscientious, courteous service. She will be greatly missed and will be hard to replace. Funeral services were held Saturday at the college chapel just as this paper was going to press.

—*Mountain Lake, Minn. Community.*—There are 11 Silver and Golden Wedding possibilities during the coming year: Mr. and Mrs. Jacob A. Wiebe, March 16; Mr. and Mrs. B. B. Ratzlaff, March 23; Mr. and Mrs. J. J. Toews, July 12; Mr. and Mrs. Henry Willems, Oct. 8; Mr. and Mrs. J. B. Ratzlaff, Oct. 12; Mr. and Mrs. John S. Friesen, Oct. 18; Mr. and Mrs. J. J. P. Harder, Nov. 26; Mr. and Mrs. Henry Hooge, Delft, Dec. 20.—The Menn. S. Schools held a meeting on New Year's Day afternoon and evening. The themes of the afternoon talks were on "Faithfulness." In the evening Miss Anna Quiring, missionary to Africa, and Rev. Peter Reimer, missionary candidate to S. America gave addresses.

—*Mt. Lake Observer*

Assurance of hope is more than life. It is health, strength, power, vigor, energy, manliness. —*Riley*

—*Bethany Church, Freeman, S. D.* announces in its Bulletin that from now on all membership dues are to be reported as they stand at the time when the treasurer closes his books, with unpaid dues appearing as arrears. This seems a good idea, for it is the general experience of churches that some members are slow, too slow, to pay their dues for blessings received at the hands of the church.

—*First Church, Allentown, Pa.*—The White Gift Christmas service was well attended. Besides a lot of groceries received for the Quakertown Children's Home and the Mennonite Home at Fredricksburg, the amount of money received was $185.37, allotted as follows: Children's Home, $63.50; Mennonite Home, $121.87.—The Intermediate C. E. Society went out carolling on Christmas evening. They made fourteen calls and received Christmas cookies and $8.50 in cash.

—*The Bethel College Church* held its annual meeting as usual on New Year's Day, with Dr. E. L. Harshbarger as chairman. The families meet in the College dining hall for a common meal and social hour. Then they proceed to the Chapel for devotion, followed by the business meeting. Everything passed off smoothly as it behooves a body of Christians. Enough money was already on hand to buy 212 Mennonite Hymnaries and enough more was voted to buy 300 copies. This brought the annual budget to $3120.00.

Report of Offerings

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For November, 1940

Foreign Miss. Gen'l Treas.

Bergtal Sew. Soc., Corn, Okla. $27; Hoffnunsau Sew. Soc., Buhler, Kans., $95.00; Bethel Ladies Aid, Perryton, Texas, $15.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $30.00; Miss. Soc., Monroe, Wash., $40.00; Miss. Circle, Butterfield, Minn., $15.00.
Total $222.00

Home Missions

Bergtal Sew. Soc., Corn, Okla., Home Miss. Gen'l. Treas. $27.00; Bethel Ladies Aid, Perryton, Texas, $15.00; Miss. Soc., Monroe, Wash., $15.00; Hoffnungsau Sew. Soc., Buhler, Kans., Home Miss. West. Dist. Conf., $20.00; Sew. Soc., First Menn. Ch., Paso Robles, Calif., Calif. Girls' Home, Vancouver, B. C., $10.00; Bethel Ladies Aid, Perryton, Texas, Girls' Home, Winnipeg, Man., $25.00. **Total $112.00**

Retired Miss. Pension Fund

Saron Sew. Soc., Orienta, Okla., $8.00; Miss. Sew. Soc., First Menn. Ch., Newton, Kans., $10.00; Miss. Soc., Aberdeen, Idaho, $33.60; Oakleaf Miss. Soc., Mountain Lake, Minn., $15.00; Immanuel Miss. Soc., Los Angles, Calif., $5.00; Swiss Sew. Circle, Whitewater, Kans., $8.42. **Total $80.02**

Stoves, Oklahoma Station

Jr. Miss. Band, Berne, Ind., $5.00; Bethel Miss. Soc., Fortuna, Mo., $5.00; Hoffnunsau Sew. Soc., Buhler, Kans., $10.00; Oakleaf Miss. Soc., Mountain Lake, Minn., $5.00; Sr. Miss. Soc., Halstead, Kans., $5.00; Sew. Soc., First Menn. Ch., Paso Robles, Calif., $10.00. **Total $40.00**

Bibles and Chairs, Okla. Stations

Jr. Miss. Band, Berne, Ind., Chairs, $5.00; Saron Sew. Soc., Orienta, Okla., Chairs, $6.00; Brudertal Sew. Soc., Hillsboro, Kans., Bibles, $3.00; Gnadenberg Sew. Soc., Whitewater, Kans., Bibles, $5.00; Sr. Miss. Soc., Halstead, Kans., Bibles, $3.00. **Total $22.00**

For India:

Jr. Miss. Band, Berne, Ind., Girl, $30.00; Ladies Aid, Medford, Okla., Evangelist, $25.00; Bergfeld Miss. Soc., Butterfield, Minn., Biblewoman, $30.00; Master Servants Class, Medford, Okla., Biblewoman, $25.00; Sew. Soc., Aberdeen, Sask., Canada, Native Doctor's House, $20.00; Jr. Miss. Band, Berne, Ind., Same, $15.00; Jr. Miss. Band, Berne, Ind., Moving Boy's School, $25.00; Zion Miss. Soc., Donnellson, Iowa, Basna Station, $20.00; Onecho Miss. Soc., Colfax, Wash., Girl's School, Janjgir St., $5.00; Salem Sew. Soc., Dalton, Ohio, Medicines, Janjgir St., $10.00; Sew. Club, Elyria, Kans., Medicines, Mauhadih St., $4.02; "True Blue" Circle, Aberdeen, Idaho, India Stations, Work, $15.00; Miss Anna Ortman, Mt. Vernon, S. D., Champa St., Work, $2.50.
Total $226.52

For China:

"Eight O'Clock Stitcher's" Club, Butterfield, Minn., Biblewoman, $40.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $37.50; Oakleaf Miss Soc., Mt. Lake, Minn., Biblewoman, $25.00; Hoffnungsau Sew. Soc., Buhler, Kans., Workers and Tracts, $15.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Medicines, etc., $10.00; "True Blue" Circle, Aberdeen, Idaho, China Stations, Work, $15.00; Miss Anna Ortman, Mt. Vernon, S. D., Aug. Ewerts, Work, $2.50.
Total $145.00

Christmas Fund:

Jr. Miss. Band, Berne, Ind., $20.00; Miss. Soc., Upland, Calif., $2.00; Bergtal Sew. Soc., Corn, Okla., $50.00; Miss. Sew. Soc., First Menn. Ch., Newton, Kans., $15.00; Tabitha Sew. Soc., 2nd Menn. Ch., Beatrice, Nebr., $5.00; Garden Twp. Sew. Soc., Moundridge, Kans., $5.00; King's Daughter's, Menn. Ch., Aberdeen, Idaho, $5.00; San Marcos Miss. Soc., Paso Robles, Calif., $20.00; Young Women's Miss. Soc., Henderson, Nebr., $9.00; Sew. Soc., First Menn. Ch., Paso Robles, Calif., $15.00; Miss. Sew. Soc., Berne, Ind., $30.00; Bethel Ladies Aid, Perryton, Tex., $20.00; Menn. Miss. Soc., Aberdeen, Idaho, $5.00; Grace Miss. Soc., Albany, Ore., $1.25; Mary Martha Circle, Brudertal, Hillsboro, Kans., $5.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $20.00; Int. Miss. Band, Berne, Ind., $30.00; Salem Sew. Soc., Dalton, Ohio, $5.00; "True Blue" Circle, Aberdeen, Idaho, $5.00; Bethel College Ch., Miss. Soc., N. Newton, Kans., $10.00; Miss. Soc., Immanuel Ch., Los Angeles, Calif., $2.00; Friendship Circle, Menn. Ch., Wichita, Kans., $7.15; Miss. Soc., Monroe, Wash., $25.00; Miss. Circle, Butterfield, Minn., $10.00; Sew. Club, Elyria, Kans., $5.00; Helping Hands Sew. Soc., Hillsboro, Kans., $5.00. **Total $331.40**

Expenses of Ex. Com. and "Miss. News and Notes":

Hebron Jr. Sew. Circle, Buhler, Kans., $1.80; North Alexanderwohl Sew. Soc., Canton, Kans., $1.10; Ebenezer Sr. Miss. Soc., Gotebo, Okla., $1.80; Miss. Soc., Arlington, Kans., $2.50; Mrs. Peter J. Franz, Colby, Kans., $0.25; Sew. Soc., Menn. Ch. North of Butterfield, Minn., $1.70; "Mission Workers," West

Zion Ch., Moundridge, Kans., $5.90; Hebron Sew. Soc., Buhler, Kans., $4.00; Miss. Soc., Pulaski, Iowa, $2.00; Mrs. H. A. Ewert, Newton, Kans., $0.50; Mrs. Paul G. Schmidt, Marion, Kans., $0.25; Mrs. H. S. Forbes, Wichita, Kans., $0.25; Ladies Aid, Medford, Okla., $7.00; Miss. Soc., Deer Creek, Okla., $3.10.

Miss. Soc., Inman, Kans., $3.00; Mrs. David Jantzen, Plymouth, Nebr., $0.25; Mrs. H. C. Harder, Whitewater, Kans., $0.10; Miss. Edna E. Franz, Marlin, Wash., $0.25; Donation, Herald Publ. Co., $2.14; North Alexanderwohl Sew. Soc., Canton, Kans., $1.00; Saron Sew. Soc., Orienta, Okla., $1.15; Sew. Soc., Waldheim, Sask., $1.50; Sew. Soc., Saucon, Pa., $1.30; Mrs. Marie Voigt, Ann Arbor, Mich., $0.25; Mary J. Loewen, Lone Farm, Man., $0.25; Mrs. Otto Enz, Berkley, Calif., $0.50; Mrs. Ferd. Voth, Newton, Kans., $0.25; Group, Wernersville, Pa., $0.90. **Total $44.99**

Miscellaneous:

Miss. Soc., First Menn. Ch., Hutchinson, Kans., War Refugee Work, $10.00; Sew. Soc., Menn. Ch. North of Butterfield, Minn., Same, $5.00; Bergtal Miss. Soc., Corn, Okla., Same, $13.75; Tabitha Sew. Soc., 2nd. Menn. Ch., Beatrice, Nebr., Lame Deer St. Mont., Bibles, $5.00; Mrs. Pete Becker, Meno, Okla., Lame Deer St., Mont., Work, $4.00; Newhopedale Miss. Soc., Meno, Okla., Same, $6.00; Friendship Circle, Inman, Kans., Same, $10.00; "True Blue" Circle, Aberdeen, Idaho, Ashland St., Mont., Work, $5.00; Friendship Circle, Menn. Ch., Wichita, Kans., Same, $10.00; Brudertal Sew. Soc., Hillsboro, Kans., Rev. and Mrs. J. P. Suderman, Oraibi, Ariz., $15.00; Sew. Soc., Laird, Sask., Hotevilla St., Ariz., Evangelistic Work, $10.00; East Swamp, Miss. Soc., Quakertown, Pa., Ariz. St., S. S. Work, $5.00; Gnadenberg Sew. Soc., Whitewater, Kans., Lit. Com. Work, $3.00. **Total $101.75**

Grand Total $1,325.68

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

REPORT OF THE EMERGENCY RELIEF TREASURER

For November 1940

Received for General Fund:

First Menn. S.S., Newton, Ks., Paul Becker	$ 25.20
First Menn. Ch., Upland, Calif. G. E. Schmidt	14.40
Rev. Edward Duerksen, Alsen, N.D.	3.25
Bruderthal, Mn. Ch., Hillsboro, Ks., F. N. Funk	15.35
Emmaus Menn. Ch., Whitewater, Ks., Walter C. Claassen	88.75
C. W. Claassen, Newton, Ks.	25.00
Mr. and Mrs. J. F. Sawatzky, Madrid, Nebr.	10.00
2nd, Menn. Ch., Beatrice, Nebr., J. P. Janzen	87.90
Johannesthal Menn. Ch., Hillsboro, Ks., H. Enns	8.60
Christ. Menn. Ch., Moundridge, Ks. J. B. Stucky	56.00
Bethesda Menn. Ch., Henderson, Nebr., A. A. Thiessen	91.06
Menn. Ch., Paso Robles, Calif., C. R. Lichti	39.40
Menn. S. S., Wisner, Nebr., W. R. Leisy	10.00
First Menn. Ch., Newton, Ks., G. H. Willms	176.70

Received for War Relief

P. C. Andres, Moundridge, Ks.	5.00
Bergthal Menn. Ch., Corn, Okla., C. E. Nickel	32.29
First Menn. Ch., Nappanee, Ind., D. Metzler	25.53
Mrs. R. Riesen and Mrs. Selma Linscheid, Arlington, Ks.	15.00
Bethel Menn. Ch., Mt. Lake, Minn., J. B. Fast	82.56
First Menn. Ch., Aberdeen, Ida., I. J. Wenger	16.70
D. R. Winsinger, Moundridge, Ks.	25.00
Orphanage Society, East. Dist., Emma Erhart	75.00
Medford Ch. Ladies Aid, Mrs. Wm. Neufeld, Medford, Okla.	11.00
Bergthal Menn. Ch., Pawnee Rock, Ks., H. C. Schultz	21.35
W. D. Rempel, Pasadena, Calif.	15.00
E. D. Conf. Peace Comm., Henry Detwiler, Treasurer, Souderton, Pa.	9.00
Mathilda Basinger, Pandora, O.	25.00
Exec. Comm. of Mission Soc'y, Frieda Regier Entz, Newton, Ks.	110.00
First Menn. Ch., Mt. Lake, Minn., D. M. Harder	20.00
Eden Menn. Ch., Inola, Okla., G. J. Voth	14.00
G. J. Voth, Inola, Okla.	23.00
Frank H. Goertz, Walton, Ks.	5.00
True Blue S. S. Class, Bethany, Pa., J. Hellegas	10.00
E. D. Peace Comm, H. Detwiler, Souderton, Pa.	10.00
Tabor Menn. Ch., Newton, Ks., H. B. Schmidt	13.79

For General Conference Peace Committee:

E. D. Conf. Peace Comm., Three gifts, by Henry S. Detwiler, Souderton, Pa.	48.61

For U. S. A.:

Mrs. D. J. Jantz, Lehigh, Ks.	3.00

Total Receipts:

For General Fund	$ 651.91
For European War Relief	564.40
For General Conf. Peace. Comm.	48.51
For U. S. A.	3.00
Total	$1267.90

Remittances:

To Mexico	$ 36.37
To Poland	26.15
To India	50.50
To Peace Comm., Gen. Conf.	33.51
To War Relief (MCC)	800.11
To U. S. A.	33.00
To MCC—General	50.00
Canadian Relief	312.62
Miscellaneous	22.07
Total	$1364.33

Respectfully submitted, Peter H. Unruh, Treas.
Goessel, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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MR. P. P. SCHMIDT
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NEWTON, KANSAS
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JAN. 14, 1941 NUMBER 2

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

Feed the Hungry

Feed the hungry, clothe the naked, visit the sick and the imprisoned are injunctions that Christ left with his followers to heed as the second great commandment, intended especially for them. Today the world is full of the most horrible suffering. In Europe there are millions of victims and millions more in China. Jesus ended his discourse about the Christians' duty to their fellowmen with these words, "Inasmuch as you did do these things to one of these my brethren, even unto the least, *you did them unto me.*" And to those failing to do these things he said, "Inasmuch as you did not do it unto one of these least, *you did it not unto me,*" and their punishment was promised. Should not the Christians of America begin to realize that Christ has a challenge for them in the terrible suffering of millions, especially of children. With a membership of 55,000,000, many huge armies, does it not seem that, unitedly, they might find a way to do this Samaritan work in spite of politics and war propaganda? Perhaps what the good Quaker Herbert Hoover could not do, now, as he did in the World War, a united Christianity of America could do. The present war is apparently getting to be another war to save democracy. And yet the democracies that are still free are willing to see their fellow compatriots in the occupied territories die of want, for fear that succoring them would aid the enemy. That is a question, for a trial has not been made through American agencies. The contention of this editorial is that the American churches are not doing their duty in this crisis, and God can hardly forgive them if they do not rise and exert their power of Christian love, by taking this feeding problem into their hands, in the spirit of Christ, and approach the belligerents with a plan to feed the starving portions of Europe. If all were united, or at least a majority, it should not be an impossibility to load a score of ships with food, clothing, medicines and send them across the Atlantic as good Samaritans under the protection of flags of peace and truce. Would England dare to hinder the work? Would Germany? —T.

When thou givest alms, let not thy left hand know what thy right hand doeth." —Matt. 6:3.

A London Editorial in "Peace News"

It is strange and ominous how successful the Government and the press have been in creating confusion in men's minds on the subject of the food-blockade of Europe. We talk—the Government talks—as though the fact of the matter were that we were regretfully compelled to prevent food supplies entering the occupied territories because Germany would use them for her own purposes. Granted the legitimacy of blockade as a war-method, the decision sounds almost reasonable. In order to maintain this appearance of reasonableness, the essential points of Mr. Hoover's proposal have been carefully concealed. To our knowledge, only *The Times* and *The Manchester Guardian* have divulged them to their readers. . . .

That we should encourage such a scheme as Mr. Hoover's is the acid test of the sincerity of our contention that we are reluctantly compelled to deprive the occupied territories of their supplies of imported food-stuffs. The smothering of the Hoover proposals indicates very plainly that the food-blockade of the neutrals and *our former friends* is an integral part of our food-blockade of Germany. We intend, if we can, to produce a condition of famine in the occupied countries in order that Germany shall be compelled to feed them from her own food supplies.

For what does this policy of enforcing a food-blockade on the occupied territories amount to? What does it mean in fact? It means that we are reckoning on Germany being less blackguardly than ourselves. . . .

The moral degradation of that is unspeakable. Unless we have the serious intention of being more coldly brutal than the Nazis, there is no sense in the policy at all. Its "success' depends upon this. Starvation of your enemies is bad enough; but this starvation of your friends in order that your enemy may starve himself by feeding them is worse by a whole dimension of infamy. It touches a nadir of inhumanity. . . .

But it is not merely inhuman; it is a political blunder of the first magnitude. A mortal enemy of Britain could conceive no more effective way of consoldating Europe in destestation of this country and of fostering the determination that sea-power shall be taken from a nation unworthy to exercise it. The idea that the starving neutrals will rise in revolt against Germany is a sinister fantasy. If it comes to starvation, the neutrals will simply hate us with a righteous hatred. And Herr Hitler will not fail to improve the occasion. He will appear as the champion of Europe against our cold and brutal selfishness. . . .

From "Fellowship", Jan. 20. '41

REMINDERS

TAKE NOTICE, PLEASE!

Subscribers and contributors who have anything to do with our conference publication interests should take heed of the following directions:

We have the MENNONITE PUBLICATION OFFICE, at NEWTON, KANSAS, with Rev. J. M. Suderman as manager. To this office should be sent all orders and remittances for our church papers, S. S. Quarterlies, Lektionshefte, Year Book, Bundesbote Kalendar and Junior Messenger.

The editor of THE MENNONITE resides at NORTH NEWTON, KANSAS, and all literary contributions to this paper should be addressed to J. R. Thierstein or The Mennonite, North Newton, Kansas. Contributions to CHR. BUNDESBOTE should be addressed C. E. Krehbiel or BUNDESBOTE, R. R. No. 2, NEWTON (*not* NORTH Newton), Kansas.

GENERAL CONFERENCE TREASURERS

Foreign Missions, J. E. Regier, Newton, Kansas
Home Missions, J. J. Plenert, 429 Knorr St., Philadelphia, Pa.
Publication, E. W. Baumgartner, Berne, Indiana
Education, P. R. Schroeder, Mountain Lake, Minn.
Emergency Relief, P. H. Unruh, Goessel, Kansas
Board of Trustees, Karl A. Richert, Newton, Kansas
Peace Committee, L. J. Horsch, Ontario, Calif. after Jan. 20.
Committee on Doctrine and Conduct, J. E. Entz, Newton, Kansas
Conference Treasury, Karl A. Richert, Newton, Kans.
Young People's Union, William Juhnke, Route 2, McPherson, Kansas
Women's Missionary Society, Mrs. Frieda Regier Entz, 317 East 4th St., Newton, Kansas

—*Rev. G. A. Linscheid,* retired missionary, Newton, Kansas, finds a good many occasions for service. For some months he has been preaching for the Emmanuel church near Canton, Kansas, and reports: Are having very good meetings here. At the church meeting various matters were acted upon and the positions filled with officers. There is a general spirit of wanting to be up and doing. A group of young people have expressed their desire to be prepared for admission to church membership.

Budgets of Conference Boards and Committies

For the year 1941

1. Board of Foreign Missions ______ $75,000,000
2. Board of Home Missions ________ $22,000,000
3. Board of Publication

If each church will kindly and conscientiously follow the conference resolution, to take up at least one offering each year for the work of publication, *and make it a liberal offering this year,* this Board will be sincerely grateful.

4. Board of Education _______________ $2,500
5. Peace Committee

Travelling Expenses _______	$ 250.00
Central Mennonite Com. ___	1500.00
Telegrams, Postage, etc ____	25.00
Publication of pamphlets __	250.00
Miscellaneous _____________	100.00

Total __________ $2,125

6. Doctrine and Conduce Committee _____$ 300
7. The Emergency Relief Board has no definite budget, but operates tentatively on money received for Relief purposes. Since the needs are great it is hoped that this fund will be amply supplied.

Rev. Phil. A. Wedel
Secretary of General Conference

Our Peace Work

Dear Editor:

The MENNONITE of December 31, 1940, carries a timely and well-written article entitled, "National Service Board for Religious Objectors." As treasurer of the General Conference Peace Committee, upon whom there is placed the obligation of implementing this program as far as our own group of Mennonites is concerned, may I add a postscript to the effect that "work of national importance" by conscientious objectors under civilian direction will, and already has, greatly increased the financial burden of the Peace Committee. Every congregation ought to feel itself under obligation to provide funds as it is able. It may also be well to point out that the Selective Service Act will be in effect for five years. Congregations and individuals should therefore make the matter of contributing to the Peace Committee a more or less permanent policy. In conclusion I wish to express the deep gratitude of the Peace Committee to all the donors, churches large and small, whose response has enabled us to meet all financial obligations promptly.

Sincerely yours, L. J. Horsch, Treas.
General Conf. Peace Committee

P. S. After January 20 my address will be Ontario, California.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

BIBLE SCHOOL
KAI CHOW EDUCATIONAL WORK
KAI CHOW EVANGELISTIC WORK

July 20, 1940

Brethren of the Mission Board: In general, conditions remain about the same through this section of the field, especially is this true as far as the country is concerned. As to the city the Japanese occupation in June has made some difference. The number of people in the city is less and schools were suspended when most of the people left with their children. Now they are gradually coming back but it will doubtless be some time before conditions will approach normal. As far as peace and order is concerned there is no trouble now.

In June Mrs. Pannabecker and I made a trip to Peking; partly to be present at the commencement exercises of our eldest son, Richard, who graduated from High School, and partly to take care of business. After attending to these matters, Mrs. Pannabecker went on the Peitaiho with the children for the summer and I returned for work here. I hope to go out and be with them in August. As to the business end of the trip, I handled about $8000 worth of business for mission, and individuals. Such matters are much more involved than formerly because we can buy practically nothing in the interior and have to get goods in from the city ourselves. Transportation over land and in this case becomes quite a problem. This time we had six tons of stuff hauled 100 miles over land by cart and wheelbarrow.

BIBLE SCHOOL — Attendance the highest in history for this year, graduates from regular course (HS grade) 5, and from elementary course 7. Work program results were successful in the main. We are making improvements as time goes on in this. Two of the teachers, Mr. Chang and Mr. Wang were ordained during the year. They are both good dependable men and are finding opportunities for service throughout the field. During the first part of July they each had charge of retreats at difficult places throughout the field.

The budget is running a deficit largely because I estimated the coal and kerosene expenses for the year too low. Put in coal supply in the spring for next winter but will need much more kerosene.

EDUCATIONAL WORK — As noted above the city school closed early, a couple of weeks before examination time. The graduating students have returned for special review and examinations but the rest will be accepted next fall on the basis of the class and monthly examination grades. We expect the enrollment will be less next fall but are planning on continuing on the best basis we can.

Hua Mei school closed the year without interruption. The first year of Senior Middle School was carried through and plans are on foot looking toward adding the second year next fall. The principal reports 364 primary students, 213 Middle school students, total 577. Of these one-half were from Christian homes and a few over 70 baptized.

EVANGELISTIC WORK — Both city and East Suburb work has continued without interruption. A Retreat for Chinese workers was held the first part of July and seemed to show good results for all. Rev. Wu of the Free Methodist Mission in Kaifeng was the leader with local help. Hordes of refugees crowded the compounds during June when the turn-over took place. In spite of the disadvantages of this occupation it gave opportunity for preaching which we used to the best advantage.

Sincerely, Mr. and Mrs. S. F. Pannabecker
August Ewert
Chm. Evan. Com. and Educ. Com. Member

PEACE BE UNTO YOU!

Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall even be for burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace (Isaiah 9: 5 & 6). He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire (Psalms 26:9). They shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more (Micah 4:3).

May Christmas, full of joy and cheer,—
New Year's prosperity—
carry toward our home so dear
us,—to eternity.
He, who was born in a stall,
on Calvary's cross once died,
direct us, wayward people, all
to morning through the night.
As blissful children, faithful men,
True unto victory,
Lead us, lead us, O Lord! Amen!
Homeward we follow Thee.

Being unable to thank all the kind people individually who have added to our Christmas cheer by their fine Christmas cards, we wish to send them our greetings, and to thank them in this way for the encouragement which they have given us. At first, we tried faithfully to send cards to all our friends whose love has been such a great blessing to us, but we soon found out that it was impossible for us and that we must remain your debtors. May the Lord repay you for what you have done to us.

We hope you have had a merry Christmas, rich by God's blessings, and wish you a New Year in which the right hand of the Almighty may guide you day after day until we meet again, if not here then on yon shore where we will meet, never to part again.

Yours in the Lord, Eliese and Jacob H. Jantzen,
Waterloo, Ontario

EARLY SESSION OF W. D. MINISTER'S CONFERENCE

Dear Brother Pastor:

Due to important recent developments in connection with the operation of the Civilian Work Camp it has been suggested to have the Spring Minister's Conference meet earlier than usual. It is very necessary to get the latest information to our churches. For that reason all pastors and church officers are especially requested to be present.

The Ministers' Conference will be held Tuesday, January 28, 1941, at the Zion Mennonite Church, Elbing, Kansas.

—H. N. Harder, Chm., H. E. Miller Sec.

Program, Minister's Conference of Western District

To be held at Zion Mennonite Church, Elbing, Kan.

January 28, 1941

Morning Session, 9:30 a. m.

Opening by Chairman

Conference Sermon—Rev. H. J. Dyck

Topics:

1. "Records I keep in connection with my church and Church activities." — Rev. P. K. Regier
2. "Methods in sermon preparation"—Rev. Walter Gering

Afternoon Session

Topics:

3. "Civilian Camps and related problems."—Dr. E. L. Harshbarger.
4. "The Pastor's ministery to those indifferent toward the Church and Christianity."—Rev. P. P. Tschetter.

Special music to be arranged by the host church.

Program Committee

H. N. Harder, *Chairman*
H. E. Miller, *Secretary*

—*Kansas* is experiencing ideal late fall weather. Barring gentle snow falls, with snow soon melting away, the temperature varies from 24 to 45 and even 50 F. with considerable beautiful sunshine. (This is written Jan. 10.) A brother in Minnesota reports that with sharp north west winds blowing the thermometer has been going as low as 12 to 15 degrees below zero.

Program For Five-Week Special Bible Course

at Oklahoma Bible Academy, Meno, Okla.

January 20-24

9:40-10:00	Devotions	
10:00-11:00	Orientalism	Rev. J. R. Barkman
11:00-12:00	Matthew	Rev. P. P. Tschetter
1:00- 2:00	Repentance and Faith	Rev. Tschetter
2:00- 3:00	The 7 Days of Creation	Rev. Tschetter
3:00- 4:00	Pers. Evang. and Practical Work	Rev. J. R. Barkman

January 27-31

9:40-10:00	Devotions	
10:00-11:00	Orientalism	Rev. J. R. Barkman
11:00-12:00	Matthew	Rev. H. N. Harder
1:00- 2:00	Regeneration-Justification	Rev. Harder
2:00- 3:00	The Seven Churches	Rev. Harder
3:00- 4:00	Pers. Evang. and Practical Work	Rev. J. R. Barkman

February 3-7

9:40-10:00	Devotions	
10:00-11:00	Orientalism	Rev. J. R. Barkman
11:00-12:00	Matthew	Rev. J. C. Kaufman
1:00- 2:00	Adoption Sanctification	Rev. Kaufman
2:00- 3:00	The Priesthood of the Believer	Rev. J. C. Kaufman
3:00- 4:00	Pers. Evang. and Practical Work	Rev. J. R. Barkman

February 10-14

9:40-10:00	Devotions	
10:00-11:00	Orientalism	Rev. J. R. Barkman
11:00-12:00	Matthew	Rev. Clyde Dirks
1:00- 2:00	Prayer	Rev. Clyde Dirks
2:00- 3:00	Christian Youth Faces It's Problems	Rev. Clyde Dirks
3:00- 4:00	Pers. Evang. and Practical Work	Rev. J. R. Barkman

February 17-21

9:40-10:00	Devotions	
10:00-11:00	Orientalism	Rev. J. R. Barkman
11:00-12:00	Matthew	Rev. P. H. Unruh
1:00- 2:00	Subject of own choice	Rev. Unruh
2:00- 3:00	Doctrine	Rev. P. H. Unruh
3:00- 4:00	Pers. Evang. and Practical Work	Rev. J. R. Barkman

Expenses: Enrollment fee, $1.00; room for 2 weeks, $2.50; board for 5 weeks, $6.90 for those who pay cash and also work; to persons who bring their food a kitchen charge of 65 cents.

—*First Church, Reedley, California* presents a very rich and varied program for the Week of Prayer, Jan. 5-12. Special music by various groups forms part of well-planned programs. The addresses or talks are by Dr. J. H. Langenwalter, Rev. Edgar Toevs, Messrs. G. A. Reimer, R. Ewy, Earl Eyeman, Elmer Friesen, and Miss Mary Haury.

DAILY DEVOTIONAL MESSAGES

Explanation: For four years *The Mennonite* has featured weekly sermon sketches. While some appreciated them, we have been wondering if the average reader evaluated them for their real worth. For this reason and in the belief that there is truth in the old saying, "Variety is the spice of life," we thought we would try, as a substitute, a brief devotional message for each day. We have asked each of twelve brethren to furnish the messages for one month. Since the January appointee has found it impossible to serve, we shall bring, for the last two weeks of the month meditations by Frank E. Gaebelein, Litt. D., Stony Brook School for Boys, in "The Presbytrian."

January 17. *"That in all things he might have the preeminence" (Col. 1:18).*

Let this be our motto for the month which lies before us. While the words relate, according to the context, to the primacy of position which God has given His Son, surely Christians are warranted in applying them in a personal sense. If God has not hesitated to create all things by Christ, to set Him before all things, and to give Him the headship of the Church, then can we, who are His own sheep, fail to give Him the pre-eminence in our little lives? One of the newer translations puts the clause this way: "That He Himself may in all things occupy the first place. What lives we may live for Him this month if, through His gracious Spirit, we give Him "the first place in all things—in business and pleasure, in mind and will, in love and affection, in joy and in sorrow!"

January 18. *"If indeed you are still firmly holding to faith as your foundation without ever shifting from your hope that rests on the Gospel that you have heard" (Col. 1:23, Weymouth).*

This is the latter part of a long sentence. In the two preceding verses the thought is that God has now in Christ's human body reconciled His erstwhile enemies to Himself. And our verse for today gives us the condition of this reconciliation. How faith is emphasized here! It is presented as something firmly to be held as a foundation, something to be seized "without ever shifting." And the basis of it is hope, a hope that rests on the Gospel. Ah, there is a true anchor of men's souls. We hear much these days of catch words, such as "a changing age" and a "changing social order." Well, all things human may indeed change, but our hope remains firm so long as it rests on the Gospel which we have heard from God out of His Book.

January 19. *"A minister, according to the dispensation of God which is given to me for you, to fulfill the word of God" (Col. 1:25).*

Paul is speaking of himself. By "the dispensation of God" he means the position of responsibility which God has entrusted to him, not for his own benefit, but for that of the Christians at Colosse and elsewhere. The great apostle had a keen sense of responsibility. He knew the obligation of his office. Do you, my friend? You are not in the place of a Paul but wherever you are, God has given you some special responsibility! Perhaps you are a parent. If so, what an exhaulted place is yours! Or you may be engaged in that most vital work of teaching ministering to Christ's little ones. Or you may be a physician of men's bodies, or a physician to their souls, or an administrator of God's money. The main thing is how you are using "the dispensation of God" which is given to you not for yourself but for others. Are you really using it for others?

January 20. *"Our dear and trusty brother, Onesimus" (Col. 4:9, Weymouth).*

Here is an example of what the Gospel can do. The Onesimus mentioned in this verse is the former runaway slave in whose behalf Paul wrote his marvelously tactful letter to Philemon. What great things Christ had done for Onesimus! The fugitive's crime had consisted of theft. But in Christ he was not only forgiven but so transformed that the dishonest and untrustworthy servant became the "dear and trusty brother, Onesimus." Yes, the Lord Jesus knows our every weakness, and is able to change our defeats into victories, so that the very places of failure in our lives become our strength in Him.

January 21. *"Demas hath forsaken me, having loved this present world" (II Tim. 4:10).* ....

A tragic epitaph upon a Christian life! Demas was privileged as few men; he had the signal honor of being in personal fellowship with the great apostle to the Gentiles. By the simple virtue of faithfulness he might have had all the renown of a Timothy or a Luke. But he sold the undying praise of God for a few hours of idolatrous occupation with the world. He exchanged the company of the prisoner of the Lord for the tinsel and trinkets of sin. There is a lesson in Demas's failure. For one thing, it shows us that fellowship with even the greatest saint is not enough to keep the erring heart from compromise with the world. Sitting under a great Bible teacher, belonging to a church where a true man of God is pastor, these are privileges, but nothing more. We do not go to heaven through another's faith, nor do we hold our testimony undefiled through the sanctity of others. Only a heart-occupation with the Lord Jesus can deliver us from the Demas-tragedy. God forbid that we should today, even in a single minor issue, love the world more than Him.

January 22. *"Rejoice because your names are written" (Luke 10:20).*

Significant are the things that give us pleasure. Announce to a man that he has inherited a million dollars and he will be overwhelmed with joy. Why? Simply because he knows what money is and has some appreciation of its value. But how sad is the contrast when one announces the glad tidings of salvation. Salvation, the certainty of heaven, the blessedness of eternity with Christ and the saints in glory—these things are preached day after day into the ears of congregations. And there the listeners sit—solemn-faced and apathetic. Can it be that these who profess the Name of Christ lack appreciation of the value of the salvation the Lord Jesus bought with His own blood? "Your name is written in heaven." Christian, your Lord says that to you.

January 23. *"Do not I hate them, O Lord, that hate thee?" (Psalm 139:21).*

Do you want to make a searching test of your scale of morality? Then ask yourself this one brief question. "Do I hate what God hates?" It is right here, as in other places, that the world gets God's standards backwards. God hates sin. That is the moral foundation of the universe. Man loves sin. That is the reason why the world is lost. God loves the sinner. That is why Christ died a ransom for many. Man despises the sinner and looks down upon his degradation. And in that he once more reverses God's perfect moral scale. Oh, how we Christians need the divine abhorrence of sin—sin in any form, whether loathsome or attractive! May we who name the Name of Christ be more uncompromising in our hatred of sin and more tender in our treatment of the poor lost sheep. May the Lord help us to hate the things He hates!

January 24. *"God is faithful" (I Cor. 1:9).*

In those three words are concentrated the spiritual resources on which our hopes for time and eternity are based. "God is faithful." What a promise that is! Because He is faithful, He will not let go a single soul who has come to Him through faith in Christ. Because He is faithful, He will keep everyone of the precious promises with which His word abounds. Because He is faithful. He will ultimately put down evil and enthrone righteousness. Because He is faithful, He will take care of His children perfectly. Yes, God is faithful! May we write these words large upon our hearts, and so find deliverance from the fear and worry that so easily beset us.

—Ebenezer Mennonite Church, Bluffton, Ohio.— Our yearly church busines meeting was held on New Year's Day. During the progress of the meeting it was with deep regret that the resignation of our pastor Rev. P. A. Kliewer was considered and accepted. This will take effect on Easter Sunday of this year. In his closing report he used I Cor. 2:1-6 as the basis for his work of eleven years of ministry with us. "Our loss is somebody else's gain." *—Corr.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 19, 1941

THE SLIGHTED INVITATION

Luke 14:15-21

Despising God's Invitation vs 15-21

One of those who heard Jesus' words at the Phasisees' feast became quite enthusiastic and also appears to speak in self-congratulation (v15). The rabbis taught that the Messianic age would be ushered in by a great feast and that ALL ISRAEL would be there, while the Gentiles would be altogether excluded. The guest's words gave Jesus an opportunity to state some important truths in parable form. He showed that many of the Jews who were congratulating themselves on their privileges, were in reality rejecting the kingdom invitation. On the other hand, many Gentiles would gladly accept the invitation.

In our lesson and in Matt. 22:1-14, Christ likens the gospel blessings to a great supper or feast for which an abundance of provisions has been prepared. In the spiritual feast which God has provided, every need of the soul is met. We need not suffer from low spiritual vitality because of faulty nutrition. We may eat our fill at our Father's table and of the best things He has provided.

The invitation (v16) is God's prophetic announcement of the Messiah and His kingdom and the invitation to the Jews. The invitation of (v 17) is Christ's own announcement that the gospel blessings are ready, and Israel is invited to receive them. All the bidden guests needed to do was to "come; for all things are now ready." Instead they made excuses—not reasons—for not coming. That is what the vast majority of people do with the gospel invitation. The excuses revealed the failure to appreciate the supper and the invitation. The Jewish leaders did not appreciate Christ and His invitation. Many today fail to appreciate the gospel invitation. The first one's excuse was his property (v 18). He represents a large class today. The excuse of the second was a matter of business (v 19), not pressing in importance. The last one's excuse was domestic demands, not a valid reason. These men did *not want* to come to the supper, so they made excuses. They placed something else ahead of the feast. People usually find time for doing the things they most like to do. Excuses reported to God who feels a righteous anger (v 21) toward us, and the blessings intended for us, will be given to others.

Accepting God's Invitation vs 21-24

The feast is ready, the invitation is now given most earnestly and urgently to those of the lower classes (v 21), the morally poor, maimed, blind and halt. They came and yet there was room (v 22).

Heaven is a large place, room for all. The gospel privileges are open to all who will come. The invitation was sent to the Gentiles also (v 23), to everybody. There is no snobbery connected with God's feast. The men who refused to come were the losers. They made their decision and is was final (v 24). They excluded themselves. The feast was not hindered by their absence. Those who reject the gospel invitation can not injure the Lord's work. They only close the door against themselves. They deny to themselves the best that God has provided for man.

What is my choice:—Spiritual bankruptcy or the infinite riches of grace?

Whom do flimsy excuses fool? and how?

What evidences are there that many people do not appreciate the gospel?

A Letter to the Unknown Soldier

by David C. Wedel

(used as a Memorial Day Sermon)

Dear Unknown Soldier:

The idea of writing this letter to you occurred to me one day after I knew that I was to address the people of our churches in Halstead, on Memorial Day. You never knew any of us and yet it may be that you associated with some Halstead buddies. You never heard of me because I was too young to be called to service.

First of all I want to congratulate you that you could die in that war. You fought and died for ideals which you believed would bring a better world. You thought your life would help bring more democracy and more decency to the world. For these ideals you gave your life. I am glad that you never learned, or do you know that the war in which you gave your life did not bring us more democracy but more autocracy, the thing you tried to stamp out. I am glad you never found out that the war let loose moral degeneracy of which you had never dreamed.

I am glad you died. To see our present world and how it has repudiated all for which you stood would break your heart. I know it was a terrible moment when on that morning in midsummer of 1918 the official cable from the war department brought the message that you were missing. Everywhere they looked for your name, in the column of the wounded, among the exchange prisoners, in every boat which brought wounded or unidentified, in hospitals of the wounded, scanning the faces of the sufferers or if the faces were beyond recognition or partly shot away, they looked at the name on the bed hoping that your name might not be found there, but eagerly searching lest they overlooked your name. I have wondered whether you were not also sought among the white crosses in Flanders. I know they looked through field glasses as the crippled and maimed came down the street on stretchers or wheel chairs carried by their sons and mothers. You were "missing." That was the only report about you. Days dragged by and then came the word that you had been placed in the marble tomb of the Unknown Soldier.

I am glad you died.—You will forgive me for making that statement I hope. I believe your parents will too. For not long ago one of your buddies said to me, "The hell of it is that we cannot all die." I know you loved life, you had ambitions, a sweetheart—I hope she too will forgive me for saying I am glad you are in your marble tomb. I believe even she would rather see you there than to have you among those with half their faces blown away, gassed, still holding on to life despite the inevitable end, the shell-shocked with mad fears in their eye. I believe even she is glad to have you in your marble tomb where all is peaceful, quiet, rather than to have you among the living dead. ,

I am not a soldier or militarist. As a matter of fact I do not believe in war. You would have called me a slacker, or yellowback or a dozen other names I can't now recall. You may still call me a slacker for not believing in war—but here is what Major General Smedley D. Butler has to say about war. "War is a racket; possibly the oldest, easily the most profitable, surely the most vicious. It is the only one international in scope. A racket is best described, I believe as something that is not what it seems to the majority of the people. Only a small 'inside' group know what it is about. It is conducted for the benefit of the very few at the expense of the masses.—For long years I have known that war is a racket but I never faced it until I saw the clouds gathering again, as they are today. They are choosing sides now, yes, they are getting ready for another war. War, like any other racket pays high dividends to the very few. But what does it profit the masses?" I guess you are surprised to hear such a statement from Major General Smedley D. Butler. I have been informed that a few greedy speculators coined millions out of the blood and sorow of their fellowmen in Flanders. For every millionaire made in the world there are 660 men, women and children slaughtered for his money.

I am afraid you will not receive this letter. The soldiers who guard your tomb will never permit this letter to reach you. It would disturb your peaceful slumber. But I am going to mention even more to you.

They told you this was a "war to end war"—A war against militarism in Europe. We have seen that evil cannot be overcome with evil. Today we have a greater harvest of military threats and war than we have ever had. They told you it was a war to make the world safe for democracy. Democracy is warred upon by dictators in every way they can. They told you that it was a war in defense of the weak nations. We have learned since that economic interests were primary. They told you it was a war against the war lords. We know now that the Du Ponts and others were safe in their offices while the common people were mowed down by machine guns and gas bombs.

They told you this was a war in defence of national honor. We have learned since that it was an opportunity for a few to coin millions. If you had not gone through a period of training which was intended to harden you and make you able to face anything, I would not tell you that it has become evident that there is no victor in modern warfare. All the woes that came on Germany who was declared the loser in this last war came upon all the other nations who were proclaimed the winners—those who sold bombs to both sides. And now I have come to the most tragic paragraph of this letter. Appearantely we have learned nothing from our experience in the World War. You have not only died in vain—but we will once again plunge into the same kind of wholesale massacre and mass murder that we went through in the last war. If I have the correct opinion of you—you would not have left your home, loved ones, given up all that you had hoped to be if you had known that it was all in vain. You had too much faith in man. Now they have deceived you. They have brought you to your early grave. You thought you you died bravely and heroically but we know that they cheated you into your grave, I have sometimes wondered whether you did not know much of this before you died.

Brother, may I have a heroism as high and ideals as unimpeachable as yours which will allow me to die in the ranks of Christ as you died in the ranks of war. May I hold firmly to my belief that the way of Christ and the way of war are not reconcilable. And though you honestly believed that you were committed to the Christ way, may your spirit aid me to see that His way is the way of love and brotherhood though they may cost a cross. May the cross of Christ so permeate my spirit that I in my undertaking may be as brave, as true, as unswearving—as you and your buddies.

BRO. C. F. CLAASSEN GONE HOME

C. F. Claassen, church, financial and business leader in Newton, Kansas, and well known for his interest in our conference work, passed away last Thursday morning, January 9, at the (Hertzler) Hospital, Halstead, Kansas. Bro. Claassen, suffering from a rectal growth, submitted to an operation in the hope of saving his life. He appeared to rally well, but then his blood pressure started to sink dangerously. Blood transfusion was resorted to but failed to check his sinking condition, and he sank peacefully into his final sleep, with the family at his bedside.—Funeral services will be conducted at the First Mennonite Church, in Newton, at 3 p. m. Monday, January 13.

Keep the Unity of the Christian Spirit

by Carl Landis, Rural Secretary, F. O. R.

In his letter to the Galatians, Paul writes, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *one* in Christ Jesus." That is a statement of the basic UNITY OF THE CHRISTIAN SPIRIT; a unity which *no* difference of race, color, opinion can undermine. That spirit is being tried sorely in these periods of crises. As members of the Fellowship of Christ, we must fulfill the Spirit of Christ: for in Him there is "neither pacifist nor non-pacifist, neither registrant nor non-registrant, neither Democrat, Republican nor Socialist, neither English, German, Italian nor American: in Christ we are *one.*"

I. Pacifist vs. Non-Pacifist

Let me say frankly, "I am a pacifist." I proclaim that Faith wherever I go: in the church, before the American Legion, to the 6th Corp Area Commander, when he invites me to atend a Chaplain's School. But there are those who are not pacifists, but are genuine Christians. Pacifists ought not *judge* them; they ought not judge the pacifists. The pacifists *cannot* participate in war; they *can.* The pacifist believes that Love, Forgiveness, Justice are the ultimate defense (the *only* defense); they hold that in the end, only guns and bombs will defend. The pacifist believes it is not *Christlike* to participate in war; they behold that they are carrying out the spirit of the Cross.

When one sums up one total Christian character against another, it is not a question of who is the better "Christian;" but rather we should recognize that one soul senses the Spirit of Christ in one area of life, and completely misses it in another. *Both* may be "Christian;" but neither is *"Wholly Christian."* "We see through a glass darkly . . ." even in pacifism. But rising above any conflict, above any differences of conviction, is the UNITY OF THE SPIRIT, calling us ever higher and higher, ever nearer the Cross of the Christ. So whether *Christian* pacifism or *Christian* non-pacifism: let us remain UNITED IN CHRIST, and rise above our differences of convictions.

II. Registrants and Non-Registrants

October 16th millions of American Youth registered for conscription, some 50 did not, I should say, *could not.* A genuine Christian *cannot* violate his conscience. Only the coward can do that. Had I been 10 months younger, I would have registered October 16th; I counselled others, whose consciences permitted them to do so. One person follows his conscience, and registers. If that is his *conscientious conviction,* he ought to register. His neighbor follows his conscience, and cannot register. If that is his *conscientious conviction,* he ought to reserve his highest loy-

(Concluded on page 12)

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

Speaking of Poise

Are you among those whose letters begin, "I am very timid . . ." or "I suffer from lack of social training . . ." or "I get so embarrassed I can think of nothing to say . . .?"

If you feel handicapped socially, don't worry about it. Forget it. Develop self-possession and poise along some other line, almost any other line. Eventually your new-found confidence will help you out socially, too.

The vogue for sophistication has stampeded many a young man or woman unnecessarily. If a girl has no "line" or if a man is not quick with a wisecrack—what of it? Sophisticated, the dictionary tells us, means world-wise, deprived of natural simplicity. Poise, on the other hand, is defined as equanimity, repose, dignity, balance. Which is worth striving for?

Examples are legion of men and girls who have developed into well-rounded personalities out of an awkward childhood or youth. One tongue-tied lad "found himself" during a summer of work at a local drugstore. His employer had said, "Our aim is to please our customers. We stress courtesy and a personal interest in each customer's needs." That goal was enough to make one boy forget himself in serving others. Returning to school in the fall, he found himself able to cope with any group into which he was thrown.

One inarticulate girl who was always short on dates was taken on as assistant to a playground director for the summer. She built sand castles for the babies. She helped pudgy small boys negotiate the "slippy" slide. She told stories occasionally at the story hours. To her surprise one of the college fellows in charge of the older children's playground challenged her to a game of tennis one day. It was the beginning of a charming, congenial romance.

The social graces are not learned exclusively at parties. Poise is stressed that may be attained in office or classroom, in a host of outside activities and extracurricular interests. Many have found in their search for poise that God is the final source of limitless assistance and peace "which passeth all understanding."—Ruth Herrick Myers.

—*Young People's Weekly*

GLEANINGS

Swift Current Project is Finished

The Swift Current Bible School project has been completed informed Rev. A. J. Neuenschwander in a letter of Dec. 2. "I am happy to announce that good progress has been made, and that the building is completed." In a letter dated August 6, 1940, Rev. David Toews says: "The debt at Swift Current, as far as we are concerned, is paid, so there is no more money going to Swift Current for the building any more."

The Pacific, Eastern and Western districts each pledged $100. The Pacific district exceeded its quota; the Eastern came within five dollars of meeting it; while the Western district sent in $67 of its share.

Duties of C. E. Treasurer

1. Keep a record of receipts, expenses, and balance.
2. Prepare C. E. budget of probable receipts and expenses.
3. Make collection of dues or assessments.
4. Report amount of collections accurately at next meeting.
5. Devise ways of making money for mission projects.
6. Keep contact with district Y. P. treasurer; place receipt cards on file.
7. Give report at business meetings.

Duties of Program Chairman

1. Prepare term programs by working with committee and pastor-counselor.
2. Observe instructions of "Program of Standards for a Mennonite C. E. Society." (For copies write to John E. Fretz, 3722 N. 16th St., Philadelphia, Penna., or your district Y. P. representative).
3. Secure reading of programs in advance.
4. Provide vice-president with publicity material.
5. Notify members on program second time before meeting.

(A complete list of duties for all officers may be secured by writing to W. E. Juhnke, McPherson, Kansas). —*Western District Tidings*

Retreats Being Planned

The Washington Retreat Committee consisting of Rev. Harley King, chairman, Rev. Edmund Miller, Mrs. Henry Hiebert, Harry Albrecht, Edmund Waltner and Rev. Wiens, met on Monday Nov. 18, in Spokane and made definite plans to have their Retreat on July 4, 5, and 6 at Clear Lake near Yakima.

* * *

The Calif. Retreat Committee met in connection with the Executive meeting in Los Angeles on November 10 and 11 to plan for next year's Retreat at Lake Sequoia, Aug. 11-18.

* * *

The Colfax (Wash.) society is beginning a four lesson course on the "Origin and Source of the Bible," which will be a part of the weekly prayer meeting at Christian Endeavor. The course is being conducted by Vera Buckly. —*Worker's Exchange*

* * *

(For an interesting study on Mennonite missions I would recommend Dr. E. G. Kaufman's book, "The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America"—it is really much more interesting than the title might lead you to believe!) —Elma Sprunger

—*The Vine Press*

SENIOR DEPARTMENT

Program for January 26, 1941

MY DENOMINATION

Eph. 2:19-22; I Tim. 4:12-14

I. Worship Service

1. Songs: "How Firm a Foundation," "My Hope is Built on Nothing Less," "Faith of Our Fathers," and "Blest be the Tide that Binds."
2. Reading of main topic and Prayer.
3. Talk by pastor, or outside speaker, on "The Doctrines of Our Church and Their Influence."
4. Offering for peace work.

II. Leader's Introduction.

Christ knew that fellowship would be essential to His followers. We need the church. In the course of time the various denominations have come to be. Each one has its especially strong points and therefore its special mission. Our own denomination has put emphasis in these latter years on its peace doctrine. It is learning that this doctrine should lay stress not only on staying out of war, not participating in it, but also on **peace making** and finding constructive ways of **living a life of love and service and helpfulness.** This doctrine presents the way of living not only for days when there is war, but also for days when there is peace. It offers its challenge to every church member, the old and the young as well as those of draft age.

III. Suggested Topics for Short Talks.

Christ, the Foundation	Matt. 16:15-18
Diversified Responsibilities	I. Cor. 12:27-31
Christ, the Corner Stone	Ps. 118:22,23
Holiness Becometh the Church	Eph. 5:25-27
An Ideal Social Order	Acts 2:42-47
Christ, The Head	Col. 1:16-18

IV. For Discussion

1. When and where did our denomination have its beginning?
2. What historical situations called forth the formation of our denomination?
3. Who have been some of the great leaders of our church?
4. What particular contribution does our denomination make to the cause of Christianity today?
5. What are some of the doctrines in which our denomination most firmly believes?

V. Facts for Study

The doctrine of baptism on confession of faith, each one to confess Christ as his Savior because of personal conviction and experience has had its influence in making our church members true members of the body of Christ, the unseen church.

Our insistence that we will not swear, but that our "yes" and our "no" are as dependable as an oath would be have given value to our everyday yes and no. We are known as a people whose word can be depended upon.

Our adherence to the "simple life" living plainly and unostentatiously, practicing thrift and industry, has won the respect of our neighbors. It is in line with Jesus teaching and living. May we guard this heritage along with the other fine qualities of our denomination.

The right of each member to read and interpret his own Bible seems so self-evident to us that it is well we remind ourselves that our early Mennonite leaders suffered and worked for it. A study of the earnestness and the sincerity of our church in its early days should help us to a new appreciation for the need of that same earnestness and sincerity in our own day.

VI. Illustration

"We possess something," says Dr. Harold Phillips, "which belongs to everybody. Christ was brought to us by another race, and we must pass him on. We need to remind ourselves that the motive which sent those pioneer missionaries to distant parts, to endure unthinkable hardships, was not that they might enrich the world's culture, but rather that they might change the world's life. They went to preach the gospel of One whom they thoroughly believed was the Light of the world. Without that belief the missionary cause must lag."

VII. Food for Thought

For our denomination we would learn to pray:

Great Master, touch us with thy skillful hand,
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!
Spare not the stroke. Do with us as thou wilt,
Let there be naught unfinished, broken, marred.
Complete thy purpose that we may become
Thy perfect image, thou our God and Lord. Amen

INTERMEDIATE DEPARTMENT

CHRISTIAN ENDEAVORER'S SIXTIETH BIRTHDAY

February 2, 1941

For Daily Reading:

Jan. 27. A society of praise. Col. 3:16
Jan. 28. A society of faith. Heb. 11:6
Jan. 29. A society of action. Luke 14:16-24
Jan. 30. A society of forgiveness. Gal. 6:1
Jan. 31. A society of love. I Cor. 13:1-13
Feb. 1. A universal society. Rom. 10:8-17
Feb. 2. Topic. Phil. 1:21; 3:12-14

Opening Hymn - "Serve the Lord in the Days of Youth"
Prayer by Superintendent
Scripture Reading - Phil. 1:21; 3:12-14
Song - "Stepping in the Light"
Reading of daily references (Let us pause to see whether our societies are really societies having these characteristics).

Discussion:

I. What does it mean to Endeavor?
  A. Dictionary definition
  B. Are we measuring up to this definition?
II. The birth and growth of Christian Endeavor.
  A. Father Endeavor and Mother Clark
    1. Francis E. Clark was a young pastor of a Congregational Church in Portland, Maine.
    2. The young people of his church helped him form the first C. E. Society.
  B. Today the roll call of C. E. is answered by over four million members.
III. History of your own society.
  A. When was it organized?
  B. Growth of membership
  C. Testimony as to the value of C. E. (Have one of the older members of your church testify and the youngest member of your society.)
  D. Voluntary testimony.

Prayer Hymn - "O Jesus, I Have Promised"
Offering (Wouldn't it be a fine idea to give this offering to the General Conference Young People's Committee?)
Mizpah Benediction

JUNIOR DEPARTMENT

"SHIPS TO SAIL IN THE NEW YEAR"

Program for January 26, 1941

FRIENDSHIP

Setting: Place a large copy of a painting picturing Ruth, Naomi, and Orpah, for a worship center in the front of the room. Throw a light on this center.

I. Worship Period

1. Prelude - "I Would Be True" - M.H.B., 246

2. Call to Worship - "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139:23, 24)

3. Worship in Song - "I Would Be true" - M.H.B., 246.

4. Worship in Scripture - Responsive Readings, Selection 15b, M.H.B., read responsively by the group.

5. Worship in Prayer - Leader's Opening Prayer.

6. Special Music - "My Task" by E. L. Ashford by one of the older Juniors who sings well.

II. Study Period

Aim - To lead the Juniors toward a deeper realization that friendship is a reciprocal proposition; to cause them to see the sacredness of it, to see their resonsibility in regard to their influence, and to come to a fuller knowledge of the fact that their best friend is in heaven, their Heavenly Father.

1. Leader's Introduction. (This should connect this lesson with the previous lessons, as well as embody some of the points listed under our aim.)

2. Story - "A Beautiful Friendship—Ruth and Naomi," by a Junior girl.

3. Story - "A Beautiful Friendship—David and Jonathan," I Samuel 18:1-4; 20:4-42 - by a Junior boy.

4. Poem on Friendship by a Junior girl.

5. Talk - "How a Friend Should Act," Proverbs 17:17; 18:24; 27:10a; John 15:13 - by a Junior girl.

6. Talk - "Jesus—Our Best Friend" - by a Junior boy.

7. Song in unison - "The Best of Friends I Have in Heaven" - M.H.B., 364.

8. Leader's Heart Talk (If possible this should take the form of a story.)

III. Mission Minutes

1. Today you will complete your visit to the missionaries. Use this period to review the various fields and the workers on these fields.

2. Devote some of your time to our Home Mission Work, again discuss the difference between this work and the Foreign Mission Work. Stop in at the homes of the Home Missionaries along the route from the harbor to your home.

3. Pray for both the home and foreign missionaries.

4. Bring the missionary offering.

IV. Closing Moments

1. Repeat the verse of the month.

2. Sing the song of the month.

3. Have short sentence prayers by a number of Juniors, ending with the prayer of the month in unison.

THE MENNONITE

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Peace Rally

at Hoffnungsau Church, Sunday Jan. 19, 7:30 p. m.

The meeting will cover the Wichita and Bethel Work Projects, the problem of getting C. O. recognition in Registration, and the first Mennonite Civilian Service Camp in Virginia.

Tentative Program

Opening by chairman
"My Experience in the Bethel Work Camp," Erwin Krehbiel
Music - Inman Mennonite Church
"My Experience in getting C. O. recognition," Menno E. Martins
Music - Hebron Church
Address by Dr. E. L. Harshbarger
Music - McPherson County Gospel Quartet
Question and Answer Period
Offering and Close

KEEP THE UNITY OF THE CHRISTIAN SPIRIT

(Concluded from page 8)

alty to God. The history of the Christian Faith is the history of sensitive spirits who have followed the Voice of Conscience—no matter what others said, whether parents, brothers, sisters, ministers. "He that loveth father or mother more than me, *is not worthy of me*." In the Christian Church, in a Democracy, individuals should not only be *permitted* to follow their Christian conscience; they should be encouraged to do so. That is the way truth comes to light. Let us not *judge* those who registered, nor those who could not. Let us thank God that there are still those who have the courage of their convictions, regardless of the cost. From them, let us take courage to follow *our* conscience, though it may lead us into another area of the Kingdom.

No matter what area of life is examined, this same principle should hold: THE SPIRIT OF CHRISTIAN UNITY must supercede our differences of opinion, and of conscience. Let's *never* forget that, even when we disagree on questions as vital as pacifism vs. militarism, or registration vs. non-registration. As we face these difficult days ahead, let us strive truly to keep that UNITY OF THE SPIRIT OF CHRIST, no matter what the cost.

CORRESPONDENCE

SECOND MENN. CHURCH, BEATRICE, NEBR.

Encouraging results have been obtained during the past year according to reports at the recent annual church meeting. Eight new members through baptism, 2 with-drawals, 2 deaths, 2 babies, and a total church membership of 177, briefly constitutes the statistical report. Instruction in church history for high school students, and a special course on peace principles is being offered to the young men of our congregation. A vote of thanks and appreciation for the rendered services was tendered to Rev. Weinbrenner and his wife.

Bro. E. G. Wiebe on the Vacation Bible School board and the present correspondent for our church papers were re-elected for another year. The Senior C. E. Society report disclosed that this organization has been active for a period of 39 years and is continuing to serve its intended purpose. Only 3 of the 25 charter members are still taking an active part; the present membership totals 61. There are 175 S. S. members, 30 Young People's C. E. members, 22 Intermediate and 19 Junior members.

Encouraging reports were also made by the Tabitha Sundri Bai, a young ladies society organized a number of years ago by the daughters of Rev. and Mrs. Horsch for the support of a native mission worker in India. Arrangements have also been made for the purchase of additional Mennonite Hymnaries to replace the badly worn song books now in use.

—*W. C. Andreas, Corr.*

MENNONITE BIBLE MISSION, CHICAGO, ILL.

We of the Mennonite Bible Mission in Chicago greet you again. After a month of practice and rehearsal we were able to render the "Story of Christmas" a pageant given by the C. E. groups of the church. Beginning with the prophecy in Bethlehem, the pageant portrayed to us the wonderful story of the birth of Christ. Throughout the scenes we were reminded of peace on earth goodwill to men. Songs of praise were sung by the Girl's Choir and also by members of the cast. The listeners went home feeling richly blessed.

The young people were together again at 10:00 p. m. ready to go caroling. There were about fifty willing to proclaim the wonderful story of love to the neighbors in our community. With hearts rejoicing we started out. As we came to each home we were graciously received. A member of our church was told by neighbors, that they should not move away because they waited each year for our group to come and sing. In another case someone told our pastor they had just seen a group of young people being arrested for drunkenness and disorderly conduct. Then when our group came to their home they noted the contrast between the two groups. One serving Satan and seeking pleasures of the world and the other praising the Lord. We give thanks to Him for this testimony.

On Christmas morning we had a program given by the beginner and primary children. Poems and music expressed their praise to God. We had a message from God's word given by Reverend Dick of Lima, Ohio, after the children's program. Prayer meeting was held at the home of our pastor on New

Year's night. God gave us a blessing and with renewed faith and hope in Him we started our New Year right. *—Grace Bant, Corr.*

MENNO MENN. CHURCH, LIND, WASH.

On January 5, a baptismal service was held for eight young folks. Seven of these have had forty-five Sundays of catechetical instructions under the direction of Reverend Edmund Miller. One was baptized upon his confession of faith. The subject of the most impressive service was "God's Plan for My Life" which was taken from the 17th Chapter of John, the 4th verse. The congregation heartily welcomed these eight people: Alvin L. Dyck, Florence Jantz, Adelia Marie Jantz, Walter Peters, Viola Franz, Sylvia Franz, Clara Franz, and Earl Franz into the church. The congregation also welcomed Mrs. Joe Gering as a new member into the church. We are happy for these new members and we pray for God's comfort and guidance over these people who have chosen the Christian way, which is not easy, but peaceful and has the assurance of eternal life with Christ Jesus. We pray that they will not turn aside later in life, but will cling steadfast to their and our Savior.

May God bless them and keep His wing over them in their life's journey. *—E. J., Corr.*

WEST SWAMP MENN. CH., QUAKERTOWN, PA.

Greetings: One of the outstanding meetings of the year was the program given by the Mason Bell Ringers, of Los Angeles, Calif. Among the various instruments they played were the Swiss Bells, the World's Largest set of Triple Octave Chimes, vibraharp, and musical glasses. It is a program which will long be remembered by everyone present. Another interesting meeting was when Rev. W. C. Voth was in our midst and gave a fine message and showed pictures of the work done in China.—The Christian Endeavor 50th Anniversary was observed on November 24. A short resume of the first year's meetings and a list of the original members was read. Rev. Russel Mast, of the Deep Run Church, gave a fine message. On Thanksgiving evening, November 28, the Ladies Aid and Missionary Society and the Young Women's Missionary Society Anniversary program was given. A short playlet called "Asleep in Zion" was presented, and Mrs. Erland Waltner, of the 2nd Church, Philadelphia, gave an inspiring message. These meetings were well attended and all richly blessed.—On Sunday evening, December 8, the Choir joined with the Zion Hill Choir and presented a fine program of songs. Two Christmas programs were rendered. The Intermediate and Young People's Department presented a Pageant "The Greatest Gift" on December 15. The Junior Department had a fine program on December 22, and the White Gift offering was presented. Rich blessings were received by everyone who attended these meetings. At ten o'clock on Christmas Eve a group of over sixty young people went carol singing to the homes of the sick and aged. Here, too, everyone who heard them and those who sang received a blessing. On New Year's Eve our C. E. Society and the Bethany Society enjoyed a social hour followed by a program from 11 p. m. to midnight. *—Anna Bauman, Corr.*

WOODLAND MENN. CH., WARROAD, MINN.

Another year has ended; a year during which much has happened. What the new year will bring to us, we do not know, but we do know that if Jesus is our pilot, all will be well, no matter what trials may come.—Revival meetings were conducted in our church, the first part of November, 1940, by Rev. Henry P. Fast of Steinbach, Man. The meetings brought spriritual inspiration to those who attended.—December 13, 1940, the sewing club met at the home of Mr. and Mrs. P. Heppner, at which time a report of the year's expenditures was given by the secretary, Mrs. Cornie Krahn, and preparations were begun for the annual sale next summer. While the ladies had their sewing meeting, the menfolks held the church election of trustees, treasurer, etc.—December 24th, a Christmas program was rendered in the church. A very large crowd had gathered to enjoy the recitations and singing.

The Christmas season was filled with sorrow, when our beloved brother-in-law, George Krahn, passed away. Yet we are glad that there is a birthday of the Christ child. If there were no Christmas, what hope would we have of seeing our loved ones in glory, where we shall part no more.

Wishing all a blessed new year, I remain,

Sincerely, Jake G. Quiring, Corr.

WAYLAND MENN. CHURCH, WAYLAND, IO.

1940 has rolled into the past, another year has begun. May we resolve to go forth with renewed courage for more faithful service to our Master, Who is worthy of our best efforts. During the Thanksgiving season our Jr. C. E. presented the playlet "Stephen Becomes a Pilgrim." Dec. 2nd Rev. Penner attended the funeral of his brother, H. K. Penner, at Beatrice, Nebr. Our S. S. gave the Christmas pageant, "Come into My Heart, Lord Jesus," written by Mrs. Helen Mueller, sister of Mrs. Wm. Penner. Dec. 29th Dr. J. C. Meyer, instructor of economics at Western Reserve University, Cleveland, Ohio, spoke upon the topic, "The Sacred Rights of the Minority." Jan. 4th, we held our annual business meeting. Installation service for our newly elected deacon, D. F. Meyer, will be observed Jan. 12. The pastors of our town and community are making preparations to hold meetings during the Week of Prayer. *—C. K. S., Corr.*

NEW HOPEDALE MENN. CH., MENO, OKLA.

Our Sunday School presented its annual Christmas program to a large audience on Christmas eve. It fills our hearts with joy to see how eager the small children are to render their parts and to sing songs of praise. We are thankful that we still have the the privilege of gathering in such manner, and our prayer is that these privileges may continue. After the program a group from the Choir went out caroling. The Sunday School of the Northwest Church presented its program the same evening. Rev. H. U. Schmidt brought the message on Christmas morning. Watch Night services were held at the O. B. A. School Auditorium on New Year's Eve. Quite a number attended and fellowshipped together. Services were held at the Church New Year's morning, the speakers were Rev. J. R. Barkman, Rev. August Schmidt, and the Pastor, H. U. Schmidt. Although the weather was cold, and quite a bit of sickness in the community, the attendance in Sunday School was fair on the first Sunday of the New Year. So we look forward to a good attendance this year. —*Corr.*

IN MEMORIAM

MARIE BOESE, daughter of Abram H. Boese, was born February 20, 1895 in McPherson county, Kansas. After attending district and preparatory school, she went to Bethel College one year and to a business school two years, to complete a business course. Then she was employed at the Midland Mutual Insurance office in Newton for 14 years.—For three years after the passing of her mother, she faithfully kept house for her father and was active in the church, C. E. Society and Sewing Society. As a S. S. teacher she devoted much time to her pupils.—Monday morning, Dec. 9, she with three other girl friends left for a vacation trip to the Carlsbad caverns in New Mexico. They traveled in a happy mood, but within 143 miles of their destination, they ran into a stalled truck left standing on the highway for needed repairs. Our Marie and Katie Andres were fatally injured and had passed away before the truck driver arrived a few minutes after the accident. The other two girls were taken to St. Mary's hospital in Roswell, N. M.—Though her passing came very suddenly, it did not find her unprepared. The Bible was her companion even on this trip. Her whole life showed her readiness to meet the Lord, wher we expect to meet her again. In a quiet way she let her light shine and kept her lamp burning as a wise virgin.—On June 11, 1916, she joined the Alexanderwohl Church through baptism and later the Goessel Church.—She leaves to mourn her passing: her father, three brothers, Peter, Henry and Jacob; one sister, Mrs. Helen Nachtigal; one sister-in-law, Mrs. Jacob A. Boese, and many relatives and friends. She attained the age of 45 years, 9 months and 20 days.—The funeral services were held on Sunday, Dec. 15, at the Goessel Church. The Reverends P. P. Buller, P. Buller, and P. H. Unruh spoke words of comfort, and two men's quartets sang very appropriate songs.

—*The Family*

LYDIA STEINER, daughter of Mr. and Mrs. Isaac Neuenschwander, was born on the Neuenschwander farm, Miamisburg, Ohio. Following her marriage to Job Steiner, they lived for many years on the Santschi farm south of Bluffton on the Dixie highway, where she became mother of six sons. Her husband died in 1909. Some time later she moved to the home of her son, Isaac Steiner. Here her health began failing the past several months, and Tuesday morning, at the age of 90, she peacefully passed away. Funeral services were held at Miamisburg Wednesday evening, and then later the casket was transferred to the home of her son, Ed. Steiner, at Bluffton, where services were held Thursday at the First Mennonite Church, with the Rev. H. T. Unruh officiating. The body was laid in the Ebenezer cemetery.

She leaves to mourn her departure six sons, Ephraim, Dayton; Philip and Ed, Bluffton; E. O. and Clarence, Lima, and Isaac, Miamisburg, Ohio, two brothers and a sister, eleven grandchildren, and two greatgranchildren.

HENRY J. VOTH was born in Reno County, Kansas, May 24, 1885. He was baptized on July 23, 1905 by Elder Abraham Ratzlaff and was received into the Hoffnungsau Mennonite Church. On November 20, 1908, he was united in marriage with Mary Janzen. After a few years in western Kansas he again took up residence near Buhler, becoming a member of the Buhler Mennonite Church when it was organized on Dec. 27, 1920. Since 1938 he was suffering from a weak heart and a weakened nervous condition. On Christmas Day a stroke rendered him unconscious, and he died on December 27, at the age of 55 years, 7 months and 3 days. He leaves to mourn his passing his wife, six sons, Herman, Arnold, Edward, Leonard, Wilmer, and Eldon; five daughters, Rosella, Leona, Helen, Anna Mae and Florence; one daughter-in-law, Ruth, six brothers, two sisters, and many relatives and friends. He was laid to rest in the Hoffnungsau cemetery December 30, his pastor John F. Schmidt officiating, assisted by Rev. P. R. Voth and Rev. A. J. Dyck.

ANOTHER CHRISTIAN GONE HOME!

Last Thursday morning we received a card from Rev. W. F. Unruh, Pulaski, Iowa, saying, "This (Tuesday) morning at 11:30 a. m. *our dear Rev. W. W. Miller went to be with the Lord.* Funeral services will be held in the Pulaski Mennonite Church on Thursday afternoon, January 9, 1941.

"I MAKE ALL THINGS NEW" (Rev. 21:5)

Watching I turn my eyes
Unto the east, God's great sunrise;
A grand new era dawns, I see
The thousand years of Jubilee:
Spread is the feast!

Behold, earth's shadows flee,
No bitter wail comes to me;
Instead, a blooming Paradise
O'er all the earth does now arise:
To Thee all hail!

The Lord has come to reign:
His glory shines, earth's sorrows wane;
So long as sun and moon endure,
His rule of righteousness is sure,
Love intertwines!

« « JOTTINGS » »

—*Grace Mennonite Church, Pandora, Ohio*—At the annual business meeting held New Year's Day, our Pastor, *Rev. P. E. Whitmer*, who served our congregation twelve years, tendered his resignation to be effective April 30th. Rev. Whitmer is retiring from the active ministry, and will make his home in Bluffton, Ohio.—Our church choir of 60 voices presented "The Messiah" at Christmas, under the direction of Mr. Loren McNeal, supervisor of music in the public schools, with Mrs. Pearl Mann of Bluffton College at the piano and Miss Eulalia Steiner at the organ. Soloists: Mr. Marvin Hilty, tenor of Cleveland, Mr. Wilson Jones, bass, Lima, O., Mrs. Bertha Callahan, soprano, and Mrs. Clyde Welty, alto.

—*Rev. Phil. A. Wedel,* pastor of First Menn. Church, Aberdeen, Idaho, as conference secretary sends in an exhibit of conference board budgets for publication and writes: "The Year is on its way again and we hope that the Divine God will be merciful unto us and stay the judgment that our nation deserves. May the cry of the War monger and those in authority who want war be in vain. I feel, however, that God's children should not fear even in times like this: Has He not said, "Be of Good Cheer: It is I, be not afraid."

—*Rev. A. S. Bechtel,* Hanston, Kansas, writes:—"Most remarkable weather we have. This 31st of December is about the warmest I can recall having ever experienced, 61 this afternoon on our west porch. Well, that much less fuel oil to burn and incidentally less expenses, which is not at all undesirable.—I can report that the new "Hymnary" has been ordered for our little congregation out here. I hope to read of good reaction for the book in "The Mennnite" from time to time. Give the book a good boost. It's worth it."

—*Zion Mennonite Church, Souredton, Pa.,* reports a remarkable white Christmas Service. "A most splendid spirit of giving by the Sunday School. Class 1 gave $147.32, Class 2 $83.00, Class 3 $300.00, Class 4 $100.00, Class 5 $125.00, Class 6 $10.00, Class 7 $60.00, Class 9 $7.00, Class 10 $74.00, Class 11 $21.00, Class 12 $16.50, Class 13 $4.27, Class 14 $23.00, Class 15 $42.00, Class 16 $55.00, Class 17 $14.00, Class 18 $127.00, Class 19 27.00, Class 20 $14.00, Class 21 $50.00, Individual Contributions $10.00. Class 18 had previously given $225.00. The offering from the audience was $33.39. Total cash donation at the service was, $1343.48. Of this $978.09 went to the Building Fund, 197.00 for Peace and European Relief, $20.00 for Retreat Grounds, and miscellaoneous $115.00.

—*Second Church, Philadelphia, Pa.*—Bulletin reports that Philadelphia is to have its National Preaching Mission, Jan. 12-19, with local meetings, mass meetings, minister's conferences and lay group meetings. The two mass meetings are to be addressed by E. Stanley Jones and Bishop Arthur James Monroe.—In urging the church members to attend the coming annual meeting the pastor says, "Each member has the privilege of expressing *what he believes to be God's will* in the issues which arise."—The financial condition of the church at close of the year is remarkably unique: Total receipts, $3108.77; total payments, $3108.77; balance none.

—*Germantown, First and Second Churches* in Philadelphia held New Year Watchnight Service jointly in Second Church. One notice says, "Come and enjoy the service and help close the old year in fellowship with God." Another, "Bring your favorite Bible verses and begin the New Year in church. The ladies will serve refreshments."

REPORT OF OFFERING

HOME MISSION TREASURER REPORT

For December 1940

Receipts:

Alberta Community Church, Portland, Ore., $10.00; Bergfelder, Delft, Minn., $20.89; St. John, Pandora, Ohio, $168.96; Immanuel Sr. C. E., Los Angles, Calif., $5.00; Summerfield, Ill., S. S., $15.00; Salem-Zion, Freeman, So. Dak., $25.00; First, Hillsboro, Kan., $42.07; Zion, Arena, N. Dak., $5.00; Swiss, Alsen, N. Dak., $4.38; Salem and Salem-Zion, Freeman, S. Dak., $82.75; Salem, Freeman So. Dak., $50.00; Buhler Mennonite, Buhler, Kans., $52.40; Johannesthal S. S., Hillsboro, Kans., $12.46; Grace, Pandora, Ohio, 201.83; Thanksgiving Off., workers and inmates of Home for Aged, Goessel, Kans., $6.00; Sr. C. E., Johannesthal, Hillsboro, Kans., $5.00; Grace, Dallas, Ore., $8.15.

Bethesda, Marion, S. Dak., $82.36; New Hopedale, Meno, Okla., $21.42; Bergfelder, Mt. Lake, Minn., $25.00; First, Aberdeen, Idaho, $27.13; Bethel, Hydro, Okla., $10.00; Hoffnungsau, Inman, Kans., $153.54; First, Paso Robles, California, $20.95; Mennonite Pulaski, Iowa, $7.67; Zion, Elbing, Kans., $64.55; Garden Twp, Hesston, Kans., $38.75; San Marcos, Paso Robles, Calif., $19.66; First, Colfax, Wash., $17.00; Fred Peters, Hillsboro, Kans., $3.47; Delta Alpha S. S., Wayland, Iowa, $20.00; First, Hutchinson, Kans., $37.57; First, Philadelphia, Pa., $12.79; Salem S. S., Freeman, S. Dak., $50.00.

Ebenezer, Bluffton, Ohio, $100.00; Herald, Clinton, Okla., $18.72; Salem, Dalton, Ohio, $42.25; Garden Twp., S. S., Hesston, Kans., $11.99; First, Geary, Okla., $8.71; Altruist Class, First, Bluffton, Ohio, $7.00; East Swamp, Quakertown, Pa., $25.00; Wanderers Welcome Class, First, Upland, Calif., $5.00; Mennonite, Deer Creek, Okla., $7.75; Saron, Orienta, Okla., $20.40; Mrs. Frieda Regier Entz, Tr., Ladies Organizations of Gen. Conf., $57.00; Goessel Mennonite, Goessel, Kans., $30.90; Mennonite, Richey, Mont., $41.20; Grace, Lansdale, Pa., $49.02; First, Reedly, Calif., 12.98; Bethel College Church, North Newton, Kans., $21.03; A friend, $40.00.

Bergtal, Pawnee Rock, Kans., $14.37; First, Nappanee, Ind., $25.00; Bethesda, Henderson, Nebr., $63.32; Sr. C. E., Medford, Okla., $6.78; Grace, Ladies Aid Soc., Dallas, Ore., $25.65; Eicher, Noble, Iowa, $48.00; First, Chicago, Ill., $12.89. Pacific Dist. Conf., on Note and Int., $20.00; First, Berne, Ind., $164.10; Menno, Lind, Wash., $40.86; First, Wadsworth, Ohio, $33.00; Mennonite S. S., Inman, Kans. $25.64; "Tithers" $50.00; Second Mennonite, Philadelphia, Pa., $50.00.

Total $2,403.31

Disbursements:

Vouchers drawn for salaries, etc. **$1,710.60**

All gifts gratefully acknowledged,
J. J. Plenert, Treas.
429 Knorr Street, Phila., Pa.

PACIFIC DISTRICT TREASURER'S REPORT

June 1, 1940 to January 1, 1941

Adult C. E., Imman. Church, Los Angeles, Calif., for P. D. Conf. and Portl., $56.18; Imman. Menn. Church, Los Angeles, $7.85; Imman. M. Church, Los Angeles, for Ch. Bldg., Newport, Wash., $10.00; First Menn., Ch., Upland, Calif., $77.72; Elizabeth C. Ruth, Upland, Calif., $5.00; Imman. Menn. Ch., Pratum, Ore., $38.53; Oregon Menn. Bible Conf., Pratum, Ore., $28.05; Imman. Menn. Ch., Pratum, Ore., $84.26; Bethel Menn. Ch., Winton, Cal., $15.50; San Marcos Menn. Ch., Paso Robles, Cal., $43.97.

First Menn. Ch., Monroe, Wash., $40.00; Treas. Gen. Conf., Home Miss. Bd., Philadelphia, Pa., $480.00; First Menn. Ch., Aberdeen, Idaho, $70.57; Jr. Dept. of S. S. Ist Ch., Aberdeen, Idaho, for Dallas Ore., $6.87; Adult C. E. same Church, for Dallas, Ore., $8.22; Menn. Church,Newport, Wash., $42.15; Mary Haury, Reedly, Calif., $10.00; Ladies' Miss. Soc., First Ch., Reedley, Calif., $10.00; S. S. First Menn. Ch., Reedly, Cal., $30.00; Young People's Comm. First Ch., Reedly, Calif., $2.00; First Menn. Ch., Reedly, Cal., $68.97; First Menn. Ch., Deer Park, Wash., $72.90.

Same Church for Rev. Regiers, Portland, Ore., $14.40; Washington C. E. Convention, Colfax, Wash., by E. Ruth, $5.00; Oneco Miss. Soc. of First Ch.,, Colfax, Wash., for church bldg., Newport, Wash., $37.01; First Menn. Ch., Colfax, Wash., $75.00; Alberta Community Ch., Portland, Ore., $20.00; Grace Menn. Ch., Dallas, Ore., $27.51; Menno Menn. Ch., Lind, Wash., $101.83; Grace Menn. Ch., Albany, Ore., $17.50; Rev. S. S. Baumgartner, Portland, Ore., $5.00; Jno. C. Jantz, Odessa, Wash., $5.00; Calif. Menn. S. S. and C. E. Conf. for Worker's Exchange, by Rudolph Lichti, Tulare, Cal., $35.00.

Sincerely, Jno. C. Jantz,
Treas. Pacific Distr. Conf.

RECEIPTS, HOME MISSION COMMITTEE OF THE WESTERN DISTRICT

December 1940

Home Mission Board General Conf., J. J. Plenert $25.00; Alexanderwohl Ch, H. J. Reimer, $115.91; Gnadenberg Ch., E. F. Schmidt, $21.16; Grace Menn. Ch., A. Theodore Mueller, $30.84.; Greenfield Menn. Ch., Dave Schmidt, $24.87; Eden Ch., Inola, G. J. Voth, $9.12; Tabor Ch., H. B. Schmidt, $11.09; Buhler Menn. Ch., J. B. Reimer, $52.39; West Zion Menn. Ch., D. R. Winsinger, $85.00; Ebenfeld, Montezuma, Leland Johnson, $3.01; Burrton Menn. Ch., J. V. Regier, $6.60; **First Menn. Ch.** of Christian, John E. Goering, $98.00; Hoffnungsau Menn. Ch., A. B. Reimer, $153.54; Hebron Menn. Ch., C. L. Wall, $47.54; Walton S. S., A. S. Woelk, $8.58; Garden Ch., Paul E. Vogt, $38.75; First Menn. Ch., Hutchinson, J. M. Ediger, $10.79; Sewing Society, Hoffnungsau, Mrs. Frieda Regier Entz, $20.00; Menn. Sewing Societies, Buhler, Mrs. Frieda Regier Entz, $37.50; Goessel Menn. Ch., I. B. Fast, $46.40; Friedensfeld Menn. Ch., H. B. Regier, $8.50; Pleasant Valley Menn. Ch., David H. Koehn, $30.83; S. S. Class of D. R. Winsinger, West Zion, Fred D. Meyer, $18.75; S. S. Inman Menn., Walter Martens, $25.64.

Total $930.31

Gratefully Acknowledged, G. A. Linschied, Treas.

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Newton, Kansas

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NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JAN. 21, 1941 NUMBER 3

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

God Given Opportunities

We Mennonites are "a peculiar people." We hold to the doctrine of non-resistance, oppositoin to the oath. baptism on the confession of faith in Christ as only Savior, and the simple life, as we find these principles recorded in God's Word, our true guide of conduct.

For holding on to these tenets we have been misunderstood, we have tasted the sting of intolerance, we have been persecuted and a good many even executed. Consequently, we sought havens of refuge in other lands which many of our faith found in these United States, the country of religious and civil liberty. However, even here we were embarrassed in times of war, with the possibility of being drafted into military service that meant hatred and the killing of potential enemies, whereas we were convinced that human life is sacred and that we should love our enemies.

Now our beloved United States has, under the guidance of our kind heavenly Father seen the need of a law whereby we, with others, in true loyalty anl love of country are given the privilege of doing service of real benefit to our land, entirely under civilian control. For bringing this to pass we owe, first, sincerest gratitude to God Almighty, next to our understanding government, and certainly also to the brethren who have nobly championed the C. O. cause at Washington. But, privileges carry with them opportunities and responsibilities. In this instance they come, first of all, to the men of our faith in the draft age. Some of our young people have smarted under the apparent inactivity of the older folks. Here now is an opportunity for action, to show the world what we mean with our peace doctrine. Here we can prove the sincerity of our convictions and glorify God with living examples, and testimonies from His Word, as brother Rutschman has nobly done. How unfortunate that there should be any Mennonite who would choose or allow himself to be drafted into any other kind of service, even non-combatant, for a possible material gain. We need to convince the government that we can do kinds of service for it that will merit popular approval, and that we are not slackers. But the opportunities of the churches and their members are equally challenging and serious. It would be a calamity if we should fail in the proper financing of the training camps. Fifty cents per member for six months to start with, is a small item when one thinks of the great cause involved. The churches should vie with each other in oversubscribing their quota. May God give us the zeal and willingness to honor Him and the cause of Christ in gladly and severally taking hold of the opportunities before us as it behoves true Mennonite Christians —T

A GENUINE MENNONITE

Recently James Daniel Rutschman, twenty-one years old and a member of the Swiss Mennonite Church near Whitewater, Kansas, had his examination before a draft board in Wichita, Kansas. He stated that he was a conscientious objector and, with his Bible in hand, quoted Matt. 5:39, "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also," and thus he became the first C. O. registrant in the county. Convinced by quotations like this that he had real objections to war, the board placed him in Class 1AO, eligible for non-combatent service under military supervision. Believing that such service would conflict with his religious views and prove detrimental to his religious life, he announced his intention to appeal for service under civilian direction in some line of useful national service, a privilege granted to C. O's. by the new conscription law.

For the rest of the interesting interview we shall quote mostly the *Wichita Eagle*. "Mr. Rutschman gave as his deep-seated belief that by following the injunction of Christ, 'love thy neighbor as thyself,' the United States could live at peace in the world with Hitler and Mussolini. His Biblical proof for this was that three times the children of Israel were protected by God when their enemies menaced them. This young Mennonite who farms with his father quoted the Scriptures volubly and no doubt lingered in the minds of the draft officials that he held his convictions very strongly. 'Is God,' he asked the draft board, 'any different now from what He was in Biblical times? Did not Jesus Christ ask us to forgive our enemies.' In a serious tone of voice he stated that the day never passes that he doesn't read the Bible. In it he found ample evidence that war and killing are wrong. 'If I should meet an enemy on the battlefield,' he said, 'Would he not be my neighbor, and should I not love him as myself?' "—May God bless the brother and make him a blessing.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Altoona, Pa., Jan. 2, 1941

Greetings in His blessed Name.—Once more we have entered into a new year, not knowing what the year may bring, but we know our Lord and Master is going before us and we can simply put our hands in His, as He leads us on.

The Lord has been very precious to us this past year. We have been drawn nearer to Him and He has become more and more real to us. The work has been going steadily on. The year closed with an average attendance in S. S. of eighty. The average church attendance is somewhat lower, about 30. It is quite a problem in the city to keep the young people, where so many other things lure them away from God's house. However, if one really has the love of Christ in his heart, all the pleasures of the world will not satify, but he will seek the pleasures at the right hand of God forevermore.

The boys and girls are showing real interest in the Bible Club held every Sunday night, which takes the place of the Junior C. E. The attendance has been increasing. They memorize Bible verses, learn new choruses, and for our Bible study we have the gospel of John, using the Flannel-graft, Scripture chart, and also object lessons. Our Friday night service for boys and girls, held during the winter months, is being continued. We have one hour of Bible study and one hour of handwork. The attendance so far has been more than last year, the highest being 39.

Sometime ago a Lutheran woman asked Rev. Slotterback to visit a sick neighbor of hers who was in the hospital—a girl of thirteen years. Besides the girl there were three other children in the family, ages fifteen, eleven and nine. The children had never gone to any S. S. before. Since their home has been visited the three have been attending S. S. and Friday night service regularly. The mother of the girls reports how the sick one has been crying to come too. How we need to pray for these young hearts as well as all others that they might really find Christ.

Cookies were again distributed both at Thanksgiving and Christmas time. These were donated by the Girls' Mission Bands of the Ebenezer and St. John churches in Ohio, as well as a box from the home folks.—The children gave a very good Christmas program. A nice crowd was present. A Night Watch Service was held on New Year's Eve, with a program of special music, prayer and praise, and a brief message based on Phil. 3:13.

We wish to thank all the friends for their interest in the Altoons Mission and also for the greetings received from the various mission societies.

—Mrs. E. F. Slotterback

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Kaichow Hospital

To the Members of the Mission Board:

Dear Brethren: The service of the Kaichow Hospital continues to extend. The popularity of it is shown by the clinic visits which this quarter total as follows: Men, 5342; Women, 1911; Children, 1873. Total 9126.

This number of visits for the three month period means an average of 100 patients seen in the clinic per day. These patients come from varying distances many of them from 50 to 70 "li" of Chinese "miles" which would be equivalent to 13 to 23 miles, they come by foot or wheelbarrow or are carried on beds or home made stretchers. Many of them cannot return the day they come as it is too far. Some come from up to 150 "li" or 50 miles.

We have admitted 337 patients for hospital care, making a total of 573 for the first half of this year, and we have performed 179 operations during the quarter, under local anesthesia 102, general anesthesia 22, spinal anesthesia 46, intravenous anesthesia 2, and without anesthesia 7.

Each quarter seems busier than the one before and this again has more patients than ever before. During the quarter I made two trips to Peking to see my family and the last one at the end of May I brought them back to Kaichow where we are all living now and hope to spend a peaceful year at work.

The hospital building progresses and we have the outside work finished, but there is much to finish off inside.

I am writing this during the summer when I am especially busy as our Chinese Dr. Hu has gone to Peking for a postgraduate course and the other doctor, Dr. Balazs, who was to be back developed dysentery on the way and has been laid up in a mission hospital. I expect him any day but have no definite word and in the meantime I am the only doctor for a hospital with 80 inpatients and a daily clinic of 100 patients.

I should also report that Mrs. Albert Janzten gave birth to a baby boy, August 5th, and that both mother and baby are well.

Respectfully, C. L. Pannabecker, M. D.

ANNOUNCEMENT

We are officially requested to announce the postponement of the Western District Ministers' Conference from January 28 to February 4, 1941. Our men may bring important reports from the Central Peace Committee meeting to be held in Chicago January 28.

CHRISTIAN EDUCATION

A. S. Rosenberger

A Mennonite Seminary

by Ed. G. Kaufman

There are those who believe that Mennonites have gone to extremes in the training of their ministers in the past. On the one hand, some have insisted that no training whatsoever was necessary. On the other hand, some have insisted they must have high school, college, and theological training. Then there are those who have begun to wonder if either of these groups render the best service in a Mennonite community.

Ministers with no training whatsoever, although thoroughly consecrated to the Lord, will do much good, but fall far short of what they might do if they had some training of the right kind. Ministers with full college and theological seminary training are often too intellectual and too far removed from their people in their thinking in order to really be of the most help to them.

In recent years some have come to believe that Mennonite ministerial training should be somewhere between the two above-mentioned extremes and be of a different type than can so far be gotten in any established institution. The old type of seminary education had its outlook largely toward the big city, and, when ministers trained in that fashion came back to the rural churches, they found themselves at a loss.

Besides a sound Biblical and intellectual training, Mennonite ministers need training that will give them a rural vision and an outlook towards the country, so as to understand and appreciate the religious aspects of the rural way of life. This should be of a practical nature so that he can sympathetically and actually enter into the daily work and problems of his people. Below is a letter which illustrates what is meant:

Having learned from Mr. ———— of the work of Rev. ————, I gathered the following information by correspondence: The church has a roll of 183, with 135 active members. Average attendance at Sunday School is 129. The church owns a parsonage with a farm of 20 acres, of which two acres are in apple trees, two acres in peaches, while the remainder of the land is used for pasture and general farming. "The men of the church do the plowing, planting, and harvesting of the main crops."

"The church pays $600 per year salary, and the pastor receives the proceeds of the farm up to $400. Receipts above that go into the church budget."

Rev. ———— keeps 100 laying hens, two or three cows, and has "an average country garden." He calls himself "pastor and manager of the farm. He sent me a mimeographed report showing that the receipts from the farm were $943 and the expenses $381.79. After paying $400 toward the salary, there was a surplus of $136.22. There is a list of the labor donated by men in the community to help in the church farm work. Twenty-nine different men donated from forty-five to three hours apiece—most of them eight or ten hours. There is a list of fourteen others who loaned their teams, tractors, or helped in other ways. Fourteen others contributed half a day in husking corn, which is reported to have been real fun. There is a cooperative store in the community.

The pastor adds: "It is a very good plan. It puts you right with your people. A minister must be rural-minded if he makes a success of his work."

PUBLICATION

COMMENTS ON THE MENNONITE HYMNARY

A minister who knows music says: "I am more than pleased with the book. The binding, the material and workmanship are excellent, and the appearance is dignified and beautiful. Of the scores of hymnbooks in my library, this one seems to me to be the "tops" in every way."

An educated, intelligent Sister: "I am happily surprised that the Mennonites are capable of producing such an excellent hymn book."

A layman, greatly interested in church music: "A couple of years ago I gave you some suggestions about my ideas of a church hymn book. I have gone through a copy of the new hymnal from cover to cover, and am very much pleased with the book. I congratulate your committee for the noble and painstaking work you have done for the Church. The arrangement of the book is ideal for all occasions, and it will serve its purpose for a long time. I regret the fact that the new book has not appeared at the time of the Mennonite Hymn Book."

A musician, for thirty years music instructor in a well-known eastern college; for fifty-five years church organist, now eighty years old, but still playing his $50,000 organ and directing the church choir; expresses genuine appreciation of the book, then comments on its simple, dignified appearance, good binding and ease of opening it, the clear, attractive type, the fine arrangement and set-up of the book. He wishes that their book might have some of the chorales which he enjoys especially.

A high school instructor and church choir director: "The new Mennonite Hymnary is a fine collection of usable hymns. It ought to find a place in every Mennonite church and in *every home*. Mechanically the book is a *masterpiece:* good print, excellent paper, and bound as a fine book rich in content ought to be."

An educator, ardent lover of church music and congregational singing: "The brethren who have compiled and prepared the book and have seen it through to completion in its splendid make-up deserve our sincere gratitude. It is said that they went about their task in prayer and devotion. And can one not really sense the mind and spirit of God as one examines the contents and arrangement of the book? May we not assume that He intended the Mennonites to have a hymn book suited to their spiritual needs and their faith? Can churches who hesitate to make early use of this book afford to go on missing the blessings He has helped to make available to them through its use?"

SALE OF THE HYMNARY

At the MENNONITE PUBLICATION OFFICE, Newton, Kansas, orders totaling close to 2000 copies have been placed, partly filled or reported, coming from such churches as: Eden, 400 copies; Bethel College, 308; West Zion, 254; Hillsboro, 150; Gnadenberg, 150; Hebron, 145; Johannestal, 115; Hanston, 75, all in Kansas; Bethel Church, Mt. Lake, Minn., 300.

No definite report is in from our book store at Berne, Ind.; but we know of several orders that have gone or are going there. The manufacturers of the book, the Methodist Book Concern, Dobbs Ferry, New York have been notified to get the remaining 2000 copies of the 5000 edition ready.

J. R. Thierstein

THIRD QUARTERLY CONFERENCE OF EASTERN DISTRICT

At Bethany Church, Quakertown, Pa.

Monday, January 27, 1941

Afternoon Program at 2:30

Devotions—A. J. Neuenschwander, pastor of host church
Business Session—Reading of Minutes, Treasurer's report
Report of General Conferenec Steering Committee
Paper—"The Book of Romans," Rev. Freeman H. Swartz
General Discussion on Romans
Supper arrangement by the local congregation

Evening Program at 7:30

Devotions—Mr. Ward Shelly, supply pastor of Springfield Church
Report of Selected General Conference meeting place
Special Music—Local Congregation
Paper—"A Ministerial Student Looks at His Church" Andrew R. Shelly
Special Music—Local Congregation
Closing Meditation—Rev. E. J. Bohn

We will be looking for you that we might have a blessed time of fellowship together. Come!

Singing in charge of Conference Chorister, Rev. Harold Burkholder

---

Now I am for the Churches

By Roger William Riis

EDITOR'S NOTE: In the October number of READER'S DIGEST there appeared an article entitled "Why I Do *Not* Go to Church" by Channing Pollock. Within a month 15,000 replies from many parts of the world reached the "Reader's Digest" office with vast outpourings in defense of the church. Out of an unusually large number of truly enlightening and practical articles the best was chosen for the January number of the "Digest." Its editor sent us a reprint about December 18 that we might publish it in *The Mennonite* ahead of the "Digest," but we just couldn't manage to bring it before the close of the year. We bring it now for the benefit of the many readers who have not yet read it and we hope that those who have will pardon us.

NOTE WELL: The management of "Reader's Digest" offers to send fifty copies of the reprint of this article to any clergyman who requests them.

Six months ago I scoffed at the churches. Then one day, on a sudden whim, I attended a service. Since then I have been going steadily, first out of curiosity to see what the much-attacked churches are up to, lately out of rising excitment. I have not "got religion;" I always had that. But I have found out that churches today are dispensing something I need, and that church and religion go together.

One Sunday last May the newspaper offered me this: "Rotterdam is ablaze. Shooting is heard in every street." That was the morning I happened into a church, for the first time in 22 years. And what did the church offer me? A simple, reverent service, featured by a sermon on "Peter, The Rock," on the permanence and beauty of the church.

I found that I was acutely interested in hearing about anything that had permanence, beauty and unselfish endeavor. It fell on my spirit like water on a desert, and I went out stirred and grateful.

A week later I took my curiosity to another church and heard the minister, in a singularly lovely building, talk simply and beautifully on "The Ascending Life." Without a trace of sanctimonious heroics, he conversed informally about the insistent demand of life to rise, to grow, to improve itself. It was adult, it was spiritual; and to me, personally, it was helpful.

Since then, business and vacation travel took me about the country, I have made it a point to attend and study churches — all kinds. I have tried to discover what makes the leading churches vital in their communities.

And I state with assurance that the critics of the churches today don't know what they are talking about. True, a minority of churches still offer a dull, repellent form of salvation, some in ugly buildings, some with painful music, some with humdrum ministers. But you don't have to go to those churches, nor need you condemn all churches because some fail.

It is obvious that the assailants of churches do not go to church. They don't know what the churches are doing these days. I suspect the critics rationalize what is really laziness into a superior intellectual attitude. At any rate, that is what I used to do.

Now I am for the churches because they have something for me, and something for civilization. Dr. Ernest Fremont Tittle, of Evanston, Ill., one of the clearest voices I have heard, says, "Let God be thanked there is on earth an institution that has a high opinion of man, declaring that he is in some sense a son of God who has within himself divine possibilities; an institution that transcends race, nation and class; an institution which is loyally undertaking to embody the spirit of Christ, and in his name to relieve human suffering, promote human welfare and carry on a ministry of reconciliation among men."

I find myself unable any longer to answer that kind of platform with "I'd rather go into the woods and worship alone. Many of the clergy are dull men, concerned over trivial taboos. Anyway, Sunday is my day for loafing."

Time and again, I have found in church something which lifted my spirit. That, I now believe, was what I unconsciously sought. The churches' varied social activities mean nothing to me. But if countless others find social outlets in churches, so much the better. They get what they seek; so do I.

New York's beautiful Church of the Ascension has great wooden doors which open outward, but they are carved on the inside because they are never closed. Every year over 30,000 persons slip in at odd hours for a moment of quiet meditation. They get what they seek.

The remote hamlet of Jonesville, Va., has been holding an annual four-day prayer meeting for over a century. The day I was there 2000 people were in attendance. Men, women, children, earnest and devout. Revival stuff? No. Simple, direct Christianity. Love-thy-neighbor stuff. Good stuff. These people come from hundreds of miles around; they get what they seek.

When you go to church you should actively seek something. You must not go like an empty bucket, waiting passively to be filled. When you go to a movie, you take at least a sympathetic, hopeful attitude. That's the least you should bring to a church. Sunday after Sunday, I have seen congregations of 1000 and 1500 people, apparently getting whatever values they sought. Church attendance, by the way, is bigger than skeptics think, and is showing marked increases.

Why is one church a power in its community, while others are not? The clergy themselves say the personality of the clergyman is the most important reason. Naturally, many churches do not rise above the level of their communities. Churches are human institutions, clergymen are human beings; they are not all great spiritual leaders. But when they are—and they are often—they manage to make your relation with God an astonishingly practical, useful, alluring thing.

While church architecture, furnishings, and the quality of church music attract or repel worshipers, the clergyman stands out as the most influential factor. Most sermons are surprisingly good—and useful. Channing Pollock recently said that no one can deliver a "vital address" as often as a cleric must. True, but why miss the many vital addresses he does deliver? Mr. Pollock said that sermons are remote from world affairs. Yet half those I have heard interpreted world affairs from the Christian viewpoint. A third of them were concerned exclusively with Gospel teachings.

Successful churches are those whose clergymen set forth uncompromising Christianity, sticking closest to Christ's difficult but challenging teaching. That is the great asset of the church. The more vigorously a church proclaims it, the more people respect and follow that church.

What I like most about going to church is that it turns one's attention, willy-nilly, to higher things for at least a little while each week. Man *does not* live by bread alone; he requires some cultivation of the spirit. Even when I wandered into a church where the minister was dull, the music bad, the interior ugly, I have been compelled by my very presence there to think about things loftier than my daily affairs. That, I know, has been good for me.

In a world haunted by violence, churches do their human best to represent the spirit. I am warmly grateful for that when I am in church. Significantly, the two nations which are officially anti-church are the nations of Communism and Nazism; the nations where the churches flourish are the democracies, where the spirit of man is free.

It may be that the democratic way will not overcome the totalitarian way until and unless the democracies somehow crusade under the banner of the church. How can we defeat the destructive dynamics of Nazism and Communism unless we employ the constructive dynamics of the spirit?

William Penn said, "Men must be governed by God or they will be ruled by tyrants." The world today is his witness.

"To love God," says one minister, "is to believe, despite every appearance to the contrary, that slavery, war and crippling poverty can be banished from the earth, and that conditions favorable to the highest development of the human spirit can be created."

(Concluded on Page Nine)

DAILY DEVOTIONAL MESSAGES

By Frank E. Gaebelin, Litt. D., Headmaster, Stony Brook School for Boys. From "THE PRESBYTERIAN," temporary for part of January.

JANUARY 25.—*God is love.* (I John 4:8).

If there is such a thing as a foundamental of the fundamentals, a single primary doctrine more basic than the other great doctrines, it is here in these words, "God is love." There, in seed, you have expressed the whole of Christianity. There is the initial motive for redemption and also for retribution. For a really loving Father must chastise as well as reward. Certainly those three words are the biggest phrase not only in Scripture but also in all the literature of the world. Yet, wonder of wonders, that phrase, tremendous though its meaning is, may be written in the human heart, whether of a child or an adult. "God is love." Are those words written in your heart, and do they find expression through your life?

JANUARY 26—*This poor widow hath cast in more than they all.* (Luke 21:3)

It is significant that nowhere in the Gospels does the Lord Jesus hold up as an example great benefactors. There must have been philanthropists in those early days who gave large sums to the synagogues. But Christ's supreme example of giving is that of a woman who contributed one-half cent! In the heavenly record of contributions to the Lord's work her name stands among the first, far above those who have built cathedrals, endowed churches and educational institutions, and given princely fortunes to charity. Why? Because she "cast in all the living that she had." Regardless of wealth and circumstances, hers is an example all can follow. May we learn the blessedness of placing everything we have—home, talents, business, money, our life itself—at God's disposal! When we come to the place of casting in all that we have, God will show us how He wants us to use that "all" for Him.

JANUARY 27—*Let us draw near* (Heb. 10:22).

The context speaks of the "new and living way" of access to God through the blood of Jesus. And then there are the blessed words of invitation: "Let us draw near." Yes, let us draw near to God. He wants us close to Him. In order that we might be near Him He has rent the veil, even the flesh of His own Son. Why, then, should it be that we are far from Him? Oh Christian friends, let us daily draw near to God through prayer and meditation upon the Word. And having drawn near, let us abide in His Presence all the day.

JANUARY 28—*The valley of Achor for a door of hope* (Hosea 2:15).

The valley of Achor had a dreadful history. It was the place where the iniquitous Achan was stoned to death in the days of Joshua. The word means "trouble," and the very sound of its syllables is dolorous. But here in this phrophecy that so scathingly denounces the unfaithfulness of Israel as spiritual adultry, Jehovah promises that for erring Israel He will turn the dark valley of Achor into a "door of hope." And that is exactly what our God is always doing for His children. The darkest place in our lives may become, in His overruling providence, the door of hope. The very depths of sin finally bring the prodigal to his senses and God turns them into the door of salvation. Let us not forget that our great God knows how to sanctify to us our deepest distress.

JANUARY 29—*I hate, I despise your feast days, and I will not smell in your solemn assemblies* (Amos 5:21).

Thus does Jehovah voice His enduring hatred of worship that is but a sham. Israel had wandered away from Him; in her heart and in her practice she had rendered homage to Moloch and Chiun. What value then had her ceremonial worship of the true God? Indeed is was turned into an offense before Him, because is was but an outward practice. It is well for us of a latter day to remember that God still demands the full allegiance of the believer's heart. One does not have to offer incense or bow before idols to worship strange gods. The dedication of time and thought and money to objects and pursuits allied to the god of this age, even Satan, constitutes the sort of idolatry that, when consistently practiced, vitiates the formal worship of the one true God. Dear friends, let us give time and prayer, and Bible reading, and attendance at church, but let us never forget that even the most pious words and religious practices may become intolerable to God when they are tainted with unreality.

JANUARY 30—*But we will give ourselves continually to prayer and the ministry of the Word.* (Acts 6:4).

The twelve have sought out deacons, so that they might be more free for the most vital spiritual practices. And so they declare their intention of giving themselves to prayer and the ministry of the Word. The apostles had power. When they spoke, men and women were converted. Why? Well, our verse gives the secret: First, prayer; then, the ministry of the Word. To these two things and in this identical order the twelve gave themselves. If we Christian teachers and preachers would first and always give ourselves to prayer and then preach and teach, there would be new miracles of grace throughout the church. It's a simple recipe, but there's power in it—first prayer, then ministry.

JANUARY 31—*He knoweth our frame; he remembereth that we are dust.* (Psalm 103:14).

Let us link this blessed verse with one of the most heartening sentences our Lord Jesus Christ ever spoke: "Lo, I am with you alway, even unto the end of the world." (Matt. 28:20). Here is a marvelous thing! The Lord Jesus knowing our weaknesses through and through, remembering perfectly that we are but dust, still promises to be with us always, yes "even unto the end of the age." Thank God, this assurance is not conditional upon our perfection. It is freely given by the Lord Jesus to poor sinners in the full knowledge of their helplessness. Oh, the grace of Christ in promising His abiding Presence to us who are redeemed by His precious blood.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 26, 1941

CHRIST'S CONCERN FOR THE LOST

Luke 15:1-10 Read Chap. 15

Topic - Our Part in Reaching the Unreached

Introduction

The parables of our lesson portray God's interest in people's welfare. His intense concern in His creatures seems unreasonable to many. Our lesson parables and the Golden Text show that He is so greatly concerned that He sent His Son to seek and save the lost. Man's salvation causes rejoicing in heaven. We should realize that God's estimate of man is true and our concern for a lost soul should be great.

The Murmuring Theologians vs 1, 2

The parables of Luke 15 are the direct answer of Christ to the criticism of the Pharisees and scribes (v2). Jesus attracted the outcasts, the despised classes (v1). They came to hear Him. Jesus was glad to see them come and welcomed them most cordially (Matt. 9:10-13). The Pharisees murmured, criticised Jesus (v2) for doing so. They shunned those whom they called "sinners," separated themselves from them. Their slur (v2) intimated that Jesus desired the company of these "sinners," whereas His purpose was to help, to save them. The Pharisees idea of goodness consisted in separating themselves from sinners. Jesus' idea consisted in saving, helping them by coming close to them and among them. The Pharisaic idea still survives among only too many professing Christians.

The Lost Sheep vs 4-7

This parable and the following one show God's divine love seeking the sinner. The shepherd of this parable, in his concern for the one lost sheep represents God and His concern for His lost sheep. The loss of one sheep out of a hundred mattered very much to the shepherd. He could not feel content until the lost one was found (v4). Infinitely more is God concerned about one lost soul, and each wayward one whom we may help to recovery, is a challenge to us. The lost sheep represents one who really belongs to the fold but has wandered from it. A sinner is like a sheep gone astray. God follows the straying sheep until He finds it.

The joy in recovering the lost sheep is as great as was the anxiety over its loss. Our joy over the salvation of a lost soul is only as great as is our appreciation of the worth of a soul. God in heaven rejoices even more than the sinner himself. He takes more delight in a truly repentent sinner than in those who in their own estimation do not need repentance.

The Lost Coin vs 8-10

The lost coin possibly was one of the ten in the woman's marriage necklace and its loss meant very much to her. She could not rest until the lost was found. She searched most diligently until she found it. So God, the Holy Spirit seeks the lost. So the Church should seek. So we should be concerned. The woman's joy in the recovery was as great as her sense of loss in the losing. Does the Church of today rejoice over the finding of the lost one as God and Christ do, as heaven rejoices?

God expects us as Christians, to have a share in restoring, in finding those who are lost. He expects us to care and will hold us responsible. God sent His Son to seek and save the lost because of His great love for them and we should have love for all whom God loves. He expects us to be co-workers with Him in reaching the straying, the lost. The Church is God's representative among men.

Why does the Pharisaic idea of shunning sinners still prevail today?

Why are evangelistic meetings not as effective in reaching the unreached as they once were?

How far do we fall short in having Christ's concern for the lost?

CORRESPONDENCE

IMMANUEL MENN. CH., LOS ANGELES, CAL.

The old year has closed and a new year has begun. How our hearts are filled with praise and thanksgiving to God for His loving kindness and tender mercies to us all during the past year! We have lived in peace and have been protected from all that would harm. As a church we have been greatly blessed and prospered. Throughout the year our various services have been conducted without interruption and with good attendance. Important improvements have been made in the house of worship. Our pastor has faithfully preached the Word to us, and made plain the way of salvation, and ministered comfort and exhortation. Thirty-one persons have been added to the membership, sixteen by baptism and the rest by letter or reaffirmation of faith. Two have entered their Eternal Home and are in the presence of their Lord—Mr. Wilfrid Anderson, one of our deacons, was taken early in the year, and Mrs. Van Nattan, one of our shut-in sisters, was called just two days before Christmas. Of her we can say, how graciously has the Lord released her from her pain and physical handicaps which she had endured for years, always with a sweet testimony of hope and trust in her Lord.

Since our last correspondence, the outstanding events were, on Nov. 10,the ordination of Mr. Chris. Ummel to the ministry in the morning service, and the Woman's Missionary Society annual program in the evening, when Mr. and Mrs. Ummel showed stereoptican pictures of the Migrant work in which they are engaged, near Shafer, Calif., and described the conditions and great physical and spiritual need of those unfortunate people. On Nov. 24 the Sunday School had Desicion Day. One little girl who came forward to accept Christ that day, was run over at a street crossing two weeks later, and killed. How thankful we are to know that she had a sure entrance into heaven. Since early fall the church has sponsored eight or ten Neighborhood Bible Classes which meet weekly in convenient homes, under the supervision of Mrs. H. C. Kersting. About eighty boys and girls of grade-school age attend the classes. This is a most worthwhile project and should bear much fruit for eternity. — During the Christmas week, a beautiful cantata, "The Heavenly Child," was given by the Choir on Sunday evening, the 22nd. On Christmas morning the church gathered for a worship service, thus emphasizing the true meaning of

Our confidence for the new year is "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8.

—Anna G. Stauffer, Corr.

HEREFORD MENN. CHURCH, BALLY, PA.

Greetings to all:

After the rush and hurry of the holiday season has passed, the well-wishing of the New Year extended to all friends everywhere, we pause to catch our breath and perform the duties or routines of our workaday world. Our congregation enjoyed a wonderful joint service with the Schwenkfelder Congregation at Palm on Thanksgiving evening. Dr. Elmer E. S. Johnson, our pastor, brought the message appropriate for the season. The Primary Department rendered their Christmas program on Sunday morning, December 22. A wonderful program was presented to the enjoyment of all present. The Intermediate and Senior Departments rendered the Pageant, "At the Manger," on Christmas evening to a filled house. This was an appropriate pageant for the present day and conditions of the world. All organizations have held their annual business meetings and planned the activities of the next term of office. All gave encouraging reports.

During the past summer our congregation was merged with the Menno Simmons Church at Boyertown, giving us a gain of 12 members; whereas we report the following deaths, Edwin Moser, John C. Bechtel, Harry Bieler, Samuel Rosenberger, Mrs. M. A. Bechtel, Mrs. Edwin Huber, and Thomas Warner. Some of these held responsible positions in our church at various times which leaves a challenge for the best in all of us to fill the places left vacant. With the help of God we shall strive for greater activity and usefulness in the months to come.

—Mae Latshaw, Corr.

BUHLER MENN. CHURCH, BUHLER KAN.

January 12, 1941

On January 1 our church had its annual business meeting where everything needful was arranged for the year. From our pastor's report we noted that the year just passed had been very rich in blessings for our church.

On January 4 our church celebrated the 20th anniversary of its organization, which took place December 27, 1920. Rev. Schmidt gave a short history of the church, followed by some statistics of the 20 years by J. G. Unruh. He related that 156 charter members constituted the organization, and that 124 of them are still living; but of these only 84 are members of the church at the present time. The others having moved away and consequently affiliated with other churches. The present membership stands at 317. Rev. A. J. Dyck of the Hoffnungsau church brought the message in which he reviewed all the blessings that the Lord had bestowed on us.

This week we will observe the week of prayer on three different nights. Tuesday, January 14, Rev. Walter Gering of the Eden church will bring the message. Wednesday evening Rev. T. A. von der Smissen of Hebron will be with us, and on Friday evening Rev. J. E. Kaufman of Inman will serve. We anticipate blessed times. Next Sunday, January 19, we will have a consecration service for all the newly elected officers of the church. Rev. Schmidt has again organized a catechism class with sixteen enrolled. We do not know what the new year will bring us; but let us take the bitter with the sweet and not loose faith in God nor in our fellowmen; for our God is still the same, yesterday, today, and forever.

So may we not grow weary in well doing, for in due season we shall reap, if we faint not.

The mission of the Church to seek and save them that are lost.—Aughey

IN MEMORIAM

CHRISTIAN LOWENBERG, son of Valentine and Katherine Lowenberg, was born January 28, 1877, near Donnellson, Iowa, and departed this life on Nov. 21, 1940, at Memorial Hospital, Mount Pleasant, Iowa, at the age of 63 years. All of his life was spent in the Donnellson community. In his earlier years he was engaged in farming, later he successfully carried on a lumber business in town. At the age of thirteen he was baptized upon his confession of faith by Rev. Chr. Schowalter, and became a member of the Zion Mennonite Church, in which he was active until his death. For many years he was superintendent of the Sunday School and teacher of the young men's class, as well as a member of the choir and male quartet. He also held executive offices in the church and was its historian. Funeral services were held in the Zion church, Sunday afternoon, Dec. 22, Rev. A. Friesen, pastor of the church, spoke words of comfort from Isaiah 54:10.

MARY L. KREHBIEL, daughter of the late Valentine and Katherine Lowenberg, was born December 22, 1868, near Donnellson, Iowa, and resided in this neighborhood all her life. She was baptized Sept. 24, 1882, by Rev. Christian Schowalter in the Zion Mennonite Church of which she remained a faithful member to the time of her death. She was united in marriage to Rudolph R. Krehbiel May 15, 1892, who preceded her in death. Mrs. Krehbiel passed away at her home Sunday morning, Dec. 22, 1940, at the age of exactly 72 years. Funeral services were conducted Tuesday afternoon, Dec. 24, in the Mennonite church by Rev. A. Friesen. Interment was in the Mennonite cemetery.

GEORGE KRAHN, son of Isaac and Katherine Klassen Krahn, was born December 17, 1898, at Windom, Minnesota, and died December 23, 1940, at the age of 42 years and 6 days. He was baptized while a youth upon his faith in Jesus Christ as his personal Savior, and became a mmber of the First Mennonite church of Lostwood, North Dakota, which he served faithfully until the family moved to Warroad, Minn. He was a sincere Christian and took active part in all activities of the church, serving as member of the board of trustees, and Sunday School teacher. He was faithful to his end. He was united in holy wedlock with Anna Heppner Dec. 10, 1922, and shared joys and griefs of their wedded life with her, 18 years and 13 days. Three sons and one daughter were born to this union. One son, Alvin, died in infancy and one daughter, Rosella, in childhood, went before to welcome the father.

His health not having been very good the last year, he occasionally sought medical aid and on Dec. 17, he entered the Warroad hospital where he was operated on on the 19th for appendicitis. On the 22nd his condition grew worse and pneumonia set in, which caused his early death at the age of 42 years and 6 days. He submitted himself into God's will and bore all suffering patiently, although the pain was very severe at times. Blessed are the dead which die in the Lord. He is mourned by his grief-stricken wife, two sons, Walter and Willard, his parents, 4 brothers and three sisters, and a host of relatives and friends who mourn his early death, but not as those who have no hope.

Funeral services were held Thursday the 26th of December at 2:00 p. m., at the Woodland Mennonite church of which he was a member. Rev. A. F. Ortman, pastor, officiated. Burial was made in the Warroad cemetery.

ELIZABETH K. (nee SHELLY) SHELLY, daughter of Edwin and Cecelia (nee Kaufman) Shelly, was born in Richland Twp., Bucks County, Pa., on Aug. 16, 1881.

On Oct. 21, 1899, upon her confession of faith in the Lord Jesus Christ, she was baptized and received into the East Swamp Mennonite Church. During the past 40 years she has shown a constant interest in the work of the church. Being especially active in the Ladies' Aid Society for the past 13 years, and serving as Treasurer of that Society for 8 years.

The date of the funeral was set for Jan. 2, 1941. A short service was conducted at the home, after which the regular service was held in the East Swamp Mennonite Church. Interment was made in the Union Cemetery, Quaktertown, Pa. The Rev. Harold Burkholder, pastor at East Swamp, had charge of the service, using as his text, Eccl. 9:5 and Heb. 9:27.

Submitted by Rev. Burkholder

NOW I AM FOR THE CHURCHES

(Concluded from Page Five)

That is extraordinarily practical Christianity. In fact, I cannot distinguish it from the democratic ideal in action. Believing that, I can no longer say that I would rather do my worshiping alone and that Sunday is my day for loafing.

It is an exciting spiritual adventure, this going to church. Try it. Pay no attention to denomination. Just out of the curiosity you owe your spiritual health, explore a little. You will almost surely find, in every community, one church that will give you what *you* want, even if you can't put that into words.

Whether or not we realize it, each of us has a personal spiritual quest. It is only ourselves we cheat if we ignore it. In this, of all ages, it is time we were about that quest. I find the churches a good place to pursue it. If they offered nothing but that, they should now be upheld by all men of intelligence and good will.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke
Secretary
McPherson, Kans.

THE LATCHSTRING

From The Children's Story Garden, collected by a Committee of the Philadelphia Yearly Meeting of Friends, Anna Pettit Broommell, Chairman; copyrighted 1920 by J. P. Lippincott Company; used by permission. All of the important events are true. Names of characters are fictitious.

"Well, perhaps we ought at least to bar the door, for the sake of the children." Mary Tyler spoke reluctantly,and there was a note of uncertainty in her voice.

"Perhaps so," replied James Tyler. "It seems to me every man within five miles has upbraided me for not protecting my children."

Mary glanced with troubled eyes at the face of her husband, as they sat before the fire in their little cabin. She knew that he, too, was living over the uncertain days since the outbreak of the war. Time and again there had been reports that the British soldiers had incited the Indians to burn the cabins of the settlers and massacre whole families. Despite these reports, the Tylers had lived, as before, on friendly terms with their neighbors, both Indians and white men. When massacres had occurred in nearby settlements, they had still continued to leave out the latchstring, that leather thong which enabled a person outside the door to lift the latch and enter.

The Tylers had trusted entirely to the protection of their Heavenly Father, and had refused to arm themselves, or even to lock the door. Now they had reliable assurance that the Indians were coming to destroy their settlement. Neighbors urged that they had no right to imperil the lives of their children by such foolhardiness—that they should protect themselves.

"But is it really protection" Mary queried, as now they sat alone in their cabin.

"At least," responded James, "we shall be doing what most people consider safest."

For what seemed a long time, they sat gazing at the fire.

The silence was broken only by the moaning of the wind in the pine trees and the crackling of the logs on the hearth. For the first time in all the dark days, Mary felt afraid. She stirred uneasily and cast a furtive glance around the shadowy room. James rose and lighted a candle. He crossed the room and stood for a moment uncertainly beside the outside door. Then, with a deep sigh, he pulled in the leather thong, fastened the latch securely, and prepared for bed.

All night James tossed restlessly. Every time one of the children stirred, or a branch scraped the roof, he would start violently, and fall back unnerved. He tried to calm himself by repeating verses from the Bible, but instead of the usual comfort, the words only brought a challenge to his excited brain. "Why are ye fearful, O ye of little faith?" "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

"Mary," he whispered at last, "art thou awake?"

"Yes, James," she replied, 'for I have not slept. I have tried to pray, and always the answer has been, 'Behold the Lord's hand is not shortened that it can not save.' "

"Thou art right, Mary, the Lord's hand is not shortened and we did wrong to pull in the latchstring. Shall we put our trust entirely in Him."

"Aye, James, I should feel much safer so," she replied.

Quickly James stepped to the door and pulled the leather thong through to the outside. Then he lay down again and both enjoyed such a sense of peace and security as they had not felt for hours. Suddenly, just as they were about to drop off to sleep, they heard a blood-curdling war-whoop.

(Conclusion: Next issue)

NOTICE

Looking forward to the coming Sessions of our General Conference this summer (D.V.), the Young People of the Eastern District have organized a committee to prepare for a Conference EXHIBIT, of Young People's work.

The purpose of such an exhibit room is mainly to supplement the Y. P. Sessions with helpful suggestions on the work and activities of our Mennonite youth, and to illustrate in a small measure, what has been done in the past throughout our General Conference.

An invitation is hereby extended to the Young People of our congregations everywhere, to contribute or loan such suitable material prior to the Conference

Sessions.

Assigned definite duties on the committee are the following: Clarence Kooker, Flatland; Theo. Moyer, Deep Run; John Moser, Bally; Stanley Fretz, Lansdale; Mr. and Mrs. LeRoy Weidner, Allentown; Wilbur Lauer, Phila.; Anna Weiss, Milford Square, Pa. is the chairlady.

Look for additional information in an early issue.

—John E. Fretz

C. E. FELLOWSHIP BANQUET

The third annual Fellowship Banquet of the Eastern District Y. P. U. will be held at the Souderton Mennonite Church on January 25 at 6:30 P. M. The price of the ticket will be fifty cents. Mr. George W. Lewis, Jr., of Flourtown, a worker in the Anti-Saloon League, will be the speaker. Mr. Lewis will speak on "The Place of Christian Youth in America's Future."

Each society is requested to let the committee know how many are coming. The committee chairman is Clara Bishop, 681 East Broad St., Souderton, Pa.

—Grace Moyer

SENIOR DEPARTMENT

Program for February 2, 1911

SIXTY YEARS SERVICE

CHRISTIAN ENDEAVOR'S SIXTIETH BIRTHDAY

Romans 12:1-5

I. Worship Service

1. "Love divine, all love excelling," "Christ for the world we sing," "We've a story to tell to the nations."
2. Reading of main topic, and prayer.
3. Bibliography of Francis E. Clarke, the founder of the Christian Endeavor Society.
4. Offering for Christian Endeavor project.

II. Leader's Introduction

The Christian Endeavor Society was born on the evening of February 2, 1881, in a meeting of young people in the home of Francis E. Clark, minister of the Williston Congregational Church, Portland, Maine. Within two or three decades of its founding, the Christian Endeavor Society was the most extensive organization movement in Christendom with cooperating groups in hundreds of thousands of churches in all parts of the world. From the standpoint of membership, Christian Endeavor is truly interdenominational, international, and interracial.

Let this birthday of Christian Endeavor be a day of inspiring memories, but a day of renewed dedication as well. The call of Christ is to tasks ahead, if the Kingdom is to be a reality.

III. Suggested Topics for Short Talks

1. Praise God for blessings Ps. 117
2. Reward for faithful service Mt. 25:34-36
3. A service motive I Cor. 15:58
4. Open door of the future Rev. 3:7-8

IV. For Discussion

1. In what ways has the Christian Endeavor Movement been a hand maiden to the church?
2. What aims should the Christian Endeavor have?
3. What local projects should it support?

V. Facts for Study

Our Christianity, if it is to grow, needs expression in word and deed. The opportunity to speak of their convictions and of their asperations offered to young people in C. E. meetings. They get help through the discussions in clarifying their thoughts, and grow in knowledge of the Bible and the Christian way of living. They gain enthusiasm and inspiration through their fellowship. The tie that binds them together in Christian love for service to others is strengthened and deepened. It also gives opportunity to use and develop their talents for singing, for speaking, for giving. It offers opportunity to meet socially those who have similar interests and ideals. It teaches young people how to work together in the cause of the Kingdom of Christ.

VI. Illustration

Can Christian Endeavorer's "Six Bricks" also produce such results?

A minister who went to preach in a Northern village asked on his arrival to be driven to Ebenezer Chapel. The driver said, "Ebenezer? Oh, you mean little Charlie's Chapel, don't you?" "No, I mean Ebenezer." The cabman then said, "You see, sir, we always call it little Charlie's Chapel. Charlie laid the foundation stone." He went on with the story.

The people in the village wanted a new chapel, but they were poor and materials were costly, so they gave up the idea. A few days later a little boy came up to the minister's home, pushing a toy wheelbarrow, containing six bricks. He rang the bell, and the minister himself came to the door. The lad said, "I heard that you had given up the idea of a new chapel, so I brought you these six bricks that a builder gave me, to start with." The minister called a meeting of the people and related the incident. It had such a powerful effect upon them that hope took the place of despondency, and now there stands a fine chapel—the result of Charlie's example.

INTERMEDIATE DEPARTMENT

"WE ARE CLIMBING JACOB'S LADDER"

February 9, 1941

Call to Worship

"The slave's chain and the master's alike are broken
The one curse of the race held both in tether;
They are rising, all are rising,
The black and white together."

Booker T. Washington

Spiritual: "We are Climbing Jacob's Ladder"
Scripture Lesson: Gen. 28:10-19; Acts 26:19
Spiritual: "Lord, I Want to be a Christian"
Prayer: (in unison)

"O Lord, help us to love Thee with all our heart, with all our mind, and all our soul, and our neighbor for Thy sake; that the grace of charity and brotherly love may dwell in us, and all envy, harshness, and ill-will may die in us. Fill our hearts with feelings of love, kindness, and compassion, toward men of every race, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow Thee, who art the true and perfect love; through Jesus Christ our Lord. Amen."

Leader's Introduction:

"Slow moves the pageant of a climbing race" said Paul Lawrence Dunbar, one of the greatest of our negro poets. When we think of the progress of the descendants of Africa in an alien land and civilization, let us recall that it took about 200 years for our northern European ancestors to become Christians even in name. In our study today we shall try to trace, in an attitude of sympathy and understanding, the progress of the American negro in his struggle upward.

"When more than 4,000,000 Negroes were suddenly set free, nearly all of them were illiterate, without training in self-direction or self-support and without property. Imagine their helplessness and confusion! After the war with incredible facility, former slaves and slaveholders adjusted themselves to new conditions. General John B. Gordon, a great Confederate leader, when asked how the negroes conducted themselves after the war replied: 'They have behaved so well that the remark is not uncommon in Georgia, that no race on earth, relieved from servitude under such circumstances as they would have conducted themselves in such a worthy manner.'"

Telling Facts about the struggle upward in education:

1. In 1930, according to the Federal Census, 16% of negroes are illiterate, as against 95% to 97% in 1865.
2. Fifteen southern states now have a total investment of $85,000,000 in Negro public schools.
3. In 1930, there were only 2,289,389 Negro children in the common schools in the south, 68% of those of school age.
4. The average expenditure for white children in the south was $44.31; the expenditure for Negro children, $12.57.
5. Nearly all the private Negro colleges are supported by white Home Mission Boards.

Negroes in Industry:

Increasingly, Negroes are entering the skilled trades, such as masonry, iron work, carpentry, brick laying and plastering. They are being forced to fight every step of their way, however, as racial discrimination meets them at every turn.

Hymn: "More like the Master"
Silent Prayer
Piano Postlude: "We are Climbing Jacob's Ladder"

(Permission for the use of the material in this and next week's topic was given by the Education Division, Women's Miss. Soc. of the United Lutheran Church.)

JUNIOR DEPARTMENT

Outline for February, 1941

"CHRIST OUR GREAT EXAMPLE"

Feb. 2—In Youth
Feb. 9—In Time of Temptation
Feb. 16—In Serving
Feb. 23—In Prayer and Worship

Verse for the Month — John 13:15, "For I have given you an example, that ye should do as I have done to you."

Song for the Month — "Stepping in the Light," S. H. 309.

Prayer for the Month — "Teach me thy way, O Lord; I will walk in thy truth." Ps. 86:11(a).

"CHRIST OUR GREAT EXAMPLE IN YOUTH"

Program for February 2, 1941

Setting: For a worship center place a large copy of the noted painting portraying **"Christ in the Temple** or **The Carpenter's Son."**

I Worship Period

1. Prelude - "Where He Leads I'll Follow" S. H. 217
2. Call to Worship - Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments." Ps. 112:1.
3. Worship in Song - "Where He Leads I'll Follow" S. H. 217
4. Worship in Scripture - Luke 2:41-52
5. Worship in Prayer - Leader's Opening Prayer
6. Leader's Introduction - During this month we are going to look unto Jesus in a special way as our great Example of Pattern. Christ is not only an example for older folks to follow, but He is also a pattern for each one of us to look unto to learn from Him, for He, too, was a child like we are and He had many of the same temptations, opportunities and joys that we have. God said of Jesus, "This is my beloved Son, in whom I am well pleased." We, too, want to please God, therefore, let us see how Jesus lived during his childhood and learn of Him.

II. Study Period:

1. Short talks by several Juniors on the following topics:
    a. Christ's development during youth, Luke 2:40, 52.
    b. An important event in Christ's youth, Luke 2:41-49.
    c. Christ's obedience to His earthly parents, Luke 2:5(a).
2. Song - "O Master Let Me Walk With Thee," S. H. 380.
3. Leader's Heart Talk

III. Mission Minutes:

A short discussion about our first missionaries to India. Base the discussion on the picture found in the Missionary News and Notes, Jan. 1941.

IV. Closing Moments:

1. Memorize the verse for the month
2. Memorize the first verse of the song for the month and sing the song.
3. Pray the prayer for the month

IN MEMORIAM

AGNES SCHROEDER, nee Warkentine, the daughter of Henry and Margrete Warkentine, was born March 24, 1875, in South Russia. In 1876 she with her parents came to America. She was baptized in 1894 and joined the M. B. Church. On Jan. 2, 1895, she was united in marriage with Jacob Schroeder. To this union 7 children were born. One daughter preceeded her in death. She joined the Hoffnungsau church in 1895. In 1920 she became one of the charter members of the Buhler Mennonite Church.

After suffering for 3 months she passed away on Dec. 26, 1940. Funeral services were held Sunday, Dec. 29, with Rev. Schmidt in charge.

« « JOTTINGS » »

WEDDINGS

DICK—KLAASSEN.—On December 27, 1940, at 7:00 p. m. in First Mennonite Church, Mt. Lake, Minn., *Marcella Marie,* daughter of Rev. and Mrs. I. J. Dick, to *Nick A.* son of Mr. and Mrs. B. B. Klaassen, Windom, Minn. The ceremony was read by the father of the bride. The couple is at home in Morgan, Minn., where the groom is instructor in industrial arts and music in the high school. The bride was a member of the local hospital staff. Both are members of First Church, Mt. Lake.

More churches are sending in their weekly Bulletins which occasionally contain items for the *Jottings* column. Among the latest are: First Church Newton, Kansas; Lorraine Avenue Menn. Church, Wichita, Kansas; Roaring Spring Church, Penna. We appreciate these contributions.

—*Rev. and Mrs. J. B. Epp* are now located at 2419 E. First Street, Los Angeles, Calif. They are staying with their adopted Hopi daughter and her Philippino husband and their three children. Mrs. Epp has been there since October. They have had a standing invitation to make their home there at least temporarily, and feel that their stay will be helpful also in a spiritual way.

—*Oklahoma Bible Academy* has this correction of a statement they made concerning their Bible Conference: *Room for five weeks, $2.50, not two weeks.*

—*Freeman Junior College.*—With a small collection of articles donated by Mr. Charles Kauffman the College has started a MUSEUM. They are anxious to have friends add to this collection. The Bulletin says, "There is probably no home without at least one article of historic significance. A thorough search through the attic and the tool shed might result in important discoveries. Such articles will be a valuable contribution to the museum."

—*Second Menn. Church, Beatrice, Nebr.*—In the correspondence of last week the linotypist omitted part. It should have been: "Bro. E. G. Wiebe was elected on the church board, Mrs. E. G. Wiebe on the vacation Bible school board," and "Encouraging reports were also made by the Tabitha and Mary-Matha sewing circles as well as by the Sundrai Bai," etc.

—*First Church, Newton, Kansas.*—Few churches are making larger use of their church building than this one. With full programs on Sunday forenoon and evening, weekday evenings are also used; thus in one week: Monday evening, Meeting of the Ever Ready S. S. class; Tuesday, Mission Study Circle; Wednesday, S. S. Teachers' meeting and Adult Bible class led by Rev. G. A. Linscheid; Senior choir rehearsal; Fellowship and Study Hour for Y. P. above college age, and Y. P. choir rehearsal; Saturday, Junior choir rehearsal.

—*Bluffton College.*—The remodelled College chapel will be dedicated Sunday afternoon, January 9. Rev. Wilmer Shelly of Wadsworth, Ohio, will deliver the main address.—A committee consisting of President Ramseyer, Professors Lantz and Bauman has been named to advise drafted students concerning their problems as conscientious objectors.—At the faculty club meeting, Monday, January 6, Prof. Lantz gave an interesting sketch of the history of the opera, using as illustrations recorded selections from Wagner's Tannhauser.

—*The Lorraine Mennonite Church, Wichita, Kans.,* brings this WELCOME in its bulletin: "To all who mourn and need comfort; to all who are tired and need rest; to all who are friendless and want friendship; to all who are homeless and want sheltering love; to all who pray and to all who do not, but ought; to all who sin and need a Savior; and to whomsoever will, this Church opens wide its doors and in the name of Jesus Christ the Lord, says: WELCOME."

—*Menno Menn. Church, Lind, Washington.*—Before us is an interesting and practical report given by the pastor of this church, Rev. E. J. Miller, at the annual meeting. It shows increased activity and progress of the group. The total of all receipts for congregational and other purposes was $3,642 in 1940 as against $1569 in 1939. The parsonage was enlarged and remodeled, nine new members were received, the pastor preached 94 sermons.

—*Rev. P. A. Kliewer of the Ebenezer Church,* near Bluffton, Ohio, writes: *The Mennonite* has recently reported that I am planning to relinquish the work as pastor at Ebenezer church. I do not want it to be understood that I am retiring from the ministry, only resigned as pastor of this church. I handed in my resignation in October, but it was not accepted until the yearly meeting, 1941. We are here until April 13, 1941. I shall continue to preach "The Word" until the Lord comes or takes me home."

—*East Swamp Church, Pa., Bulletin,* Rev. Harold Burkholder, pastor, reports: Sermons preached at W. Swamp, 59; outside engagements, 43; pastoral calls, 433; accessions, 23, 11 by baptism, 4 by letter, 8 on confession of faith; members lost, 3 by letter and 3 by death; active membership, 159, net gain, 17.

Report of Offerings

FOREIGN MISSION RECEIPTS FOR DEC., 1940

Miss. C. E., Inman, Ks., $8.00; East. Dist. Conf. Orphanage Soc., $30.00; Menn. S. S., Wisner, Nebr., $7.32; Salem Ch., Freeman, S. Dak., $200.00; First Menn. Ch., Allentown, Pa., $50.13; West Zion C. E., Mdge., Ks., $25.00; Firsa Menn. Ch., Berne, Ind., Mdge., Ks., $25.00; First Menn. Ch., Berne, Ind., $94.24; First Menn. S. S. No. 51, Berne, Ind., $25.00; First Menn. S. S. No. 53, Berne, Ind., $21.85; Mr. and Mrs. O. C. Wehmuller, El Reno, Okla., $100.00; Bethel Ch., Langden, N. Dak., $52.00; First Menn. Ch., Monroe, Wash., $13.24; First Menn. Ch., Lima, Ohio, $4.70; Bergfelder Ch., Mt. Lake, Minn., $53.49; First Menn. Ch., Bluffton, Ohio, $125.00; Bethesda S. S., Henderson, Nebr., $22.62; Mary C. Kerr, Harlesville, Pa., $25.00; Bergfelder Ch., Delft, Minn., $68.89; Goessel Menn. Ch., Goessel, Kans., $382.37; Tabor Ch., Goessel, Kans., $490.21.

Tabor S. S., Goessel, Kans., $96.20; Sychar Ch., Cordell, Okla., $4.66; First Menn. Ch., Hillsboro, Kans., $35.35; Zoar Ch., Goltry, Okla., $8.44; Ebenezer Ch., Gotebo, Okla., $30.00; Christian Ch., Mdge., Kans., $103.50; Bethesda Home for Aged, Goessel, Kans., $10.00; Ben B. Stucky & Family, Monroe, Wash., $20.00; Salem Zion Ch., Freeman, S. Dak., $75.00; Menn. Ch., Lehigh, Kans., $69.36; Alexanderwohl Ch., Goessel, Kans., $1561.39; Bethany Ch., Norwich, Kans., $44.88; Hebron Ch., Buhler, Kans., $64.13; Summerfield S. S., Lebanon, Ill., $25.00; Mr. & Mrs. A. F. Toavs, Wolf Point, Mont., $500.00; St. John Ch., Pandora, Ohio, $337.91; C. D. Epp, Henderson, Nebr., $30.00; Miss. Soc., Wadsworth, Ohio, $22.90; Bethel College Ch., N. Newton, Kans., $31.54; Swiss Ch., Whitewater, Kans., $30.15; Emmanuel Ch., Pratum, Ore., $19.18; Bethel Ch., Perkasie, Pa., $14.94; Salem Ch., Freeman, S. Dak., $165.50.

Salem Zion Ch., Freeman, S. Dak., $100.00; Menn. Philathea Class, Wayland, Iowa, $5.00; Menn. S. S., Inman, Kans., $60.00; Bergtal Ch., Pawnee Rock, Kans., $13.43; Johanncstal S. S. Hillsboro, Kans., $24.52; Menn. Ch., Buhler, Kans., $128.87; Eden Ch., Inola, Okla., $15.24; W. F. Unruh, Pulaski, Iowa, $11.70; Salem Ch., Wisner, Nebr., $3[illegible]8; Emmaus C. E. Soc., Whitewater, Kans., $15.53; First Menn. Ch., Butterfield, Minn., $54.56; Bethesda Ch., Marion, S. Dak., $246.00; San Marcos Ch., Paso Robles, Calif., $14.52; First Menn. Ch., Aberdeen, Idaho, $55.75; West Zion Ch., Mdge., Kans., $171.00; Brudertal S. S., Hillsboro, Kans., $67.87; Hoffnungsau Ch., Inman, Kans., $614.16; Hoffnungsau S. S., Inman, Kans., $19.72; First Menn. Ch., Paso Robles, Calif., $20.55; Refund, $28.15.

First Menn. Ch., Newton, Kans., $469.35; Bethel Ch., Hydro, Okla., $10.00; Bethel C. E., Hydro, Okla., $18.81; Menn. S. S., Burrton, Kans., $32.96; Bethel Ch., Mt. Lake, Minn., $50.00; Grace Ch., Pandora, Ohio, $201.84; Brudertal Ch., Hillsboro, Kans., $121.25; Sr. Lena Mae Smith, Newton, Kans., $50.00; Menn. S. S., Walton, Kans., $5.58; Saucon Ch., Coopersburg, Pa., $13.50; First Menn. Ch., Colfax, Wash., $75.00; Bethel Ch., Dalton, S. Dak., $7.81; Friedensberg S. S., Avon, S. Dak., $50.00; Bethel Sr. C. E., Mt. Lake, Minn., $25.00; Menn. Ch., Pulaski, Iowa, $7.67; Bethesda Ch., Henderson, Nebr., $79.67; Hereford S. S., Boyertown, Pa., $30.00; Bethel S. S., Fortuna, Mo., $6.56; Bethesda S. S., Henderson, Nebr., $2.76; Louise Richert, Burbank, Cal., $10.00; Menn. Ch., Halstead, Kans., $50.95; Salem S. S., Freeman, S. Dak., $75.00.

Garden Twp. S. S., Mdge., Kans., $12.00; Bethel S. S., Wolf Point, Mont., $22.41; Herald Ch., Clinton, Okla., $28.70; Fairplay Ch., Peabody, Kans., $19.76; Menn. C. E., Capeland, Sask., $1.17; First Menn. Ch., Hutchinson, Kans., $30.13; Bethany Ch., Freeman, S. Dak., $10.00; Menn. Delta Olpha S. S., Wayland, Iowa, $20.00; Menn. Ch., Pulaski, Iowa, $20.00; Friend, Berne, Ind., $50.00; Johannestal S. S., Hillsboro, Kans., $8.00; First Menn. Ch., Hillsboro, Kans., $25.00; A Sister, Delft, Minn., $11.00; Loyal Workers Class, Pawnee Rock, Kans., $10.00; Immanuel Ch., Galva, Kans., $16.62; Saron S. S., Orienta, Okla., $20.40; Alexanderwohl Ch., Goessel, Kans., $15.00; A Sister, Dalton, S. Dak., $5.00; Menn. S. S., Upland, Cal., $5.00; Salem Ch., Dalton, Ohio, $84.25.

First Menn. Altruist Class, Bluffton, Ohio, $7.00; First Menn. Ch., Philadelphia, Pa., $30.58; Mrs. Agatha Janzen, Elbing, Kans., $500.00; G. J. Voth, Inola, Okla., $30.00; Menn. Jr. C. E., Aberdeen, Idaho, $15.00; West Zion Jr. C. E., Mdge., Kans., $25.00; Menn. S. S., Hillsboro, Kans., $0.40; Friedenfeld Ch., Turpin, Okla., $5.61; First Menn. Mother's Class, Bluffton, Ohio, $20.45; First Menn. Ch., Paso Robles, Cal., $4.51; Sheldoner Congr., Hanley, Sask., $16.00; Abram Andres, Rush Lake, Sask., $10.00; David Dalke, Morden, Man., $20.00; Menn. Congr., Colonsay, Sask., $33.90; Y. P. Soc., Rosthern, Sask., $70.25; Menn. Congr., Fiske, Sask., $31.04; Hebron Ch., Sand Beach, Sask., $3.50; Emmaus Ch., Swift Current & Wymark, Sask., $35.00; Eigenheim Ch., Rosthern, Sask., $22.00; Y. P. Soc., Rosthern, Sask., $12.00; Ebenfelder Ch., Herschel, Sask., $31.50; Hoffnungsfeld Ch., Rabbit Lake, Sask., $12.00; Zoar Ch., Langham, Sask., $24.00; Ex. Com. Miss. Soc., Mrs. Frieda Regier Entz, Treas., $434.50. **Total, $11,737.83**

Balance on Hand, December 1, 1940, $1,280.00.

Gifts for General, $10,305.33; Special Support, $800.41; Pension, $1.00; Sundries, $631.09.

Total, $11,737.83

Grand Total, $13,017.83

Paid out on Orders, $12,339.50; Paid out Direct, $321.19. **Total, $12,660.69**

Balance on Hand, January 1, 1941, $357.14

Respectfully submitted,
J. E. Regier, Treasurer

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR DEC. 1940

Foreign Miss. Gen'l Treas:

Bethlehem Sew. Soc., Bloomfield, Mont., $30.00; Eicher Immanuel Miss. Soc., Noble, Iowa, $35.00; Ladies Aid, First Menn. Ch., Deer Park, Wash., $26.35; Sew. Soc., Zoar Ch., Langham, Sask., $15.00; Miss. Soc., Sardis, B. C., $20.00; Grace Miss. Soc., Pandora, Ohio, $60.21; Miss. Soc., Upland, Cal., $5.00; Sew. Soc., Lost River, Sask., $8.82; Coll. Women's Miss. Program, Western District Conference, Newton, Kans., $112.71; First Menn. Sew. Circle, Shafter, Cal., $45.00; Menn. Sew. Societies, Buhler, Kans., $75.00; Immanuel Ladies Aid, Loon Forks, Sask., $18.00; Bethel Miss. Soc., Mt. Lake, Minn., $70.00; Miss. Soc., Delft, Minn., $10.00; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., $20.00; Hebron Sew. Soc., Buhler, Kans., $320.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., $50.00. **Total, $921.09**

Home Missions:

Grace Miss. Soc., Pandora, Ohio, Home Miss. Gen'l Treas., $60.21; Miss. Soc., Upland, Cal., Do., $5.00; Sew. Soc., Lost River, Sask., Do., $8.82; Johannestal Miss. Soc., Hillsboro, Kans., Do., $63.32; Coll. Women's Miss. Program, Western District Conf., Newton, Kans., Do., $56.36; Miss. Soc., Trenton, Ohio, Do., $10.00; Menn. Sew. Societies, Buhler, Kans., Do., $12.50; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., Do., $20.00; Hebron Sew. Soc., Buhler, Kans., Do., $160.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., Do., $50.00; Swiss Sew. Soc., Whitewater, Kans., Girl's Home, Winnipeg, Man., $10.00; Menn. Sew. Societies, Buhler, Kans., Home Miss. Western Dist. Conf., $37.50. **Total, $493.71**

Retired Miss. Pension Fund:

Bethlehem Sew. Soc., Bloomfield, Mont., $10.00; Miss Barbara Schowalter, Stanton, Nebr., $1.50; Jansen-Watson Sew. Circle, Watson, Sask., $8.32; Miss. Soc., Trenton, Ohio, $10.00; First Menn. Sew. Circle, Shafter, Cal., $15.00; Miss. Circle, Meno, Okla., $18.80; Miss. Soc., Emmaus Ch., Whitewater, Kans., $24.65; Miss. Soc., First Menn. Ch., Bluffton, Ohio, $50.00; St. John's Miss. Soc., Pandora, Ohio, $5.02; Miss. Sew. Soc., Inman, Kans., $20.00. **Total, $163.29**

For Oklahoma Stations:

Bethlehem Sew. Soc., Bloomfield, Mont., Rev. J. B. Ediger's St's., Stove, $10.00; Willing Worker's Sew. Soc., Canton, Kans., Do., $5.00; Hoffnungsau Sew. Soc., Buhler, Kans., Do., Needy Indians, $5.00; Mother's S. S. Class, First Menn. Ch., Newton, Kans., Do., Bibles, $5.00; Jr. C. E. Soc., Tabor Ch., Goessel, Kans., Do., $2.00; Pleasant Valley Miss. Soc., Kismet, Kans., Rev. A. Friesen, St's. Stove, $4.00; Miss. Soc., Emmaus Ch., Whitewater, Kans., Do., $5.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., Do., $10.00; Sew. Soc., Turpin, Okla., Do., $2.00; Bethlehem Sew. Soc., Bloomfield, Mont., Do., Chairs, $10.00; Bethel Miss. Soc., Mt. Lake, Minn., Do., $5.00; Miss. Soc., Emmaus Ch., Whitewater, Kans., Do., $2.00; Pleasant Valley Miss. Soc., Kismet, Kans., Do., Bibles, $4.00; Miss. Soc., Deer Creek, Okla., Do., $5.00; Northeast Alexanderwohl Sew. Soc., Hillsboro, Kans., Do., $5.00; Miss. Soc., Trenton, Ohio, Do., $5.00; Sew. Soc., Turpin, Okla., Do., $5.00; Mission Workers, West Zion Ch., Moundridge, Kans., Do., Needy Indians, $10.00; Zoar Sew. Soc., Goltry, Okla., Do., $5.00. **Total, $104.00**

For India:

Mission Workers, West Zion Ch., Moundridge, Kans., Dr. John, Champa St., $150.00; North Star Sew. Soc., Drake, Sask., Evangelist, $30.00; Sew. Soc., Turpin, Okla., Native Worker, $25.00; Miss. Soc., First Menn. Ch., Bluffton, Ohio, Native Worker, $35.00; Miss. Soc., Avon, S. D., Native Worker, $22.00; Bethany Ladies Aid, Quakertown, Pa., Orphan, $30.00; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., Biblewoman, $48.00; Sunshine Bible Class, Menn. Ch., Hutchinson, Kans., Biblewoman, $30.00; Sew. Soc., Altona, Man., Biblewoman, $40.00; Bergtal Sew. Soc., Winkler, Man., Poor Widows and Biblewomen, $20.00; North Star Sew. Soc., Drake, Sask., Native Doctor's House, Basna St., $10.00.

Jansen-Watson Sew. Circle, Watson, Sask., Do., $20.00; Miss. Soc., Menn. Ch., Wadsworth, Ohio, Do., $10.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., Do., $25.00; Bethlehem Sew. Soc., Bloomfield, Mont., Moving Boy's School, $10.00; Miss. Soc., Trenton, Ohio, Do., $5.00; West Swamp Ladies Aid & Miss. Soc., Quakertown, Pa., Do., $15.00; Miss. Circle, Meno, Okla., Do., $5.00; C. E. Soc., First Menn. Ch., Beatrice, Nebr., Do., $5.00; Miss. Soc., Emmaus Ch., Whitewater, Kans., Do., $5.00; Bethlehem Sew. Soc., Bloomfield, Mont., Girl's School, Janjgir St., $10.00; Jansen-Watson Sew. Circle, Watson, Sask., Do., $10.00; Miss. Soc., Emmaus Ch., Whitewater, Kans., Do., $2.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., Do., $5.00; Rose Farm Sew. Soc., Lowe Farm, Man., Tents & Village Work, Basna St., $5.00.

Young Ladies Soc., Altona, Man., Do., $14.75; Miss. Soc., Newport, Wash., Do., $15.50; Johannestal Miss. Soc., Hillsboro, Kans., Janjgir St., $25.00; Do., Janjgir Dispensary, $25.00; Miss. Soc., Trenton, Ohio, Medicines, Janjgir St., $1.67; Sew. Soc., Turpin, Okla., Do., $15.00; Onecho Miss. Soc., Colfax, Wash., Housing of Bible Students, Janjgir St., $37.01; Jr. Miss. Band, Berne, Ind., Do., $7.00; West Swamp Ladies Aid & Miss. Soc., Quakertown, Pa., Champa Hospital, $25.00; Zoar Sew. Soc., Goltry, Okla., Leper Home, Champa St., $10.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., Touring Equipment, Champa St., $15.00; Miss. Soc., Trenton, Ohio, Medicines, Birra St., $1.67; Sew. Soc., Turpin, Okla., Do., $10.00; Miss. Soc., Trenton, Ohio, Medicines, Korba St., $1.66. **Total, $776.26**

For China:

Bethlehem Sew. Soc., Bloomfield, Mont., Teacher,

$10.00; Bloomfield Sew. Soc., Plum Coulee, Man., Biblewoman, $30.00; Miss. Circle, Meno. Okla., Do., $80.00; Miss. Soc., Summerfield, Ill., Do., $40.00; Miss. Soc., Trenton, Ohio, Salaries for Native Workers, in general, $5.00; West Swamp Ladies Aid & Miss. Soc., Quakertown, Pa., Kai Chow Hospital, $25.00; Bethlehem Sew. Soc., Bloomfield, Mont., Medicines, Uniforms, Tracts, etc., $10.00; Sew. Soc., Turpin, Okla., Do., $25.00; Miss. Soc., Emmaus Ch., Whitewater, Kans., Do., $5.00; Bethany Ladies Aid, Quakertown, Pa., Do., $10.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., Do., $25.00; Miss. Soc., Newport, Wash., Do., $15.50; C. E. Soc., First Menn. Ch., Beatrice, Nebr., X-Ray Machine, $5.00; Zoar Sew. Soc., Goltry, Okla., Do., $5.00; Bergtal Sew. Soc., Winkler, Man., Poor and Hungry, $30.00; Girl's S. S. Class, Grace Ch., Lansdale, Pa., Miss Etta Davis, $6.00; Miss. Circle, Meno, Okla., Rev. & Mrs. Albert Jantzen, $5.00; Miss Pauline Wiebe, Ness City, Kans., In memory of Mary Andres & Marie Boese, Do., $5.00. **Total, $336.50**

Christmas Fund:

Bethlehem Sew. Soc., Bloomfield, Mont., $10.00; Miss. Soc., Avon, S. D., $11.00; First Menn. Miss. Soc., Philadelphia, Pa., $5.00; Eicher Immanuel Miss. Soc., Noble, Iowa, $25.00; Bethel Sew. Soc., Mt. Lake, Minn., $25.00; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., $3.00; Miss Barbara Schowalter, Stanton, Nebr., $5.00; Jansen-Watson Sew. Circle, Watson, Sask., $5.00; Miss. Circle, Meno, Okla., $20.00; Menn. Sew. Societies, Buhler, Kans., $35.00; King's Daughters, Aberdeen, Idaho, $20.00; West Zion Sew. Soc., Moundridge, Kans., $10.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $10.00; Miss. Soc., Butterfield, Minn., $10.00; Bethel Miss. Soc., Mt. Lake, Minn., $10.00; Worthwhile Circle, Reedley, Cal., $2.00; Mrs. Peter Boehr, Tiffin, Ohio, $0.75; Miss. Soc., Deer Creek, Okla., $2.50; St. John's Miss. Soc., Pandora, Ohio, $15.00; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., $5.00; Zoar Sew. Soc., Goltry, Okla., $5.00. **Total, $234.25**

European War Relief:

Miss. Worker's Soc., Pawnee Rock, Kans., $43.62; Pleasant Valley Miss. Soc., Kismet, Kans., $21.00; Menn. Ch., Wayland, Iowa, $17.06; Johannestal Miss. Soc., Hillsboro, Kans., $31.67; Sew. Soc., Turpin, Okla., $20.00; Miss. Sew. Soc., Pretty Prairie, Kans., $15.00; Miss. Soc., Deer Creek, Okla., $5.00; Eden Sew. Soc., Inola, Okla., $10.00. **Total, $163.35**

Expenses of Ex. Com. & "Miss. News and Notes":

Bethlehem Sew. Soc., Bloomfield, Mont., $10.00; Mrs. Fred Fuhrman, Success, Sask., $0.25; First Menn. Sew. Circle, Shafter, Calif., $1.80; Worthwhile Circle, Reedley, Calif., $2.20; Eicher Immanuel Miss. Soc., Noble, Iowa, $2.70; Miss. Soc., Pulaski, Iowa, $0.10; Mrs. Peter Boehr, Tiffin, Ohio, $0.25; Bethany Ladies Aid, Quakertown, Pa., $3.00; Swiss Sew. Circle, Whitewater, Kans., $5.00; Herald Publ. Co., Newton, Kans., (Donation) $2.14; Zoar Sew. Soc., Goltry, Okla., $0.15. **Total, $27.59**

Miscellaneous:

Eight O'Clock Stitcher Club, Butterfield, Minn., Lame Deer St., Mont., Where Needed, $8.00; Dorcas Miss. Club, Lehigh, Kans., Do., $5.00; Swiss Sew. Circle, Whitewater, Kans., Do., $10.00; Miss. Circle, Meno, Okla., Ashland St. Mont., Where Needed, $5.00; Saron Sew. Soc., Orienta, Okla., Do., $10.00; Jr. C. E. Soc., Bethel College Ch., N. Newton, Kans., Busby St. Mont., Work among Children, $4.00; Zoar Sew. Soc., Goltry, Okla., Birney, St. Mont., Where Needed, $5.00; West Swamp Ladies Aid & Miss. Soc., Quakertown, Pa., Oraibi St. Ariz., Where Needed, $15.00; Zion Ladies Aid, Souderton, Pa., Do., $5.00; West Swamp Ladies Aid & Miss. Soc., Quakertown, Pa., Hotevilla St. Ariz., Where Needed, $15.00; Do., Canadian Poor, $25.00; Sew. Soc., First Menn. Ch., Beatrice, Nebr., Do., $25.00; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $15.00; Bethel Miss. Soc., Mt. Lake, Minn., Elisabeth Foth, N. Y., Work Where Needed, $10.00; Miss. Soc., Deer Creek, Okla., Do., $2.50; Miss. Study Circle, First Menn. Ch., Newton, Kans., Sarah Buller, Africa, $12.50; Miss. Circle, Meno, Okla., O. B. A., Meno, Okla., $25.00; Coll. Women's Miss. Program, Western Dist. Conf., Newton, Kans., Lit. Com. Work, $25.00. **Total, $222.00**

Grand Total, $3,422.04

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

EASTERN DISTRICT CONFERENCE TREASURER'S REPORT, JAN. 4, 1941

Receipts from Churches on account of Budget:

Allentown, First, $123.75; Altoona, Memorial, $25.69; Bally, Hereford, $165.00; Bowmansville, $48.00; Deep Run, $0.00; Denver, Emmanuel, $25.00; East Swamp, $142.00; Flatland, $20.00; Germantown, $0.00; Lansdale, Grace, $110.94; Mechanics Grove, $14.50; Napier, $0.00; Perkasie, Bethel, $0.00; Philadelphia, First, $203.55; Philadelphia, Second, 0.00; Quakertown, Bethany, $71.72; Richfield, $50.00; Roaring Spring, $0.00; Saucon, $0.00; Schwenksville, Eden, $150.00; Smith Corner, $0.00; Souderton, Zion, $100.00; Springfield, $25.00; West Swamp, $65.50; Zionsville, Upper Milford, $140.00. **Total, $1480.65**

General Balance on hand ________________$1839.85

As follows:

Conference Expenses, $50.25; Home Missions, $266.19; Shelly Fund, $48.20; Retreat Ground Funds, $239.74; General Conference Fund, $52.20; Home for the Aged, $7.52; Home Missions Bequest, $226.52; Witmarsum Seminary, $938.43; Library Fund, $2.05; Elevator Fund, $5.00; Conference Trust Fund, $3.75. **Total, $1839.85**

Alvin H. Alderfer, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JAN. 28, 1941 NUMBER 4

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Aid to Conscientions Objectors

Necessary For Filling Out Form 47

Everyone who is a conscientious objector, whether he has other grounds for deferment or not, should ask for and fill out the "Special Form for Conscientious Objectors," Form 47, when he receives his questionnaire, for the following reasons: Classification is not permanent and therefore if those, now deferred on grounds other than conscience, are ever called into military service, a conscientious objector who has not made his claim at the beginning may be deemed to have waived his right to exemption as a conscientious objector. It should be remembered that those who object to all types of service except "work of national importance under civilian control" should check both boxes in the "Questionnaire" (Form 40—Section X).

What Classification Should be Requested

Conscientious objectors with dependents, physical limitations, etc., have wondered what classification they should request in the last question of the "Questionnaire" (Form 40) on page 7. The Selective Service Regulations in Volume III on Classification, paragraph 363, page 23, provide expressly:

"In the case of any registrant who claims to be a conscientious objector, the local board shall proceed in the ordinary course to classify him upon all other grounds of deferment and shall investigate and pass upon his claim as a conscientious objector only if, after physical examination, but for such claim,he would have been placed in Class I-A, Class I-B, Class I-D or Class I-E."

When conscientious objectors are placed in Class IV-E, that means they are physically fit and are liable for one year of "work of national importance under civilian direction" as soon as their number is called. There is no classification for conscientious objectors who are not liable to this year of civilian service. Therefore, if men should be deferred because of dependents (ClassIII), physical handicaps (Class IV-F), or work in some essential occupation (Class II), they should ask for such classification rather than IV-E.

To make clear that one is not waiving his rights as a conscientious objector, it is suggested that one state in the three or four lines provided, that under the Regulation, paragraph 363, he believes he should be deferred, but that he is a conscientious objector and must be placed in IV-E, if the class in which he is placed should be called up for military service later. This course has the advantage of calling paragraph 363 to the attention of the draft board and securing the normal deferrents for the individual while at the same time making it clear that his ultimate claim is that of a conscientious objector.

Appeal

Should there be any objections to the classification by the local board, it is important to file a written request to appear before the local board in person (without counsel) within five days of notice of classification; and if the local board does not grant the request, within another five days a written request for an appeal should be sent to the National Appeal Board.

—*From "The American Friend," Jan. 16,1941*

European Relief Plans Still a Live Issue

The food problem in the occupied countries of Europe and in Spain and unoccupied France grows more acute as the winter wears on. Some months ago Mr.Hoover predicted that it would not be very serious until after the first of the year. The time of real hunger has now come. Soon it will be the time of starvation and epidemics. British opposition to lifting the blockade on foodstuffs shows no sign of weakening. Mr. Hoover has not, however, abandoned his plan, which involved (1) the purchase of food for these countries with their own money and its transportation in their own ships, (2) British permission for these shipments to pass through the blockade, (3) German guanantees that the food would be allowed to go to those for whom it was intended, and (4) neutral oversight of the distribution so that shipments could be stopped if the guarantees were not fulfilled. An alternative White House plan is said to be in preparation for submission to Congress. As reported, this contemplates using funds appropriated last year for the Red Cross to buy and store food in readiness to ship to the German-occupied countries as soon as German occupancy is withdrawn from them. This makes the feeding of the starving conditional upon a turn of the fortunes of war which, however much to be desired, is not likely to come soon enough to meet the need. Meanwhile British permission has been granted for a limited shipment to unoccupied France and Spain, and a Red Cross vessel will be dispatched within a few days. This is well enough so far as it goes; it is about the equivalent to giving a medicine dropper of milk to one child in a hungry kindergarten. The crucial point in any general plan of relief is whether it is possible to get food to, say the Belgians without having the Germans take it away from them or take an equivalent quantity of what they already have. If the British believed that could be done, one can scarcely doubt but that they would permit it. Mr. Hoover, who did that very thing during the First World War, believes is can be done again. But it was done then against Mr. Churchill's protest, and Mr. Churchill is in a more potent position now than he was then.

—From "The Christian Century," Jan. 22, 1941

CHRISTIAN EDUCATION

A. S. Rosenberger

A MENNONITE SEMINARY

by Ed. G. Kaufman

The quotations below are taken from an address delivered by one of the best authorities on rural life in America today in connection with the dedication of a new building at an educational institution which trains rural workers. We are purposely withholding the names of the institution and the speaker to avoid prejudices that might otherwise be aroused.

As you read over these articles of faith very carefully, you will notice how much they apply to our own Mennonite colleges, and especially to any proposed seminary. Besides these points pertaining to rural life there would, of course, also have to be articles pertaining to the Christian faith.

To quote the articles in full would require too much space. We are therefore limiting ourselves to those parts that seem especially pertinent to the total Mennonite picture as we understand it. How sad it is that others recognize the natural genius of the Mennonites and the lines along which we could make our greatest contribution, while so often we ourselves are so close to it that we cannot see it and, hence, in our shortsightedness try to imitate others by undertaking tasks for which we as a people are not at all qualified and which do not meet our peculiar needs.

I can give you today only very briefly the articles in our faith which sustain the staff and Board of Directors in our efforts to carry forward:

1. We believe there was a place for an institution which would conserve for our country and our religion the native values of rural life. . . . Every morning and evening you can see the Divine Painter illuminating the sky with colors no artist can equal. Rural life has its contribution to make to the great total of religious mysticism.

2. We believed there is a place for an institution which will vitalize and socialize the religious culture of a region. Some religions fight culture, some religions are the victims of culture, and some religions meet other legitimate cultural efforts and co-operate with them. . . .

3. We believe there is a place for an institutional adventure which places intelligence and inspiration at the disposal of people who intend to live in rural neighborhoods rather than at the disposal of people who intend to climb out of them. In general I think the church has spent millions of dollars on institutions which have become ladders by which people have climbed out of rural communities.

4. We believe there is a place for a program which works for a distributed rather than a centralized America. . . . Rural life has suffered because the city people have tried to do all the talking. For a whole generation the social creed of the churches proclaimed the rights and privileges of city workers without once recognizing that this might result in the poverty of rural workers. There is a place for a moral and thought center for rural causes.

5. There is a place for a rural institution which will immerse itself in the stream of rural life and be an observation, a listening and a service post as American rural life goes through that great industrial change brought on by our ability to manufacture and use machinery. . . . A new kind of immersion I believe in, and that is the kind which immerses itself in the stream of rural life even as Graham Taylor immersed himself in the river wards of Chicago and a half century later Chicago voted him the first citizen of its city.

6. There is a place for an institutional program which will try to keep alive the principle of self-help in a democracy. I spent part of last summer among the Mennonites in ——————. I was impressed with the solid nature of their culture and their inevitably great future. The key to their greatness lies in their widespread adoption of the principles of self-help. I noted the sizeof their rural churches, membership of 750 and 675 at Sunday School. Co-operative buying and selling and marketing, mutual aid insurance companies, old folk' homes and hospitals, colleges and other institutions. . . .

INVITATION

The Zion Church at Elbing herewith extends a cordial invitation to all Ministers and deacons for the Ministers Conference, to be held in our church on February 4, 1941.

H. J. Dyck, Pastor

FOREIGN MISSIONS

P. H. RICHERT, Secretary

TAMING WOMEN'S WORK

Dear Brethren of the Mission Board:

This quarter has been a most interesting one for me, because there have been so many things that I have done for the first time. Even more than in other quarters do I feel that is has been mine to do the work and leave the results with God. In thinking over what has been done, comes the longing to be able to report in numbers, because they are definite and concrete, but God does not so lead at this time.

The clinic work has been somewhat varied. More than 400 vaccinations have been given, a number of them to workers on the relief work that Mr. Brown directed on the south suburb compound. Whether the vaccine was more powerful than in other years, or whether it was because people's immunity had run out, there were more 'takes' this year than ever. Smallpox and virulent measles both were very common in our area.

A Bible woman and I went to Shuang Ching, stayed for a week, and visited all the Christians connected with that church, emphasizing particularly family worship, and the responsibility of Christians for the overwhelmingly large groups of non-Christians in each village. We came home and shortly afterward started out for Kaotaun, where we spent two weeks, then a week at Tsingfeng, and later three days at Lung Wang Miao. The adventures of living completely Chinese, of riding every day over sandy or dusty roads, of sharing in devotions in homes, of encouraging those who had to meet bitter persecution because of their faith, of meeting people in isolated places who welcomed us as though we were angels, the heavy-heartedness that came as a result of seeing the coldness of some, have no place in a quarterly report, but they did much to round out my experience of country work. It was a great source of encouragement, too.

Strengthening the faith of these isolated Christians is important, as is the deepening of their spiritual life, in preparation for the testing time which is sure to come. However, many of them live very close to the Scriptures, and draw on them for judgment and knowledge as to how to meet what comes to them.

In each place occasional clinics were held, vaccinations given, and this frequently gave us contacts with those whom we would not otherwise reach. This clinic work, small as it is, has been definitely blessed.

As always, comes the longing that you at home will uphold these Chinese Christians and us in your prayers, that we may be faithful in spreading the good news, because truly NOW is the accepted time.

Respectfully submitted,
Wilhelmina Kuyf (August Ewert, Ev. Com. Chm.)

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

SMITH CORNER, PA., January 20, 1941

Another year has rolled into the past. Our prayer is that God may give us grace and strength to live closer to Him in 1941 than in 1940. Our pastor, Rev. J. S. Raugh, told us in his New Year's message that the Christian's life must show growth in grace and the knowledge of our Lord and Savior Jesus Christ. II Peter 3:18. That if we were *not* better Christians now than we were a year ago, there must be something wrong in our lives.—During the last week of October, the week of evangelistic services, we took donations for the Eastern District Home for the Aged at Frederick. We shipped one barrel full and another about two-thirds full. This consisted mostly of canned fruits and vegetables, jellies, and potatoes.—On Sunday, Dec. 15, we held our annual business meeting in both the Sunday School and the Church. In connection with this the new officers for the year 1941 were elected. The other organizations all held theirs before, so that on Dec. 29 we could hold our installation service. In all 18 new and re-elected officers were installed.—During the year we gained twelve new members, bringing our membership to 71. Our S. S. is also growing. A new class had to be added at the beginning of this year, making a total of six, whereas we had only four five years ago.—Our church has just closed the best financial year that it has ever had. We are growing and we are also slowly learning to give for the cause of Christ. During the year we raised almost $450.00 in S. S. and Church, of which $104.00 was for the cost of the new roof. This does not include what the Y. P. Society, the Busy Bees S. S. class, the Ladies' Aid, and the Men's Brotherhood raised. This may not look like a large amount to some of our large churches, but to us who a few years back thought it a large amount if we raised $75-$100, this shows improvement. In all we give God thanks for it.

—*Melvin H. Smith, Corr.*

—*Bluffton College.*—Miss Edna Ramseyer, Dean of of Women and instructor in Home Economice, has returned to this country after spending a year in relief work among the children in France.— Prof. A. C. Schultz began a coure of Bible Studies with the young people of the Ebenezer Church January 13. These studies will continue for several months.— The Vesper Choir gave a concert of sacred music in the First Presbyterian Church, Bluffton, Sunday evening, January 12. Prof. Holtcamp played several organ numbers. Jean Kolb, Pauline Sprunger and Roussell Oyer sang the solo parts. Prof. Lantz directed.

DAILY DEVOTIONAL MESSAGES

by G. A. Linscheid

FEBRUARY 1.—*"The evening and the morning, a day."* Gen. 1:5b.

When daylight appears man arises and goes to his work, and when he has finished his day's work darkness comes again. Alas, how true that is of the use man makes of the blessings which God has vouchsaved him! No matter how great these blessings, man will sooner or later use them for the works of darkness, of destruction, of death—sooner or later he insists on turning the plowshares into swords and the pruning hooks into spears. In war man turns every device, every possible invention into a means of destruction and death. God works the other way. When He is through there is light. "And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said let there be light and there was light—evening and morning—a day." Are we the children of light? Does our life—our walk bear out our profession?

FEBRUARY 2.—*"So God created man in his own image."* Gen. 1:27.

God is spirit, therefore our bodily form cannot constitute the likeness of God. The likeness must be in the spiritual realm. God created man upright, not only as concerns the outer form, but according to the inner man also. This uprightness man lost, when he failed to be upright towards his Creator. The image of God is also inherent in man throughout this earthly life, in the right of self-determination of his attitude towards his Creator. This is man's God given prerogative—a likeness of God. That is why man can and does wander so far away from God—even becomes blasphemous towards his Creator. God is longsuffering and patient for "He will have *all men* to be saved, and come unto the knowledge of the truth." 1 Tim. 2:4. But there are many who make excuses and will not accept the invitation.

FEBRUARY 3.—*"Be sure your sin will find you out."* Num. 32:23.

Moses spoke these words at the time the Children of Israel were about to enter upon the conquest of the promised land. In a miraculous way the walled city of Jericho had fallen before them, but they suffered defeat before a small place called Ai, and lost 36 lives in the attempt. One man, Achan, because of his covetousness had brought this sorrow, suffering and disgrace upon his people, and dishonor to God. He tried to cover his sin, but to his own grief, and that of his whole family, he found that sin cannot be covered in that way. There is but one way for putting away sin so it will be remembered no more, and that is by the Lamb of God which taketh away the sin of the world. It is a delusion of the evil one, to have the sinner think, that in course of time his sins will be forgotten. God says: "Be sure your sin will find you out."

FEBRUARY 4.—*"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."* Mal. 3:16-18.

We call going to the house of God to worship a service, and so it is, if we appear before God in spirit and in truth. It is one way in which we all can—unless physically impossible—bear witness to the fact that we fear the Lord, that we have faith in Him and want to serve Him. It was the custom of the *Lord* Jesus to go into the Synagogue on the Sabbathday, to hear what the Pharisees had to say, to warn the people not to do according to them. To the Pharisees themselves He said: "Ye are of your father, the devil." (John 8:44) "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

FEBRUARY 5.—*"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."* Gen. 12:1.

Even though we may not, like Abraham, have to leave our home community, nevertheless there are times and circumstances in life when we, too, like Abraham, are thrown into new avenues of life. It may be by financial reverses, by sickness or possibly the death of such whom we considered indispensible to our welfare—it may even be a combination of these conditions—that a divine dispensation permits to come to us. "Get thee out . . . unto a land that I will show thee." Abraham, by his indomitable faith, became the "Father of the faithful." "Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

FEBRUARY 6.—*"I will not let thee go, except thou bless me."* Gen. 32:26.

That the almighty One should be concerned and permit Himself to be importuned by sinful and rebellious creatures, is one of the mysteries with which we are confronted in His Word and in the experience of life. Israel, supplanting Jacob, is permitted to wrestle with the almighty One and, what is more astonishing, to prevail. 'Tis true, he leaves the place of engagement limping, but he is a new man—he is blessed. This mystery can have but one explanation: the loving kindness of the almighty One. But why did not Esau obtain an equal blessing? He was, humanly speaking, more righteous than his brother

Jacob. However, that is merely a matter of comparison, for there is none righteous only as the Lord becomes our Righteousness (Jer. 23:6). Jacob felt the need of this righteousness, Esau did not.

FEBRUARY 7.—*"Let them make me a sanctuary; that I may dwell among them."* Exod. 25:8.

Paul in writing to Timothy says: "Without controversy great is the mystery of godliness: God was manifest in the flesh." It is incomprehensible to the human mind how the almighty One can manifest Himself in the frame of a human body; but even greater is the mystery fo the indwelling of Christ in the frail form of a redeemed sinner. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" What a challenge, to make our lives sancturaries—habitations—for the almighty One! When asked by one of His disciples, how that is possible, Jesus answered and said unto him, If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. The keeping of His words is the making of a sanctuary in which the Almighty deigns to dwell.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 2, 1941

The Individual's Responsibility Regarding Beverage Alcohol

Hab. 2:15; Gen. 4:9-12; Mk. 9:42-48; 1 Thess. 5:22

Topic: The Christian's Personal Duty Regarding Beverage Alcohol

Introduction

People often try to excuse themselves from personal responsibility for using beverage alcohol on the ground that social custom approves of it or that the law sanctions the manufacture, sale and use of it or even that some, perhaps many church members practice it. None of these are sufficient justification. The *fundamental question* is, Does God approve of it? Does it agree with the teachings of His Word? Is using beverage alcohol consistent with a supreme love for God and a sincere desire for the welfare of my neighbor? Popular approval is by no means a safe guide. The repeal of the 18th Amendment is no proof that drinking is harmless nor that we are NOT under obligation to abstain from it. Our attitude toward alcoholic drink must be settled between our soul and God.

We Are Our Brother's Keeper vs 15, 9-12

God has a righteous indignation toward those who put temptations into others' paths. Many, unable to resist, are led to fall. It is sinful and cruel to tempt another with drink (v15) and still worse to urge it strongly upon another. They who manufacture and they who sell alcoholic drink will surely be held accountable in the judgment day. The social character of the drink evil is one of its worst features.

Cain thought he could cover up his sin, but he could not hide it from God. His conscience asked the question which could not be ignored (v9). Many millions are asking it today. Many think they may make or use alcoholic drink themselves and that what they do is nobody else's business. They feel responsible to and for no one but themselves. God does not think so. He tells us plainly that we are our brother's keeper (vs 10-12) and that He will hold us responsible. The true Christian recognizes this FACT and lets strong drink—either *home-made* or purchased—severely alone. He is ever mindful of his influence with those with whom he associates.

Self-Denial is God's Law Mk. 9:42-48, 1 Thess. 5:22

Jesus makes clear in this passage, our social responsibility. It is a terrible thing to set an evil example before children. It is an exceedingly serious SIN to lead a soul astray or into the drink habit (v42). It were better to meet a violent death. Jesus gives a powerful warning regarding the eternal consequences of impenitent living. Great self-denial is needed. If anything as valuable and as dear to us as the hand, the foot or the eye, leads us astray or may cause us to fall, it is needful that we separate ourselves from it. No self-denial is ever too great when it enables us to be of real service to others. The Christian is to abstain even "from all appearance of evil." Using strong drink is recognized as a modern evil. Our young people, both sexes, are much exposed to it—and sadly, sadly true—some of them in the professedly Christian homes of their parents.

Words can scarcely express more pointedly our duty regarding our personal life than our Golden Text puts it. We are to be very particular in all things in life. There must not be any moral blind-spot which will sanction the use of strong drink. In our day there ought not to be any drinking Christians. We owe it to ourselves not to drink. The risks are too great. We owe it to others for our personal habits will influence others. We owe it to God.

What are some ways in which one may cause others to stumble?

How is it possible for a sincere Christian to be a user of beverage alcohol?

What can our homes do to help our young people see their Christian duty regarding alcoholic drinks?

Learn to teach the children to look at this world as a beautiful symbol of Jesus; every thing Jesus, Christ all in all. So shall you educate the imagination of children to receive, and their memories to retain and to use, that Christian truth, and you yourself shall be lifted up, as on angel's wings, to see with John things which are unspeakable.

—*Stephen H. Tyng*

Mennonite Ministers and Special Privilege

by Winfield Fretz

A very important ethical and religious problem confronts all Protestant ministers today but it is of special importance to Mennonite ministers. The problem demands thoughtful and prayerful attention from all serious minded men. The situation is created by the present conscription law. This law automatically places ministers and ministerial students in a deferred class. This is done without regard to their individual attitudes and convictions toward war, toward government or toward the conscription law. In other words, ministers are exempt as a *class;* they receive a blanket exemption from the draft. It does not matter whether they are enthusiastic militarists and strongly in favor of our participation in this war or whether they are ardent pacifists and opposed to all wars and against the use of violence at any time and under all circumstances.

The whole ministerial profession has thus been granted a special and privileged status not granted to any other civil or professional group. In all other groups such as government employees, business men, industralists, and physicians exemptions are made on the basis of individual merit. Ministers alone receive this special privilege of complete and unquestioned exemption.

How did this provision come to be written into the conscription bill? It was not through any effort on the part of Protestant ministers. We learn from authoritative sources that it was the pressure of the Roman Catholic forces that insisted on this exemption. The lawmakers would of course not wish to make religious discriminations and for this reason included all ministers in the exempt category, whether Catholic, Protestant or Jewish. Many ministers and lay people as well, may on first thought consider this a generous gesture on the part of the government to the clergy. Many ministers are accepting the privileged position without a murmur or a protest and are even thankful they are free from the possibility of being drafted and thus certain to be excused from a year of compulsory training and possibly actual military service. There are others however who refuse to accept this privilege and look upon the situation with grave concern.

Why is this an important ethical and religious question for ministers in some of the Protestant churches, and more particularly, for ministers in the Mennonite Church? It is because of the way the Mennonite Church has traditionally looked upon the office and function of the ministry. Mennonites from the very beginning of their history have looked upon the minister as a brother of his people; as one who is on a common level with laymen. He shares not only the joys and sorrows of their lives but in most cases enjoys no superior economic or educational status. The church itself is a fellowship of believers in which everyone within the fellowship is equal with everyone else before the eyes of God and the law. This idea of the ministry did not just happen. It was the result of a conscious protest against the dual ethical standards of the Catholic Church. Catholics have always upheld, and still do today, one standard of ethics for the lay people and another standard for the clergy. The intense pressure brought about by Catholics to secure special status for the clergy in the present conscription bill is therefore not unrelated to this double standard of ethics held by the Catholic Church. It cannot conceive of its priests submitting to the same demands, legal, political, moral that the lay members must submit to. If it is wrong for the minister to engage in military service, it is wrong for his people as well. If it is right for the layman to claim the status of conscientious objector and perform a year of alternative service for the public welfare, it is right for the minister to do so also. Unless the minister waives exemption and insists on registering as all other citizens must do when their numbers are called, he has no opportunity to put himself on an equality with his people.

Ministers who wish to renounce any special privileges granted to them and register in the same way all other people must, can do so by making proper mention of that wish on the official questionnaire in the "Registrant's Statement Regarding Classification" section on the middle of page seven. The draft board officials will respect this notation and enable the minister to appear before the law as all other citizens do. It is hoped that many Mennonite ministers will think seriously about taking this courageous step.

Mennonite Central Committee Relief Notes

Madrid, Spain, October 5, 1940—Letter to Lester T. Hershey, Mennonite Relief Committee, Scottdale, Penna. "You will understand that our schools cannot function, nor hospitals, nor orphanages, nor old peoples' homes, etc., and if anything is being done it is because our love for Christ constrains us, and because of the prayers and sacrifices of His children in other lands.

I have only a few moments to write these few lines, but I want you all and all the brethren there to know that your co-operation, 'in the Lord is not in vain,' for due to your help we can continue aiding the three orphans in El Porvenir (Mr. Fliedner's school) and four others eat from our table, as well as many others that are in prisons anl living in old shacks are receiving aid due to your generous donation which has been reduced now to 3,800 pesetas, not counting a few which should be paid back before the end of the year. I shall send you a detailed account of the uses of your donation on some other occasion." I Thess. 3:1-3; II Cor. 9:6,7.

* * * *

20 Gordon Square WC1, London, England, Nov. 25, 1940, from Claassen and Coffman letter: "With regard to the Bibles which we reported to have supplied to the British prisoners of war in Germany, Mr. Barwick told us that the number had been changed to a total of 3,000 by using more Testaments and fewer Bibles, as an additional request had come for similar books for the internees in Gt. Britain. No additional funds are thus required.

In connection with the Nursery School which the Save the Children Fund have established at Long Barn in Kent, Mr. Claassen noted that the children were having to sleep on mattresses on the floor, because the nursery beds promised by the Br. Ministery of Health had not yet been received, and the children seemed to be subjected to unwholesome draughts on this account. Accoringly we purchased 28 camp beds of very simple make and loaned them to the matron for use until the others arrive. They can be used later in opening up new nursery schools which are projected, until the government beds are supplied in each case. The beds are made with a steel frame. We were very fortunate in finding some available and purchased them at quite a favorable price, paying a little over L25 for the lot delivered.

Health continues good, thanks to Divine Providence. Nights have been considerably quieter lately. We urge you to continue in prayer in our behalf, that our testimony might be used for the promotion of His Kingdom. It is interesting to notice in the sermons which we hear, a note of confession and real call to the people of the land for repentance and return to righteousness."

* * * *

Fernheim, Chaco, Puraguay, December 17, 1940, Abram Loewen, Mennonite Central Comm.:— "Dear Brethren: The main purpose of this letter is to advise you of the present serious illness of our dear Bro. Jacob Wilhelm Siemens your agent and representative in Colony Fernheim. . . . Oberschulz Legiehn also referred to Bro. Siemen's illness. . . . On January 2, the Committee received cable from Puerto Casado in Spanish which was translated as follows: "Your representative Siemens has died."

* * * *

Bro. M. C. Lehman, who has served the Committee from Britain in connection with its relief services in Poland since December 1939, returned to New York from Europe on December 23, 1940. Bro. Lehman plans to remain in the United States until about mid-February and then to again return to his field of service. He is at peresent engaged in a two-and-one half weeks tour of Mennonite centers in the middle west and is planning to contact a group of congregations in Ontario before his return. Ernest Bennett, Cumberland, Maryland, who has served in Spain and France for the past two years returned to New York January 14th. It is planned to have Bro. Bennett give full time service to the work of the Committee in the home land. Bro. Henry P. Buller, 426 East "I" Street, Ontario, California, who had been appointed to serve us in England is instead arranging to proceed to unoccupied France and to assist Bro. Wiens at that service. His sailing to Lisbon, Portugal, is arranged for February 1st.

* * * *

Concerning the Committee's Civilian Service program under the Selectice Service Act: (1) In connection with the plans for seven initial work camps to provide for the early C. O assignees two of these will be set up and administered by this committee, the one being located near Grottoes, Virginia, and will initially provide for Mennonite assignees east of the Mississippi, the second near Colorado Springs, Colo., and which will provide for our western constituencies. The personnel organization necessary for opening these two camps is practically complete. M. C. C. Camp No. 3 will probably be located in Indiana and plans for its opening will be made just as soon as the volume of assignments to the other two camps will make a third one seem necessary.

(2) To date approximately 150 notices of IV-E classification among our Mennonite constituent groups have been received by the Akron office. From a study of this list it seems clear that over 200 such classifications have been made. The National Service Board secretary advises that local boards throughout the country will by January 25th or thereabouts receive the detailed regulations for assignment of Conscientious Objectors to the work camps in process of being set up, and that under present plans those certified by local boards should be receiving their assignments in early February.

(3) It is encouraging to note that to date all but three of the M. C. C. constituent groups have officially endorsed the provisions worked out by the committee through the Washington National Service Board with Selective Service headquarters for the service of our own C. O. draftees and have accepted the budget allocation made to these groups for financing the program to July 1, 1941. Present indications are that all of the groups will support this program as it is outlined and being planned.

—Compiled by A. Warkentin and O. O. Miller

—Rev. Adolph Friesen, who has served the Zion Mennonite Church at Donnellson, Iowa, as pastor the past five years, has resigned his pastorate, becoming effective June 1.

Yours truly, Mrs. Verda Loges, Corr.

The Mountain Lake Bible School

Prior to 1936 it became evident that the Mountain Lake Preparatory School would have to undergo drastic changes. At the meeting of the Board held in spring of that year the resolution was passed to change the course of study of the preparatory school to that of a Bible school. Mr. Cornelius Wall, then connected with the Bible School at Henderson, Nebraska, was invited to head the institution and work out a two year Bible and Sunday school teacher training course. It was agreed upon to open the Bible department for young people above the age of sixteen, and to retain the parochial school for children in the grades. Two more instructors were engaged, Miss Marie Epp, Henderson, Nebraska, to be mainly in charge of the secular work in the grades, and Miss Anna Regier, Steinbach, Manitoba, to assist in both divisions and teach the kindergarten.

In the Bible department the term was reduced to five months and all high school subject eliminated with the exception of English and German. The course not only satisfies the demands of the Evangelical Teacher Training Association, but is extended in number of hours demanded and subjects required. The enrollment in the first year was only nineteen students to whom to present the course. But the students soon realized what opportunities there were in attending this Bible school and their testimony did much to create interest in the school. The following year the enrollment rose to twenty-four. The students were more mature and presented a larger number of churches. The school became a member of the Evangelical Teacher Training Association, Chicago, and its name was changed to "The Mountain Lake Bible School." Rev. John Bartel was asked to participate in the work by teaching one hour daily. Great blessings resulted and the enthusiasm of the students brought the school to the attention of many.

Fifty-two students enrolled for the year 1938-39. More courses were added and Miss Tina Quiring was added to the faculty. Both teachers and students enjoyed the five months of intensive study of God's Word. Of special significance for future development was the school annual, "Golden Memories," started that year, and financed and published by students and faculty. Copies were distributed among the young people in churches and the local high school. This effort gave rise to increased attention. For 1939-40 new adjustments had to be made. The two year course proved too advanced for the younger students, so a preliminary course was introduced. Upon Rev. Bartel's resignation, Rev. Victor Sawatzsky was engaged for full time teaching. Enrollment in fall surprised many pleasantly, for it reached the seventy-nine mark, a large percentage being high school graduates. The spirit of the school was very good throughout the year. An atmosphere of devotion, consecration, fellowship, and close cooperation prevailed. It became evident, however, that a new adjustment would have to be made for the coming year. Students requested studies in music. Arrangements were made to meet the need by adding the music department with Mr. Otto Richert as instructor. The Bible Music course requires three years for completion. Just what the present school year has in store the near future will reveal. Another room has been fitted for classes in music. Great things are expected of the Lord. He again will answer the prayers of His children in behalf of the school.

An important part of the Bible school is the parochial department which ministers to the needs of the children. Youngsters of Kindergarten age to grade six inclusive are admitted. The Bible work is now done almost exclusively in English because of changes that have taken place in churches and homes. However, instruction in German reading and writing is still given to children whose parents desire it. In spring of 1939 the kindergarten was opened, and since then it seems to have become an established factor with the Mountain Lake Bible School. It is in session in fall the first two months of the school year, and the last two in spring.

The purpose of the school is:

a. To acquaint the student thoroughly with the Word of God—

b. To lead the student to the knowledge of the Lord Jesus Christ as his personal Saviour—

c. To create in the student a longing for more intimate fellowship with the Lord—

d. To train the young people attending for active participation in the work of the Sunday school—

e. To cultivate appreciation for the church and respect for Christian principles. While the school aims to be distinctly interdenominational, Mennonite principles receive careful attention—

f. To return the student to his home church, a better Christian and a more efficient worker.

The school is very fortunate in being placed into the hands of a Board of brethren who are deeply interested in its development and are keenly aware of their responsibility to the community and the cause of the Lord as a whole.

Cornelius Wall, Principal.

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Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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LETTER FROM ERNST HARDER

*"Wem Gott will rechte Gunst erweisen
Den schickt er in die weite Welt..."*

Ernst Harder

That is the way I feel when I look back upon my life during the last two years. I made many attempts to get out of the Chaco to continue my studies. My first aim was Asuncion, the capitol of Paraguay. There I secured a position as cashier in a German store where I worked during the day, while I took lessons in Spanish in the evening. That worked pretty well for one year, and I wanted to enter the German school. But because I could not find a half-day job, which would enable me to support myself, I had to turn around and go home.

Now my ambition was to go back to Germany or to the United States, but it seemed as though both were impossible. All at once I got an invitation to come to Argentina, where the Old Mennonites have a Bible school. Again I packed my suitcase, and again I made the trip to our capital. This time I said good-by for a stay of three years, but it was at least one month until my passport would be ready so that I could enter the country. Then I decided to wait in the nearby Friesland rather than in the city. Friesland is the new Mennonite colony which was founded by one-third of the Fernheim Mennonites, who because of the dry years and the grasshoppers became discouraged and left Fernheim, hoping to find a better place where now Friesland is located. I found a friendly welcome there and enjoyed the oranges which grow wild in the woods there. as well as the work which I took up. I waited one month, six weeks, two months, but no passport arrived. That was real South American sloth.

During this time I received a letter from home to say good-by to me before I left for the United States. It seemed unbelievable that the opportunity had come. And yet had I not prayed to God to lead me His way. This was the answer. Here I was waiting before a closed door; there He opened the way almost without my doing anything about it.

Then Dr. H. A. Fast came to visit our colony as a sign of fellowship between the Mennonites of North and South America. He told us about the work that is being done by the Mennonites of North America in building the Kingdom of God within that country as well as outside of it. Our people were thankful for the contact which could be made through this visit and for the union which joins all children of God through Jesus Christ.

This, our visitor, was also the man whom I was to follow away from home, alone into the world. After we had arranged our affairs in Asuncion, an airplane of the Pan American Air Line took us away from Paraguay and brought us in three hours to Curitiba in Brazil. This was my first airplane ride, and I enjoyed the experience, as well as the trip on the steamship from Rio de Janeiro, the sunny Brazilian capital, to New York. A nice stream-lined train brought us from New York City to Newton, Kansas.

But Bethel College seemed to say, "No, Chaco kid, before you can enter my halls you must be classified as a graduate from an American high school." So I went to Freeman Junior College to earn that ranking. That was not easy in the beginning. I couldn't even understand the Freshmen with whom I started to study English. But when they discovered that I spoke German, our conversation began in Swiss, which I had learned to know in the Pfalz in Germany. Their first question was, "We gleichst du Hitler?" But by and by I caught on to their English conversation too, and through my studies I am now able to write this to you.

During the summer vacation I worked in the Sheet Metal Works of Mr. A. J. Penner in Mt. Lake, Minnesota. That work was totally new to me, but through the course of the summer I learned to like it.

When this school year is over, and when I shall have worked one more summer in Mt. Lake, then I shall be ready for Bethel College. But then it still will take four years until I am ready to go back—back to serve my people with that which God has given me. When I imagine the Chaco without our people, there seems to be nothing that could attract me, but human beings make the dryest and ugliest place interesting. They can make it seem like home. But until that time comes, the three words which stood on the working table of the deceased President General Feldmarschall von Hindenburg of Germany apply to me too: "ora et labora,"—"pray and work."

THE LATCHSTERING

(Concluded from last issue)

A few seconds later the moccasined footsteps of several men passed the window and stopped in front of the door. The latch clicked and the door swung open. By the dim light from the embers on the hearth, James could see seven Indians in full war paint. They motioned and talked to each other and then silently pulled the door to and disappeared into the night.

In the morning, when James and Mary looked out of their door, they saw only the smoking ruins of their neighbors' cabins.

Years later, when the war was over, the government of the United States appointed James Tyler as a representative to an Indian conference. One day he told this story to all those assembled. In reply, an Indian arose and said: "I was one of those Indians. We crept up in night. We meant to burn and kill. We found the latchstring out. We said, 'No burn this house. No kill these people. They do us no harm. They trust Great Spirit.' "

SENIOR DEPARTMENT

TOLERANCE IN THE BIBLE

Luke 9:49, 50; Gal. 3:26-29

Program for February 9, 1941

I. Worship Service

1. Songs: "Come every soul by sin oppressed," "Hark! 'tis the shepherds' voice I hear," "O Zion, haste! thy mission high fulfilling."
2. Reading of main topic, and prayer
3. Biography of Booker T. Washington, a leader of the negro race
4. Offering for peace work

II. Leader's Introduction

There is a word which every one likes to hear. That word is "Welcome!" It is written all over the gospel stories which tell us of Jesus' dealings with needy and friendless people. The attitude of friendliness still attracts and wins those who need to be befriended in our day—the negroes, the Japanese, the Chinese, the migrants, the poor whites, the poor mining people, the jobless. (With Christ there was no haughtiness, no "I am better than Thou" air—he was a friend and a helper.) The Roman centurion, the **Samaritan** woman, the **Syrophenician,** none of them belonged to the chosen Jewish race—all were "dogs" to other Jews—but not to Jesus. (Follow with A.)

III. Suggested Topics for Short Talks

Christ and the Syrophenician. Mark 7:24-30.
A Roman friend of the Jews. Luke 7:1-5.
Christ and Samaritan woman. John 4:7-10.
One body, one Spirit. I Cor. 12:12-14.
Christ "all and in all." Col. 3:10, 11.

IV. For Discussion

1. What does it mean to be tolerant?
2. Are we intolerant with any of the people in our neighborhood?
3. Can we do something to bring about more tolerance toward negroes, Japanese, Chinese in our country?

V. Facts for Study

It is a sad story to read from year to year that there are still lynchings in our country. These are almost exclusively negroes. There were 5 in 1940, all but one a negro. In 22 cases during the past year it was necessary for officers of the law to take steps to save prisoners from death at the hands of lynching mobs. All this is only an indication of the racial hatred, and the ill will toward the negro race. Much less money is spent by our government for many of the schools where negroes attend, and often the teachers of these schools are not the best.

The migrants offer another problem. They move from place to place to gather beets, pick fruit and cotton and have no stable home. No community wants these people except for the labor they give. They get no welcome into community life, or even church life as a rule. Even in school the children of such families are not desired. It is worth noting that the Pacific District Young People are beginning to take an interest ni them.

The attitude toward Japanese and Chinese could also be improved much. A study of these people and their backgrounds would help us understand them.

VI. Illustrations

"In His Name"

A London waif, cold and hungry, was inivted one night by a city missionary to a refuge for little wanderers. He was told simply to ring the bell, and when asked who he was, to say the three words, "In His Name." He ventured up the steps, and true to the promise of the worker received a royal welcome. With a good supper and a warm bed he dreamed that he was in heaven. A few days afterward he was hurt in the street by a car. The card of the rescue home was found in his pocket, and he was taken to the hospital, and word was sent to the mission. He was tenderly nursed during the few lingering days of his life and taught of that other portal which is also entered "in His name," and often in his last hours would he repeat over and over again, "'In His name,' that's what lets you in."

VII. Food for Thought

Tolerance does not ask: what is there about him that I do not like. It ponders: what is there within him that is fie and noble which I do no see.

INTERMEDIATE DEPARTMENT

NEGRO YOUTH IN AMERICA

February 16, 1941

(This topic is very closely related to the topic of last week and possibly some of each could be used for either discussion. Plan these two meetings at the same time.)

"There is so much more to know than I am accustomed to knowing;
There is so much more to love than I am accustomed to loving."

Juliette Derricotte

Spiritual: "Christian, Do You Love My Jesus?"

Scripture Lesson: Mal. 2:10a; Acts 17:24-28

Prayer: (In unison)

"We thank Thee, O God, for the endless renewing of love. Thou who art never weary of setting us free from the bonds wherewith we have bound ourselves, make us walk without fear of any kind of bondage. Clear, O Lord, our inner vision, that we may receive new light; open our ears to hear the voices that are calling us to make the world new by the creative power of love. Fit us for the task that is ours, and endue us with the spirit of that heavenly kingdom that is to come upon the earth where we all shall be brothers and people of God."

Discussion:

1. What are the points of friction between the white race and the black race?

2. Why should it be our concern if we find negroes suffering because of race prejudice?

3. What is America's responsibility to the negro race?

4. What is the status of negro young people in your own community?

5. Is there anything that you as an Endeavorer can do to raise their status?

Hymn: "More Like the Master"

Leader: The reason underlying all others for our study is this: As Christians, we believe that it is our duty to put into practice that cardinal principle of Christ: "Thou shalt love Thy neighbor as Thyself."

Read: John 15:12, 13, 14, 17; Luke 10:25-27.

Our love for Him is tested by our love and attitude toward our fellowmen.

Read: 1 John 4:20, 21.

Spiritual: "Lord, I Want to be More Christian in my Heart"

Debate: Resolved, that racial prejudice is acquired, not inherited.

Offering

Benediction: (in unison)

May the love of God unite us,
May the joy of God inspire us,
May the peace of God enfold us,
May the long-suffering of God sustain us,
And may the blessing of God,
Father, Son and Holy Spirit
Rest upon us and remain with us.
Amen

JUNIOR DEPARTMENT

Program for February 9, 1941

CHRIST OUR GREAT EXAMPLE IN TEMPTATION

Setting: On the blackboard make a drawing of an open book with the verse, "I will never leave thee, nor forsake thee." Heb. 13:5b, printed on the open pages.

I Worship Period

1. Prelude - "Take the Name of Jesus With You" S. H. 73.

2. Call to Worship - "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of the world." John 8:12.

3. Worship in Song. "Take the Name of Jesus With You." S. H. 73.

4. Worship in Scripture - Matt. 1: 9-13

5. Worship in Prayer - Leader's Opening Prayer.

6. Leader's Introduction - The Holy Scriptures tell us that Jesus was tempted as we are, but that He never sinned. We have all sinned, but we are anxious to become more like our Master. Therefore, we want to learn of Him how He met temptation when it came to Him.

II. Study Period:

Aim - To help our Juniors to resist temptation, to overcome sin, and live a sinless life in sinful flesh.

1. Short discussion of the following passages:
   a. To what extent was Christ tempted? Heb. 4:15.
   b. Temptation of Christ, Luke 4: 1-4; Luke 4: 5-8; Luke 4: 9:13.
   c. By whose power did Christ live the perfect life? John 14: 10b.
   d. Christ our helper in temptation, Heb. 2: 18.
   e. Christ's command to us regarding temptation, Luke 22: 40b.

2. Song - "Yield Not to Temptation," M. H. B. 257.

3. Leader's Heart Talk

III. Mission Minutes:

The word missions comes from a Latin word meaning "to send," a missionary therefore is someone who is sent out. The senders are God and His helpers, you and I. Since we are God's helpers, we are co-workers with Him. Our work is to help. Now how can we help the missionaries out on the field? None of us can go out to the mission field yet, but most of us can give and all of us can pray.

A short talk might be given in which the importance of intercessory prayer is brought to each Junior and also the importance of his material gifts.

IV. Closing Moments:

1. Repeat the verse for the month.
2. Memorize second verse of the song for the month and sing the song.
3. Pray the Prayer for the month

Program for February 16, 1941

CHRIST OUR GREAT EXAMPLE IN SERVING

Setting: Any picture which depicts Christ as rendering service to humanity such as "Christ Washing the Feet of His Disciples."

I. Worship Period

1. Prelude: "O Master Let Me Walk With Thee" M. H. B. 287
2. Call to Worship: "Serve the Lord with gladness, come before his presence with singing" Ps. 100:2.
3. Worship in Song: "O Master Let Me Walk With Thee" M. H. B. No. 287
4. Worship in Scripture: Matt. 4:23-25
5. Worship in Prayer: Leader's Opening Prayer

II. Study Period

I. Introduction:

Of Christ it is said, "He went about doing good." What a beautiful tribute! We too, are anxious to serve Jesus and to go about doing kind deeds. How can we serve? We have the beautiful life of Christ on earth as an example for each one of us to learn from. We will now hear from some of our Juniors as to what they have found in the Scriptures concerning Christ's life of service on earth.

2. Topics by Juniors
   (a) Who can serve the Lord? Ps. 101:6.
   (b) Serving Christ by being kind to others. Matt. 25:31-40.
   (c) What did Peter say about Christ's walk on earth? Acts 10:38.
   (d) Christ as an example as to what to do before going forth to do our work. Luke 9:28b; Luke 6:12.
   (e) Christ our example in rendering humble service. John 13:4-5.
3. Song: "Something for Jesus" M. H. B. 242
4. Leader's Heart Talk

III. Mission Minutes

Last time we spent some time on how to be God's helpers in aiding our missionaries out on the mission field. This time we want to see how we can help another group of missionaries—those who are retired as old people, having given the best days of their lives, applied all their strength—physical, mental and spiritual—and used up all the salaries ever paid them to help elliviate suffering, allay distress, dispel hunger, ignorance, poverty and its consequences, etc. What do we owe Him?

How many retired missionaries can you name, who are dwelling in our midst now and whose presence is a rich blessing to all of us who come in contact with them? I am sure we are anxious to do our part in rendering service to those faithful servants.

IV. Closing Moments

1. Repeat verse of the month
2. Memorize the third verse of the song of the month and sing the song
3. Pray the prayer of the month, followed with
4. "Into My Heart" sung in unison

THE MENNONITE YEAR BOOK

Hundreds of prepaid subscribers of *The Mennonite* are looking for and a good many inquiring about the YEAR BOOK, which should be ready to pass out the first of the year at the latest. But, here we are nearly through January and it is still not finished. Where is the trouble? The editor handed the big bulk of the manuscript to the printers the forepart of November, the remainder also in seasonable time. He was then told the book should be finished in December. One hindrance is the fact that our Mennonite printers are glad to take conference printing. But, once they have it in hand, they let other "jobs" take precedence and the conference work is relegated, for it doesnot run away. Then, too, the holiday season brings them extra "jobs" and these again have the right of way. True, the statistical tables that go in the Y. B. take time to set, but what of it. We have done all the pushing we think we should do. We certainly are not to blame for the extraordinary delay. In another year this matter will have to be remedied. —*Editor*

IN MEMORIAM

WALKER WILSON MILLER, the son of Malangthan Miller and Priscilla Lutz Miller, was born October 19, 1858, in Shenandoah Valley, Virginia, and passed away at his daughter's home at Pulaski, Iowa, January 7, 1941, aged 82 years, 2 months and 18 days. He was reared in a Christian home and as a young man was baptized on confession of faith in the Mennonite church, havig first been baptized in infancy in the Lutheran church. After the Civil War the family moved to Elkhart county, Ind., and there, at the age of eighteen, he began a teaching career of twenty-one years. In the year 1881 he was united in marriage with Mary Cordelia Nusbaum. To this union were born three daughters, now Mrs. Elsie Augspurger of Pulaski, Mrs. Edith Chester of Los Angeles, Calif., and Mrs. Arthur Massey who died 11 years ago at Marseilles, Ill. His first wife having passed away in July 1933, Bro. Miller married Lavina Baughman and with this loving helpmate he was able to establish and maintain his own home through his declining years. In 1897, the Pulaski Mennonite Church, upon the retirement of its pioneer minister, Father Philip Roulet, sent a call to W. W. Miller which was accepted by the young school superintendent, and with no formal preparation for the ministry, he came and began to serve. It was soon evident that God whom he loved, trusted and obeyed wonderfully blessed his work. After laboring in this field for 17 years, Bro. Miller agreed to take charge of the Mennonite Mission in Chicago, which the General Conference was starting there. The outcome of this has been a present successful and growing church. This work becoming too strenuous for his age, after serving seven years, he took charge of his home church at Goshen, Ind., for two years, when the Pulaski church called him again and he continued to serve it actively until his retirement in 1939. Thus he preached for forty-two years, thirty-three of which were given to the Pulaski church. Thus Father Miller shepherded this congregation nearly a generation, preaching to the parents, giving his blessings to their children, preparing them for fellowship with the church, later helping them establish Christian homes, speaking words of comfort at more than 200 funerals and officiating at as many weddings. Thus he used his holy office to spread Christian culture, to spiritualize the homes, to preach truth and virtue, and by example lead in holy living. For him Christianity was not a theory but life, not a philosophy but a process. Thus he leaves to his congregation, his children, nine grandchildren and ten great-grandchildren the heritage of an exemplary life, the influence of which will go on.—Funeral services were held Thursday afternoon, Jan. 9, Rev. W. F. Unruh, his successor preached the funeral sermon, the other ministers of the Iowa Mennonite churches, the Reverends Wm. Penner, Delbert Welty, and A. Friesen, as well as other neighboring ministers having some part.

* * * *

MINNIE M. SCHIDMT, daughter of Mary Kliewer Schmidt and the late Jacob J. Schmidt, was born September 27, 1895, in Harvey county, Kansas. She had her schooling in the rural schools and Bethel College Academy. After teaching a number of years she returned to Bethel College and received her A. B. degree in 1926. She then taught in secondary schools and a few years ago became manager of the Bethel College bookstore and assistant at the North Newton, Kansas, postoffice. In 1912 she became a member of the Gnadenberg Menn. Church through baptism and confession of faith. But on the removal of the family to Newton she joined the Bethel College Mennonite Church, remaining a faithful member until her end. Here her work in various church activities such as Sunday school teacher, sponsor of C. E. groups, member of the Women's Mission Society, and church clerk, as well as a member of the College Women's Association, gave her much joy and proved her to be very efficient. On Christmas day she became suddenly critically ill and underwent an emergency operation at the Bethel Hospital. But all the skill of the physicians and the care of the sisters proved of no avail. On the morning of January 2, 1941, she was released of her suffering.—To know Minnie Schmidt was to appreciate and admire her for her sterling qualities. Through her radiant spirit, her diligence and her ever helpful attitude she was a favorite with everybody.

She leaves to mourn her loss, her mother and three sisters: Selma at home, Ruth, Mrs. Arthur Schmidt of Newton, and Lillian, Mrs. Roy Dreier of Hesston, Kansas. Also two brothers-in-law, two nieces and two nephews and inumerable friends.—Funeral services were conducted from the Bethel College chapel Saturday, January 4, in charge of Rev. J. N. Smucker and Dr. E. G. Kaufman. Her pallbearers were men from the college faculty. She was laid to rest in the family lot in Greenwood cemetery.

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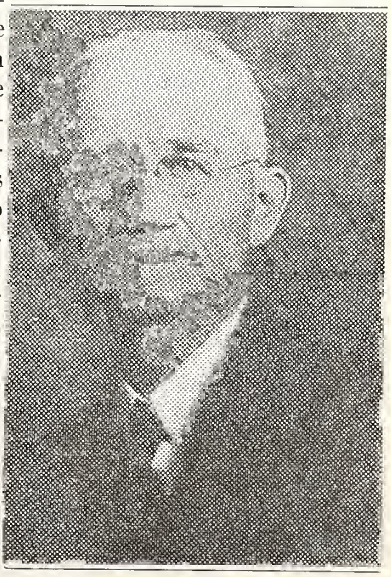
Cornelius F. Claassen

CORNELIUS F. CLAASSEN, son of Peter and Anna Claassen, was born near Marienburg, Germany, November 25, 1859, where in due time he was baptized upon confession of his faith and became a member of the Mennonite church. He came to Kansas in 1878. In 1888 he entered the real estate and loan business and four years later, in partnership with Bernhard Warkentin, the man who introduced Tur key wheat into Kansas, and others, he organized the Kansas State Bank in Newton, and in due time became its president, continuing as such until the end, although lately more in an honorary way. Through his efficient management the bank made steady progress until today it is one of the leading financial institutions in the community.

In 1884 Brother Claassen returned to Germany and brought back his bride, Marie Entz, with whom he celebrated the 56th wedding anniversary last December. Aside from his business interests he devoted much time to church and charitable work. He was one of the founders and an active supporter of the First Mennonite church. From 1920 to 1933 he served as treasurer of the Emergency Relief Board. During the famine in Russia he devoted himself wholeheartedly to the task of relieving suffering, and it was due to this experience that he and his wife permitted their son Ted to proceed to England to help relieve distress, under the auspices of the M. C. C. He was also Gen. Conf. treasurer for some years and treasurer of the Bethel Deaconess Hospital for twenty years.

Mr. Claassen was a congenial soul. He had a good word or smile for everybody and exerted a wholesome influence in all his contacts. His death followed an operation to which he submitted a few days before. He was 85 years old last Nov. 25. Surviving are his wife and the children, Cornelius, vice-president of the bank; Mrs. Karl A. Richert, Theodore, now in London, John and Anna; two daughters-in-law, one son-in-law, and eleven grandchildren; also a brother and a sister.

Funeral service was held at the First Mennonite Church, with the Reverends J. E. Entz, A. Warkentin and James Rayburn in charge. The large audience was a fine testimony of the esteem in which the deceased was held.

CORRESPONDENCE

FIRST MENN. CHURCH., SUMMERFIELD, ILL.

Dear Editor and Readers:—I hope I am not too late to wish a very happy New Year. I trust it may be a year in which we may advance in the knowledge and grace of God. It is well to keep in mind that it will take more than wishing to make the year happy and successful. We must be determined to make use of the means of grace which God has so amply provided and be willing to be used as instruments in His hands for the advancement of His glorious Kingdom. Our greatest happiness will be found in doing His will and helping our fellowmen who are in need of our help in these dark and trying days.

In retrospect we might mention that on Sunday, Dec. 8, our church had the privilege of a visit from Missionary W. C. Voth who gave us a first hand report of our mission work in China, at the morning service, and in the evening he gave an illustrated lecture of the Chinese field. In spite of the many difficulties caused by the war, the work seems to be making progress. It is an evidence that our work in the Lord is not in vain. Our annual meeting was held on Dec. 15. The necessary officers were chosen and the reports of the various treasurers were given. We were glad to note that the church had finally succeeded in liquidating its debt on the parsonage. On Sunday, Dec. 22, Bro. Daniel Hirstein was installed as deacon of our church. It was also decided to hold a series of special meetings sometime next fall. The pastor is organizing a catechetical class which will meet at the parsonage. The Week of Prayer was observed in union services with the Evangelical-Reformed church with our pastor in charge of the services. The meetings were well attended and were very helpful and inspiring. Different members were assigned to the various topics and about two persons gave talks each evening. Our church has been invited by the Church Federation of St. Louis to take part in the National Preaching Mission which is to be held in St. Louis from February 9-16. It will be a fine opportunity to get better acquainted with some of the great church leaders of our day.

At present there seems to be an epidemic of influenza raging in our county. It is reported that there are more than 5000 cases in St. Louis alone. We hope the epidemic may soon be checked. We have been having mild and rainy weather all week.

—*Corr.*

BETHANY CHURCH, FREEMAN, SOUTH DAK.

January 15, 1941

I was appointed correspondent of our church paper, *The Mennonite,* this year. Only the interesting things are supposed to be reported. To the worldly minded people high prices, good wages, big business, bonds and stock exchanges, world markets, and all kinds of gossip and sensational news are of greatest intrerest. To us Christians the moral and spiritual growth of individual persons, churches, conferences and the spreading of the Kingdom of God among all men all over the world should be of more importance. The Christian life and spirit in the homes, churches and schools and the success in our mission fields should not be of less concern to us than a rightous state government and honesty in trade and business. In the Kingdom of God every individual counts. He is more than a mere zero, dash or number. We hear so much these days of totalitarian states. Why not have a totalitarian church?

Our Pastor has recently reported to our Church that only one member died last year, nine persons were baptised and four joined the Church through letter. Rev. Harold Gross has been elected as our S. S. Supt., Miss Marie Waldner, who is one of our instructors in Freeman Junior College, supervised the S. S. for five years. In the S. S., C. E. Soc., Mission Soc., sick rooms and other places our Christian women find good opportunity to use their God given talents We have more women Christian workers in our church and auxiliaries than men, which is a credit to them and a reflection upon us men.

—*S. P. Preheim*

NOTE.—*The remainder of a rather lengthy correspondence of which this is a part will appear in the next issue under the heading FORUM.*

THE APOSTOLIC MENNONITE CHURCH, TRENTON, OHIO

Sunday morning, December 22, 1940, the children of our S. S. gave their Christmas Program as a part of the morning service, and on Sunday evening, the Choir, Young People's Society and members of the Sunday School, rendered a beautiful pageant, "When the Star Shone," under the direction of Mrs. A. W. Howe. A large and appreciative audience attended.

Sunday, January 12, 1941, we held our annual meeting. The morning service opened by singing the hymn, "Glorious Things of Thee are Spoken," followed by a very helpful sermon by Rev. J. E. Amstutz on the Church: (1) The value of the Church and its regular attendance; (2) the purpose of the Church, our only hope, (3) The opportunity of the Church in this day and age, and (4) the Church is the only organization which has endured over nineteen hundred years.

As has been our custom for many years, a covered dish dinner was served and a social period followed. At 2:00 o'clock the business session opened by singing hymn No. 236, Scripture reading by Rev. Amstutz, and prayer by Mrs. C. Coulthard. All organizations gave satisfactory reports, and election of officers for the ensuing year followed. Rev. Amstutz gave a resume of the year's work, followed by a beautiful Memorial Service in memory of departed members and friends of the church.

May the year before us be one of the most blessed in the history of the church. Let us by a fuller consecration, a deeper piety, a more devoted service, seek to remedy all her failings. Each and every member can help to make it such.

"Speak a shade more kindly, than the year before;
Pray a little oftener; love a little more;
Cling a little closer to a Savior's love;
Life below, shall liker grow to the life above."

—*Lydia A. Augspurger, Corr.*

BETHEL MENN. CH., MT. LAKE, MINN., 1-16-41

We are launching out into 1941 with new courage and undertaking. At a special business meeting on Jan. 13th the congregation decided to take definite steps towards the building of a new church. The rapidly increasing enrollment in our Sunday School urges us to take this step. We solicit the prayers of God's children for this very important underatking. May we through our efforts "take away the stone" John 11, 39. That *He* through *His* own power may call many from spiritual death into spiritual life.

At the same meeting it was decided to get a supply of the new Mennonite Hymnaries for our congregational singing.

Our pastor, Rev. P. R. Schroeder, is taking a full load of work. We praise God for his recovery.

—*Mrs. D. H. Fast, Corr.*

MENNONITE CHURCH, HANSTON, KANS.

Greetings: Another year has just closed, and we feel we have much to be thankful for. On the evening of December 24 we rendered our S. S. Christmas exercises. Each class was made responsible for one number. Special music numbers and several beautiful pageants were very well given. Dec. 29 we observed Holy Communion service in the morning, and in the evening the Ladies' Mission Society gave a special Christmas program. Due to much illness among our group, this program had been postponed from the evening of Dec. 15. Services were held Christmas and New Year mornings at 10 A. M. Our annual congregational meeting was held Jan. 5, in the afternoon. Reports of the different organizations, as well as the Minister's report were read, and the usual business transacted. It was decided that the men be made responsible for the making of book-racks to be placed on the back of the pews for the hymn books. We have purchased five dozen copies of "The Mennonite Hymnary," and we rejoice that we did not see fit to get new books before this. We wonder how the Committees and the Board of Publication could give us such a fine all-around book at such a reasonable price. We owe great thanks to all those who put so much of their precious time and effort into making the book what it is.

—*Mrs. A. S. Bechtel, Corr.*

« « JOTTINGS » »

—PANDORA, OHIO, *January 20, 1941*. "Dear Editor: In the Dec. 31, 1940, issue of *The Mennonite* and also before, there was a statement that Rev. Willard Claassen has accepted a pastorate call to the St. John's Church of Pandora, Ohio. Well this is an error and we wish that a correction be made. This information must have been given by some unreliable source, for *we as a congregation have not given a call to any pastor.*

Thanks, yours truly, M. Haas"

We published this news based on what we thought was a reliable source. We even saw it in print. We are sorry for the error. —Editor

—*First Church, Bluffton, Ohio.*— A member of the church has just reported that Rev. H. T. Unruh has been reelected for another three years as pastor of the church.

—*Second Church, Philadelphia, Pa.*—Items from their Bulletin.—The pastor was reelected for another year, according to the constitution. A committee is to be appointed to solicit funds for the purchase of 125 Mennonite Hymnaries. It was decided to continue the Leadership Training Course, the Vacation Bible School, and the Evangelistic services begun last year.—Decided to study plans for contacting *all members* of the church to remind them of their church financial responsibilities.

—*Hoffnungsau Church, Inman, Kansas.*—The Western District Peace Committe gave a program at this church Sunday evening, Jan. 19. Dr. Harshbarger brought valuable information on the work camps. Irvin Krehbiel told about the Bethel and Wichita work projects; Menno Martens of the local church related his experience in receiving proper recognition at draft registration, the Inman and Hebron churches and the McPherson county Gospel Quartet rendered musical numbers. —*Corr.*

—*York, Nebraska, Jan. 6, 1941.*—Dear Brothren: "We are enclosing a check for three new subscriptions to *The Mennonite* to be sent to members of the family. We receive so much inspiration from reading *The Mennonite* that we want them to enjoy it, too.—Sincerely yours, Mr. and Mrs. D. P. Ratzlaff."

Heartiest thanks for the new subscriptions. The compliment is also appreciated. This order and remittance was mailed to *Mennonite Publ. Office, Newton, Kansas* as is proper—Editor

—*Bergfelder Church, Delft, Minn., Jan 17, 1941* New Year's Eve the young people of our church met at the home of Mr. and Mrs. Abram P. Baerg for watch night. Rev. John Bartel led a very impressive candlelight consecration service at midnight. The Carson M. B. church and our church met jointly for service Sunday, Jan. 12, for the purpose of honoring the young men who left Jan. 16 for the military training camp in California. Rev. B. J. Brown of Carson based his thoughts on John 17:17. "Thy Word is Truth," and Rev. Bartel on Psalm 91 and 55. Rev. Bartel has been holding services at the Bethesda church in S. Dak.—*Mrs. Abram Baerg, Corr.*

—*First Mennonite Church of Wadsworth, Ohio.*—On Dec. 22 a Christmas program was presented in the morning as one continuous service, the children presenting their program first, followed by the sermon by the pastor and the presentation of Christmas treats to the children. In the evening the choir presented a Christmas cantata to a fine audience, and the pastor was presented an electric roaster as a Christmas gift from the congregation.— Our regular Communion service was observed Jan. 5th and the annual business meeting the evening of Jan. 6th, at which time a new deacon and new trustee were elected and the congregation was informed that all indebtedness of the church had been paid. A social time and light lunch followed the business meeting. *Orlo O. Sprunger, Corr.*

—*Mountain Lake, Minn.*—Bro. D. H. Hiebert, after serving forty-four years as banker, and prominent in civic and church life has retired as cashier of the Farmers' State Bank January 1. Mr. Hiebert has been an active and valued worker in the Bethel Mennonite Church and, being a musician of note, has been chorister of the church.

—*Bethel College Church.*—Sunday Jan. 19, the Men's Chorus, Bro. Paul Baumgartner, director, gave a fine demonstration of the use of a choral, of which *The Mennonite Hymnary* contains a large and varied number, as a special number of music. Some of these chorals and other hymns in the book are so rich and dignified that they can readily take the place of anthems. The chorus sang, "Holy God, We Praise Thy Name," opening with the first stanza as a solo in German, "Grosser Gott wir laben Dich," following with other stanzas in English. It was rich.

—*Mennonite Church, Buhler, Kansas.* is the latest to send in their worship bulletin. It is a fine specimen. The front cover page has a beautiful design of a church front drawn by the instructor of the high school commercial department, and the paper is attractive.—At the annual meeting Mr. Alvin Schmidt, brother of the Reverends Rudolf and August Schmidt was chosen deacon.

—*Bethel College.*—The A Capella Choir, the largest in the history of the college, composed of about eighty members, under the direction of Prof. W. Hohmann, will present a concert Sunday afternoon, January 26, in the chapel. The programs will be of a varied nature. Of special interest will be two numbers arranged by Prof. Hohmann, Gerresh's, "Still, With Thee" and Prokoff's, "Christmas Cradle Song."—Work on Memorial Hall is steadily progressing. Efforts to complete the roof are made as the weather permits. The plumbing is almost finished. The pouring of a concrete base for the basement has been going on with student help. Bids are being received on fixtures and accoustical wood for the ceilings to make the auditorium sound proof.

—*Salem Church, Freeman, South Dak.*—According to reports, Rev. Harold Gross, who studied at Hartford Seminary, and Rev. J. B. Toews, instructor in Bible at Freeman Jr. College, will during the next several months supply the pulpit in this church, Rev. Gross preaching in English the first and third Sundays and Rev. Toews in German the second and fourth Sundays. On months of five Sundays they will alternate. Dr. P. R. Schroeder, now pastor of Bethel Church, Mt. Lake, was the former pastor of the congregation.

—*Col. Charles A. Lindbergh* in his hearing before the Home Foreign Affairs Committee in Washington on the war in Europe, advocated a negotiated peace between the European belligerents, as this paper has done. "I prefer to see neither side win. I prefer a negotiated peace. A victory on either side would result in prostration of Europe of a type we've never seen. It would be one of the worst things that could happen."

He that riseth late must trod all day, and shall scarce overtake his business at night.—*Benj. Franklin*

RURAL ROUTE 3
NEWTON, KANSAS
JA 42

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, FEB. 4, 1941 NUMBER 5

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

HOW WOULD YOU ANSWER THIS BOY?

(An actual letter from a Methodist boy to his Methodist father)

Dear Dad:

It was good to hear from you again. There is always too long a time between your letters. Somehow, off here on my own, I seem to depend upon your advice more than I did while I was at home. Perhaps, as I get older, the wisdom of it is a little more apparent. At any rate, I am grateful to you for some of the things you said about the war situation, but they still leave a lot of unanswered questions in my mind.

I hope you will be patient with me, Dad, but I am having a hard time of it, trying to get the whole mess straightened out in my thinking. I do not doubt your sincerity, and I do not think you doubt mine, but I just can't see some of these things the way I think you want me to see them. You've had a lot of experience, and I am only a few months out of college. But tell me, Dad, what do you expect me to believe?

You took me to Sunday school when I was a little kid, and I naturally believed what they taught me there, for you took me. I remember the teacher taught us that killing was wrong. Maybe I am not as loyal to everything else she taught me, but that lesson did stick.

Then you paid for several trips to Summer Institutes and camps, and they taught me there that war was the worst sin of the ages and I learned a good deal about some of the things that happened during the last war. I remember, for instance, the way they exploded those old "atrocity tales." Out of it all I seemed to get just one idea—we must not be taken in again.

Then I went away to a Methodist college, and in the history classroom I saw the propagandists debunked. We were taught that all the popular slogans of the last war were just ballyhoo of one kind or another. I came to believe that you couldn't trust anything that came out of Europe.

Now, as though it were dropped down out of the sky, I find the whole thing repeating itself before my eyes. I think you can understand the predicament I find myself in. To spend eighteen years in school, learning much about the causes of war, the economic pressures involved, the contests for markets, and the political skullduggery of the big nations, and then within a few short months after you are out of school to be asked to junk the very fundamentals of what I learned—well, it's pretty hard on me.

The most disheartening aspect of the whole experience is finding that your teachers—those who led you through those eighteen years—are among those who are now doubling back on their own teachings and asking us to "right about, face!"

How can this present situation be so different from the one that characterized the first World War? A few new instruments and some new technique have been added. But aside from the fact that America does not feel as secure as she did twenty years ago, what is the real difference? What is the "holy aspect" of this situation that makes it different from the thing I have been taught all my life to hate?

The net result of this whole business is that I am beginning to suspect that my "teachers" are going under for the second time. Now, is that true, or isn't it?

For a good many years I listened to the preachers call upon us, as young people, to "take a stand even though it takes you to a cross," and now some of them, even, are calling us names because we are taking stands on this war business with which they do not argee.

You must not think that I am critical of the Church, for I am not. I am there every Sunday, and I will be there right along. My religion means too much to me to let this upset me, but honestly, Dad, how do you figure it all out? I wish you would help me get my thinking straightened out. Write me soon, and tell me what you think.

With all my love,

B———

From "THE CHRISTIAN ADVOCATE," *Jan. 23, 41*

A prize of $25.00 is offered for the best answer to the letter by a Methodist lay person, sent to the editor of the "Advocate," 740 Rush St., Chicago, Ill.

CHRISTIAN EDUCATION

A. S. Rosenberger

A MENNONITE SEMINARY

by Ed. G. Kaufman

We have been talking about a Mennonite Seminary and our need for rural vision and an appreciation of the rural way of life. Other denominations, too, are beginning to realize how outmoded the old type of seminary is for this need of which the church at large is just beginning to become conscious. Some of our larger seminaries, too, are becoming aware of this need. Before me lies a report, consisting of fifty-eight pages, of the proceedings of a Rural Life Conference attended by representatives of eleven seminaries, held in 1940, and dealing withe the problems of the rural church and what seminaries can do about it. Here is an area where Mennonites can make a real contribution, not only for their own church leadership, but also for that of the American church at large. In the January 1, 1941, issue of a magazine of national importance we find the following quotation:

"Agricultural colleges train farmers and theological seminaries train ministers. Why could not these two types of instititutions cooperate to meet the need for a better rural ministry? The deans of agricultural colleges and seminaries think they can. After sounding out the sentiment on both sides, a joint committee held a conference at Purdue University from which issued a tentative plan for such cooperation. It is still rather a sketchy program, and there is no intention of anything very formal or formidable, but it is a workable plan by which agricultural colleges may offer a "pre-theological major" for students looking toward the ministry, and the seminaries may admit students who have taken their bachelor's degree with such a coure. A considerable number of agricultural colleges and seminaries have signified their willingness to carry out such a program. The pre-theological major, as outlined, involves nothing radical from either point of view. It is a well-balanced college course but with more work in agricultural economics and rural sociology than would normally be expected. There is no attempt to inveigle state schools into giving courses in religion which would involve them in difficulties. (Still, religion is a field of human interest to which not even a state school need be wholly oblivious.) Perhaps the main merit of the plan is that it tends to dignify the rural ministry, to bring its opportunities before the minds of students who have not yet made their vocational choices, and to promote cooperation between institutions which, from different points of view, are interested in agriculture as a way of life."

Christians Need to Read the Bible More

One of the sad weaknesses brought about by this age of speed, or hurry and bustle, and worldly enlightenment, is, that so many Christians do not read and know the Bible as they should. Many of us older ones remember how our parents grew in grace and faith and under Christian virtues, because they consistently communed with God through His Word. They were concinced of the truth of the verse, John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Ignorance of God's Word was also a charge that Christ had against the Jews that didn't understand Him. "Ye do err, in not knowing the scriptures, nor the power of God." Mt. 22:29. The pitty of it all is that God's Word "dwells so richly among us," i. e., it costs a mere trifle to own a Bible, and yet it isn't read and used as it should be. Our soul which is from God must have divine or spiritual food. It can get nourishment from prayer and meditation. that is true; but prayer and meditation must have a headspring or storehouse for replenishment, if they are not to become exhausted. And the Bible furnishes this wonderful storehouse. All the knowledge and wisdom of the world cannot be compared with it. For, after that has passed away, the Bible will stand as the truth and the only way to Life everlasting. No matter through what experiences a person passes, he finds in the Bible their echoes and the means to supply his needs. In sorrows and distress, he can there find comfort and uplift; in sickness and suffering of body and soul, healing through the great Physician, for what he did while on earth he still does. "He went about —healing all manner of sickness, etc." Matt. 4:23. In darkness and gloom, he can get light to illuminate his path; when beset by troubles and assults of the adversary, courage to stand up and power to win delivery, "for He will thrust out the enemy before thee;" when feeling forlorn and yearning for sympathy and encouragement, the companionship of Him who is the disseminator of love and good will unspeakable; when suffering the pinch of poverty and want, the assurance that "His is the silver and gold" and that He has enough to supply all wants. When a person is bereft of faith and hope, the Word points to "the hope before us as *an Anchor of the Soul;*" when lost to sin and corruption, the same Word offers us a Savior "in whom we have redemption and forgiveness of sin." Ps. 98:4. Yes, the Bible can supply each and every need of the soul. It is inexhaustible. Luther gives this homely illustration: The Bible is like a large, tall apple tree, full of luscious apples. When ripe they are picked and gathered. But here and there, hidden by the foliage, some remain. The branches being shaken, some will fall, but though shaken again and again some will still remain attached. So it is with the Bible, it yields new treasures with every perusal. Of this treasure Book the English philosopher Locke says, "It has God for its author, salvation for its end, and truth without any mixture of error for its matter; it is all pure, all sincere, nothing too much, nothing wanting." The evangelist, Moody, states, "I never saw a useful Christian who was not a student of the Bible. If a man neglects the Bible, he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon." —T.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THEN AND NOW

Marie J. Regier

I am having a similar experience to what Mother had when she first came to America. She expected everything to be so different from what it was in Germany that she was surprised when she found anything that was the same. I have expected to find so many changes that I am surprised to find the old China still very much intact.

In Peking I was thrilled to see the big, heavy Chienmen gate, the old Hattamen street with its dust and its traffic of wheelbarrows, bicycles, cars, pedestrians, noisy street cars, whining beggars in one grand conglomeration as they always were. Of course, there are now traffic lights which do to some extent guide the traffic. None of the old beauty spots have been destroyed. In fact, the Japanese are repairing buildings in the forbidden city, and at the Eastern Market you can buy pictures and cards, views of the Summer Palace, the dragon screen, the Great Wall and caravans of camels, all printed by the Japanese press.

At the boat and at the railroad station red caps met us and there was more order than I remembered. We were not overwhelmed by coolies when we got off the boat as we used to be in the past, but there were still too many people looking for work and we had to pay tips to a different shift of men every time we turned around.

After I left Peking and came interior, about the only differences I noted was forts, barbed wire, and ditches ever so often. Also instead of one bus running from Hantan to Taming there was now a whole caravan of busses and trucks all manned by the Japanese military department.

Former progress and later destruction have neutralized each other so that now, since things have quieted down, the situation is much as it used to be, at least on the surface. I do realize, however, that there are subtle changes which I have not yet noticed and that there are forces at work which may bring about much change in the future.

At Taming I was ushered into my old abode which Miss Fast and Miss Kuyf had fixed up so nicely that I was quite unaware of all the changes it had undergone during my absence. It seems good to be not only in my own home but to be a member of a larger home with Miss Fast and Miss Kuyf.

It seems so extremely natural to be back in China that it is difficult to describe my feelings. I am not what you would call extremely thrilled, but I am so utterly content. I am where I feel that I ought to be. There are rumors of evacuation again, but it just seems to me that God so definitely led me back here and took so much time to get me ready, I can't believe that He would want me to go home right away.

I have taken a few initial trips into the country with Miss Kuyf and met some of my old friends, but a good many familiar faces are gone. I remember particularly the old lady at Shuang Ching who after hearing the first part of Pilgrim's Progress lay awake at night trying to think of a Bible verse that would fit the man with the burden. I should have loved to see her again but she had gone to see her Savior face to face.

At present I am at Kai Chow for the annual conference. It is pleasant to enjoy the fellowship, but I am eager to get back into the work. Later I hope to have more to tell.

PRAY FOR:

1. *Missionaries,* that their courage fail not.
2. *Christians,* many of whom are suffering for His Name's sake. Their faith is often sorely tried.
3. *Catechetical Classes* soon to be opened through our field.
4. *A Great Awakening* on our field.
5. *Institutions:* primary schools, middle school, Bible school, hospital.
6. *Language Students:* the Jantzens and Miss Davis in the third year of study; Mr. and Mrs. Dirks, second year; Mr. and Mrs. Wuethrich, first year.
7. *Missionary Children,* those on the stations with their parents and those attending schools far away.
8. *God's Protection* over His work and His children.

—From *"The China Home BOND,"* Sep. 1940

—Dr. J. H. Langenwalter, pastor of First Church, Reedley, Calif. publishes some timely and thought provoking articles in their chuch bulletin, and we wish that we had the space to bring some of them. The titles of recent ones are: "The Spirit of Communion," "The Purposeful Use of Silence in Worship," "We and Europe's Mind," "We the People," "You " and the last one, "What Our Denomination has Stood for." This is so rich and pertinent that we shall bring it in the next *Mennonite.*

DAILY DEVOTIONAL MESSAGES

by G. A. Linscheid

FEBRUARY 8.—*"Ye shall henceforth return no more than way."* Deut. 17:16.

Time passes whether we make progress on our way or not. Time once past is irredeemable. Time is very elusive; the future is not ours, neither is the past, only the very present moment is ours, not to keep it, but merely to use is as it passes by. Time used in such a way that it redounds to the furtherance of the Master's cause and to His glory is time redeemed—for it was used for that which abides. So Paul admonishes the Ephesians by saying: "See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time,* because the days are evil. As we pass along life's journey we should be constantly reminded of the fact that: "Ye shall henceforth return no more that way."

FEBRUARY 9.—*"They made their lives bitter with hard bondage.* Exod. 1:14.

It is one of the tragedies of life, that apparent good may in course of time become bad. Such was the experience of the Children of Israel. The land of Egypt had been the land of refuge for them, but now it had turned into the land of bondage. Was it their fault that such a change had come about? Possibly they did have something to do with it. But whatever their actions, and their failure to act, may have had to do with it, there hovered over them a destiny of promise—a better home.—Life here has much that is attractive—it is good to be alive, but this is not our permanent home, although we are prone to act and live as though it were. Bitter experiences in life, the bondage of human frailty these too, have a purpose.

FEBRUARY 10.—*"This is the finger of God, and Pharaoh's heart was hardened."* Exod. 8:19.

The same sunshine will harden the clay while it will soften the sandy loam. The latter becomes fit for production, the former excludes any production. Pharaoh was told by his own men that his opposition was to the finger (power) of God, but instead of changing his attitude and repenting of his wilful way, his heart was hardened. The ultimate result was his destruction. One hears the Gospel message, drinks it in, his whole life is changed, it becomes truly fruitful for good. The other hears, hardens and opposes it, in spite of an innermost conviction of its truth.—The time comes when God changes His attitude—for His Spirit will not always strive with man—then the inevitable wages of sin is death.

FEBRUARY 11.—*"As thy days, so shall thy strength be."* Deut. 33:25.

Moses spoke these words at the close of his career. He was about to be relieved of the great responsibility that had been his. No doubt, he took occasion to look back over his whole life, and especially over the 40 years of great trials and wonderful deliverances. Now looking back, he was convinced of one thing and that was, that no matter how difficult certain situations had been, God had always given the needed strength for the time and its need. So now when he bade farewell to the Children of Israel, he could assure them, that no matter what may come, the Lord would give the needed strength to carry on. God had a definite purpose in leading the Israelites through the desert in the way He did: it was, that they should learn to trust and obey Him.

FEBRUARY 12.—*"The eternal God is thy refuge, and underneath are the everlasting arms."* Deut. 33:27.

Israel had come to look to Moses for refuge in every danger. Nothing was more natural after all the experiences they had made. However, he was now about to leave them. It is true Joshua, a valiant man, would continue with them and lead them on; but in view of the fact, that the land promised to them had to be wrested from fierce and strong enemies, created forebodings in their hearts. Moses assures them that it is the eternal God who is their refuge, and that underneath are the everlasting arms. How much we need this assurance. "Let not your heart be troubled; ye believe in God, believe also in me." John 14:1.

FEBRUARY 13.—*"Though he slay me, yet will I trust in him."* Job 13:15.

Satan had accused Job of serving the Lord, because the Lord has been prospering him. There was but one way to prove that accusation to be false. Having been given leave to do so, Satan goes the limit in bringing one calamity after another upon that man. Not only did he suffer the loss of his property, servants, and children, but his wife tells him to curse God and die and his "friends" accuse him of being a lowdown hypocrite. Satan had gone the limit only to hear Job say: "Though he slay me, yet will I trust in him." That was, indeed, a remarkable faith and trust in God. No wonder God later blessed Job in a singular way, and would accept the intercession of none other in behalf of the "friends." Just how far does our faith and trust in the Lord go?

FEBRUARY 14.—*"Some trust in chariots, and some in horses: but we will remember the name of our God."* Ps. 20:7.

In a time when the whole nation is stirred by defense talk and by defense spending, and factories are strained to the limit in defense production, it is well to be reminded of the fact that: "Except the

Lord keep the city, the watchman waketh but in vain." A nation must be morally and spiritually strong—it must remember the name of the Lord, otherwise its defense will crumble before the enemy. There is no more subversive element in the defense of a country than that element which forgets God and trusts in the arm of flesh. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10. Great nations have fallen prey to the enemy from within rather than from without.

INVITATION

The Bethel Deaconess Home and Hospital Society of Newton, Kansas, will hold its 37th Annual Meeting on Tuesday, February 11, 1941 beginning at 10 A. M. at the First Mennonite Church, Newton.

All members of the Society and friends of the Bethel institutions are invited to attend.

The Board of Directors,
H. J. Dyck, Sec.

Help Offered in an Important Cause

The hearts and minds of our non-resistant people are grievously burdened as they notice our country slipping dangerously near the verge of war, and many are anxious to do all they can to prevent that catastrophy from coming to pass. Among the ways to do this, prayer for divine intervention is foremost, but strong influence may also be exerted through letters to our senators and representatives in Congress. To do the latter in an effective way Prof. B. Bargen of Bethel College offers a plan that is worthy of consideration. It follows:

"Many people would like to write to senators and representatives on the vital issues of the day. Just now it is the Lease-Lend Bill. But somehow they don't get around to it, as it is quite a difficult thing to write a hundred or more post cards. A simple way to do this is to write a brief message, send it to the Secretarial Bureau, North Newton. They will prepare these post cards and address them and mail one card to each senator and each representative in those states where there is a strong Mennonite constituency, properly signed by the person sending the message, for only $1.75. This covers the cost of the postage, post cards, addressing, and mailing.

"Some families are taking this chance to express themselves. Each one can write his own individual message and know that every congressman will know his stand. This exceptionally low price is possible only because the names of all the senators are kept on metal plates which make it possible to do the addressing very rapidly. A sample card is returned to the person ordering the service."

—Very sincerely yours, B. Bargen

MORE COMMENTS ON THE MENNONITE HYMNARY

Some time ago Bethel College had to choose a hymn book for our chapel service, and in doing that we had samples of many hymnals put out by different denominations. Now that our own hymn book is out, one naturally makes comparisons. In my judgment this MENNONITE HYMNARY is the best of them all. It is well printed and well arranged. Its contents are varied and should meet a variety of needs. It contains the best of the standard church hymns, as well as those of more recent origin. The trashy, cheap, superficial type of religious songs has not been incorporated. Dividing the contents into seven different books will meet a real need of our people.

This hymnal should be adopted widely, not only by our people, but by other denominations as well. Mennonite people will be grateful for *this Mennonite Hymnary.*

Ed. G. Kaufman,
President of Bethel College

* * * *

I am the happy possessor of a copy of THE MENNONITE HYMNARY, and I must confess that this possession has stirred up somewhat dubious feelings in me. It may be sinful, but *I feel proud of it.* Its neat, dignified appearance, its clear print, its carefully selected material, its distinct arrangement can hardly be surpassed. I find in this Hymnary so many old friends and all that is strange to me is well worth while to get acquainted with. I firmly believe that our English speaking and singing churches will soon use the Hymnary in their church services.

Our fathers used to have their Hymnary (Gesangbuch) right beside their Bible and used it along with it. "Bible und Gesangbuch" were the authorities to direct our lives on the path of salvation and righteousness. Later many song books were issued which lacked the dignity for the place alongside of the Bible. Now we again have a song book which can be put on the same shelf with the Good Book and be used together with it. Now again people will want to bring their Hymnary back home from church and have it on hand for any occasion when the soul desires an uplifting from the weariness and dreariness of life. Or a still better plan would be for families to buy and own copies in their homes. Yes, may God forgive me, but *I am proud of* "THE MENNONITE HYMNARY," and I feel sorry for them who will be unable to appreciate it.

As for the editors of the book, I wish to congratulate them on the splendid work they have done. Don't become proud now! With the one of them who lives in the sunny and warm California, I still have a bone to pick about the choral, "Wer nun den lieben Gott lässt walten," and my solo in Reedley, Calif., which made him dislike the original tune for that choral that he chose another one for the Hymnary can be blamed but on my poor rendition for which the editor is responsible. Why would he in his insistence make me sing that solo?

But wait till I once again get at him!

Jacob H. Janzen

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 9, 1941

The Christian's Attitude Toward Possessions

Luke 16:10-15, 19-23

Topic: The Christian Use of Possessions

Introducution

Jesus spoke repeatedly about possessions and what He said needs careful consideration and interpretation. There is too much loose and rather radical thinking which considers having riches as a sin. Jesus saw well the perils of riches, but He never said that a rich person could not enter heaven. He condemned the Rich Man in our lesson story, not because he was rich, but because he had no compassion for the suffering poor man whom he could so well have helped. Jesus did emphasize the fact that we are stewards and have our responsibility to God for the use we make of the things given into our possession.

Faithful Stewardship vs 10-15

Jesus is speaking of money and possessions (cf vs 1-9). Our right attitude toward these is very important, whether they be larger or smaller. As straws tell which way the wind blows, so our attitude concerning minor responsibilities indicates whether we may be trusted with larger ones (v10). He who uses the nickels wisely, will also use the dollars honorably and well. They who are unfaithful in handling money—"unrighteous mammon"—(v11) disqualify themselves for receiving the spiritual riches—"the true riches"—from God. The use a man makes of his possessions is a real test of his character. Our earthly possessions are God's gifts to us—are "another man's" (v12). We are stewards and if we are faithful in our stewardship, God will give us spiritual gifts, possessions to be our very own. God and the world make conflicting demands and we must choose between the two (v13).

The Rich Man and a Beggar vs 19-23

Jesus relates this story to warn the Pharisees against covetousness. This rich man used his wealth for personal display and self-indulgence. He sought his highest good in the things of this life (v19). God is offended when persons so squander that which He has intrusted to them. Yet many today spend their money in self-indulgence, or lay it up in earthly treasures, while very worthy persons and causes are pleading for help—our schools and Missions.

The picture of Lazarus is the very extreme opposite of the rich man. Lazarus had only a hovel, rags, hunger and many sores. He desired the crumbs from the table. He was ignored by the Rich Man. The street dogs paid more attention to him. Wealth often hardens the heart of its possessor. It easily affects the head. The story shows very vividly the sinful use of wealth. Jesus does not condemn the possession of wealth, but the selfish, heartless use of it. He expects us to pass on to others some of the benefits of the good we have received.

In the life after death, the contrast is the exact reverse (vs 22, 23) of the present life. The end of life brought an end to the very poverty and of Lazarus. Mark this sentence, "the rich man also died and was buried." Death brought to him the end of all he loved and of all his hopes.

It is proper and right that the Christian use such part of his possesions for himself as he truly believes God can approve of. The Christian steward masters his possesions by making them minister to his own needs and those of others. Faithful stewardship.

Of what is faithfulness in small duties a sign?

How is our use of our possessions and of our money a true test of our character?

Why are we so inclined to think of our possessions as being our own to use as we please?

OUR HISTORICAL LIBRARY

Soon after New Year the library compiled all complete issues of the periodicals which come in regularly. We have about 60 volumes which must be bound. The work will be done reasonably and nicely at the Herold Publishing Company, but it nevertheless means an extraordinary expense for our small budget.

The gathering of complete issues of our periodicals is invaluable to the historical collection. Over 80 different Mennonite periodicals come to the Library regularly. Much valuable material of the past which we could use so well today, has been lost. Therefore the Library endeavors to preserve well what has been made available. The Committee is so grateful for the friends who are willing to support this work morally and financially. Send your contribution to the Gen. Conf. Treasurer, K. A. Richert, Newton, Kansas, with the remark "for Historical Library" and come and browse around in the Library; you will find much interesting information.

The Historical Committee,
A. Warkentin, Secretary

CHURCHMEN ADVOCATE PEACE WITHOUT VICTORY

More than five hundred leading churchmen in all parts of the country, including deans of universities and presidents of theological seminaries, have already sent in their signatures, according to Rev. D. Allen Knight Chalmers, minister of the Broadway Tabernacle of New York and Convenor of the Covenant of Peace Group, to a statement *"calling for peace without victory"* and contending that the hope of achieving noble aims *"by the use of war is illusory."*

Their statement of facts contains the following: "We as American churchmen, conscious of membership in the Universal Church, wish to summon the President, the Congress, and all other Christians in the United States of America to the need for a consideration of all real threats to the things that we as a people hold to be sacred and supreme.

"The attempt is being made to commit us to an all-inclusive military program, leading to the ever-increasing involvement in the present war. We are unwilling to be so committed, because we believe that these actions will result in complete participation in the conflict, and in the slow erosion of the moral and spiritual values which motivate our faith. We of course do not believe that we should seek "appeasment" at the expense of others, but we do believe that God desires that we should seek the way of repentance and sacrificial reconciliation for the good of all.

"We believe that people in all belligerant countries are appalled by the wholesale tragedy of war which men are called upon to intensify. In fact, we note with sorrow that even many Christian people asquiesce in a system of competitive starvation of populations in the belief that every starving child contributes to a democratic and righteous peace."

"We believe that the asserted moral and religious objectives which our nation, with others, is claiming to defend and propagate are high and noble; but we believe that the hope of achieving these aims by the use of war is illusory.

"We believe that the present tragic plight of the world, in large measure, is a direct outcome of a war which was to end war.

"We believe that the Second World War will not accomplish what we failed to achieve in the first World War.

"We believe that much in present trends seems to presume that God is dependent on the mechanized output of the recourses of the world to achieve His aims and that essential spiritual forces cannot be trusted.

"We call upon he Churches, their Officials and the Business Men of the nation, to state clearly to the world that, while recognizing the difference between an Imperialism administered wtih a measure of decency and consideration, and one based on ruthlessness, we believe that the time has come, in fact is long overdue in the history of mankind, when all imperialism must be relinquished, for liberty must not be compromised.

"We call upon the Church to reaffirm, and the State to recognize, that mankind is held together as one family under God, and that whatever process invalidates faith in the Universal God, and in the Oneness of mankind, should not be supported."

Received through "The Fellowship of Resonsiliation" 2929 Broadway, New York, N. Y.

Released by Rev. Dr. Allen Knight Chalmer, 211 West 56 Street, New York, N. Y.

Woodland Mennonite Church

PRESENTS A MATERIAL NEED FOR A SPIRITUAL PURPOSE

In the year 1934, having again received no crop and little rough feed for our stock, a search for a quantity of feed was started which finally brought us to Warroad, in northern Minnesota. It was with hesitation, much thinking and prayer of leaving dear ones, friends and neighbors, that five families decided to leave their cropless farms at Lostwood, North Dakota, for a future home of more promise in northern Minnesota.

The population of Warroad is 1340. The country is settled at an average of four farms to a section, figuring six members to a family, living at a distance of three miles from the church, making a total of 864 people of which only 15% are attending church of any denomination. The balance enjoy themselves at various amusements or work on Sunday.

The people here make their living by raising grass seeds, such as alfalfa, sweet clover, timothy, alsike, and potatoes for seed. Small farmers depend mostly on dairying. Fishing has become quite an industry. As more land is opened up, grain raising is increasing, wheat, flax, barley, and oats. Thus five families of sturdy pioneer stock put their shoulders to the wheel of hard work to make a new start and living for their families. Not known here, *Credit* was scarce, and money limited, yet with the promise of God and His blessing, it has been possible to get a fairly good start.

Realizing that all efforts without God's blessing are in vain, and hungry for fellowship with God's children, they attended the first three Sundays at the Union Church. Feeling the need and leading of God, a Sunday school was organized which met in the different homes. The next two years, four more families came to make their future homes here. Thus our group kept growing and in 1937, work was started on a Sunday school building 20x30. Later an entrance hall was built to it. The building is unfinished from the inside.

In the fall of 1937, Mr. and Mrs. Arthur F. Ortman visited us and held some services, which brought us closer together. Joys and sorrows, griefs, and disappointments, failures and blessings came more or less to each home. Many and varied were the experiences. A 55 gallon gas barrel converted into a stove serves as our heating plant, wood for fuel, and gas lamps for the light. Thus we gather in a simply constructed building and in an humble way receive the blessings of God. To serve our dear Lord and Savior as best we can is our purpose.

Still more families have moved here, so that we now have a total of 17 Mennonite families. In June, 1938, Mr. and Mrs. Arthur F. Ortman again visited us, and served us with several meetings. It was decided to secure a pastor. And a call was given Bro. Ortman who accepted it and moved here in the fall of 1938 with his wife and family to take up the work as Student pastor. The following year we incorporated as a church, the dedication of our meeting place to the services of God was held July 2, 1939, and Bro. Arthur Ortman ordained as minister of the Gospel the same day. The Lord has richly blessed our group. Sunday school enrollment is about 120 with 41 baptized members. A Ladies Aid has 17 members, thus our little meeting place is hardly large enough for an average Sunday attendance and for C. E. programs, and for special occasions far too small. Warroad and community presents a real mission challenge to our Northern District conference and anyone interested in doing home evangelization work.

At our yearly meeting a building was started with Peter Unruh as treasurer. With donated labor and some free will gifts by friends and those interested in the work of the Lord, a new church would be possible this summer or fall. We make a kindly appeal to all Christian friends for a special gift for our building fund. May the Lord bless both gift and giver. The church feels grateful for your interest, your prayers and donations. He who giveth to the Lord's work shall in no wice lose his reward. All donations and offerings should be sent to: Peter Unruh, Treas., or Arthur F. Ortman, pastor, Warroad, Minnesota. —*Jake G. Quiring, Corr.*

Immanuel Church, Loon Falls, Sask.

January 4, 1941

Greetings in Jesus Name:

The Lord has been a wonderful Savior and Friend throughout the old year, and He is the same, yesterday and today and forever. Heb. 13:8. We have received many blessings in various ways and we are thankful for them. Without Jesus we can do nothing.— Two of our church members, Mr. D. P. Rempel and Mrs. J. Toews, are on the sick list. But the joy about it is that both trust in the Lord and seem to be quite consoled in their suffering. May our constant prayers go with them in loving sympathy.— We enjoy reading *The Mennonite* very much. It unites our hearts in fellowship, even if we cannot see each other face to face.— Very inspiring are the Foreign Mission News, and how glad we are that so many are willing to trust God fully and, in spite of obstacles, not only wish to go, but simply "GO," to preach the gospel to the gentiles, bringing them to the Light of the world, JESUS.— We are located about 360 miles north of the U. S. A. boundry. Missionary Wiens, on furlough from India, was with us two years ago, and was the first foreign missionary to visit us, encouraging us with the words of Jesus, "Occupy till I come."— Last spring we had the joy of having Dr. Fast with us for a few days. Being a good speaker, his addresses were very clear and interesting. He certainly impressed us with the gigantic work of the whole Conference, also telling us that only by the constraining love of Christ can the work be carried on in a Leper Home.— Almost two months ago we had a real surprise one day, when Missionary Thiessen arrived here one week sooner than we had expected. What a hustle and bustle to get the news around to as many people as possible. Telephones we have none, cars a few, and our moccasin telegraph top-speed is not very fast. However, before his lantern slide service started, the little log church was crowded. Bro. Thiessen made it very clear that Jesus is the only hope and remedy for India's millions. He also stressed the fact that this work belonged to the whole Conference, each individual member having a part in it. It is "OUR WORK."— In the name of the church I express a hearty "Thank You" for the visit of these dear brethren who, with their inspiring messages, helped much to create more interest among our young people for mission work.— Our Y. P. C. E. has pledged to support one native Evangelist on our China field. We have forwarded the money for two terms, and we would be very glad to see one of China's missionaries visit here.— Our Ladies' Aid workers have been quite busy for a number of years. Though discouraged at times by temptations and hardships, they have, with the Lord's help, continued the work. So on the whole they know it is a blessing to work and pray and struggle and carry on, because it is God's work. The S. S. work is still going on, and I have enjoyed working in harmony with the teachers. They spend much time in the effort to teach the children the real meaning of Christmas. The School has done very significant work under the circumstances.

—Yours in Him, Peter B. Friesen

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Looking Forward

by Homer Leisy

We are living in momentous days; confronted with complex circumstances; but GOD'S PROGRAM is still our BEST plan to follow, as suggested in Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you, (He has come—He is here indwelling every believer) and ye shall be WITNESSES (not judges) unto ME, both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."

It begins at HOME. First, we need to know the TRANSFORMING POWER of God in our own lives—let the SPIRIT of GOD "COME IN" (John 3:5-8) in REGENERATION. Second, SPRING-UP (John 4:14) in PERMEATION—fill in our lives; Third, FLOW-OUT (John 7:37-39) in IRRIGATION, to those in dire need about us.

FLOW IN (Salvation)—FLOW THROUGH (Sanctification)— FLOW OUT (Service). Since our bodies are the temple of the Holy Spirit. He desires to continue the ministry of our Lord through us. He is seeking HUMAN OUTLETS, empty vessels for SPIRITUAL TRANSMISSION (Romans 12:1, 2). He wishes to REVEAL the GLORY of GOD through us. "Each thought and each motive beneath his control." Can it be said of us that we seek to RETAIN it all receptacle fashion? If water is not flowing it soon becomes stagnant.

I trust, we still seek to transmit to others what we have received through the Grace of our Lord and Savior, Jesus Christ. May we all be. . . .

"Channels only, blessed Master,
But with all Thy wondrous power
Flowing through us, Thou canst use us
Every day and every hour."

—Worker's Exchange

Peace Rallies

BEATRICE, NEBRASKA

On the evening of January 12th, Carl J. Landes spoke to the young people of the Beatrice First and Second Mennonite Churches. Mr. Landes, who served the First Church, Philadelphia, for six years, is now rural secretary for The Fellowship of Reconciliation. As such he traverses the mid-western states in the interest of building Fellowship groups. At this meeting an offering was taken for our Civilian Service program.

On Monday evening he explained the organization and function of a Fellowship group. Such a group is active in the Beatrice area, and it is hoped that soon there will be such a group in each of the two Mennonite churches and in the nearby Brethren Church. The plan is to then have a combined meeting of the three groups about once a month.

Brother Landes gladly accepts invitations to bring the message of peace to various groups in the middle-west area.

HOFFNUNGSAU CHURCH, KANSAS

A large number of young people participated in a peace rally held in the Hoffnungsau Church on January 19th. Erwin Krehbiel of the Eden (Moundridge) C. E. gave a favorable report on his work camp experience in the first Bethel College Work Camp. He expressed himself as having been much benefited by the study of Mennonite History, Bible study, contact with other boys in camp and with the camp leaders.

Menno Martens from the Hoffnungsau Church spoke about his experience in getting C. O. recognition. Facing the three-member board alone in a closed room, he was questioned by them for two hours. Questions asked were: What would you do if your family were endangered? Don't you feel you owe something to your country? What would you do if Germany came over? By doing civilian work may you not be doing something so that Germany will have better soil when she conquers America? What would you do if martial law were declared? Menno made the significant comment *that* your answers must be your own convictions, that they must be your own religious belief. He was first placed in I-A, but was later changed to IV-E.

Dr. Harshbarger then spoke and at the conclusion of his talk conducted a question and answer period. An offering was taken for the Mennonite Civilian Service program.

NON-MILITARY NON-COMBATANT SERVICE

My government defines "non-combatant" service (I-AO) as service in the armed forces which does not involve actual fighting. In mechanized warfare the need for "non-combatants" is by far the greatest. One man at the front needs a thorough cooperation of seven "non-combatants" behind the lines. The first link in this chain is as important as the eighth. My testimony against the business of killing ends when I promise to serve "honestly and faithfully against all enemies whomsoever." My government also recognizes a conscience against military authority. Civilian (non-military non-combatant) service is my opportunity now for a positive and uncompromising expression of Christ-like love and interest in the permament well-being of all mankind. —Walter H. Dyck

"What worth has the 'simple life' for young people today?"

My answer is:

1. It offers fewer temptations in a complex world.
2. It is easier on the pocketbook.
3. It allows more time for fellowship with men.
4. It makes our peace testimony more sincere and effective.
5. It allows God's will to take hold of our lives.

—William E. Juhnke

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for February 16, 1941

BROTHERHOOD IN THE BIBLE

Gen. 4:9; Acts 17:24-28

I. Worship Service

1. Songs: "What a fellowship, what a love divine," "Where cross the crowded ways of life," "Somebody did a golden deed."
2. Reading of main topic, and prayer
3. Fellowship expressed through a "Community Sing"
4. Offering for Missions

II. Leader's Introduction

Jesus taught us to say: "Our Father." He thereby made us all members of one family. The brotherhood of man means that we belong together as a family group does. It means that we have common interests, that we are dependent one on the other, that what is of special concern to one is also to be the concern of the others. The relationship of a family is a living illustration of the proverb, "Joys shared are doubled, sorrows divided are halved." To be understood, to be loved, to mean something to the life of others, all this belongs to the brotherhood of man.

III. Suggested Topics for Short Talks

1. An excellent rule to follow. Luke 6:31.
2. Brothers of one common Master. Matt. 23:8-11.
3. Love for all. Matt. 5:43-48.
4. A parable on brotherliness. Luke 10:30-37.
5. Christ's prayer for brotherhood. John 17:18-23.
6. Brotherliness toward all. James 2:1-4.

IV. For Discussion

1. What do we have a right to expect of a brother?

2. What did Cain mean when he said, "Shall I be my brother's keeper?"

3. In what ways was the home of Mary, Martha and Lazarus ideal?

V. Facts for Study

The world today sorely needs the lesson of Christian brotherhood. The very needs of the world cry out for the love and uplifting that only a brother can and will give another. There is the need for food and clothing and shelter, for care in time of sickness and trouble which is so urgent in the lives of many. It will not be met unless those who have things they can share have the heart and mind of a brother toward those less fortunate.

There is the need for love and understanding and sympathy which is just as urgent between individuals often as it is between the warring nations. How will the seemingly insurmountable problems of enmity and hatred and jealousy ever be solved? Jesus knew the way out: "Love your enemies, pray for them that persecute you, that ye may be sons of your Father which is in heaven."

It will take sincere consecration to follow this path in the world as it is today. But it is the only way which offers hope; it is the way of the cross but also the way of victory and glory.

VI. Illustrations

WHAT CAN THE LOVE OF A BROTHER ACCOMPLISH?

Sixty years ago the natives of the Garo hills of Assam were wild, dangerous head-hunters. The British government at one time considered seriously sending an army into those hills to destroy that tribe. Missionaries asked if they might have the opportunity to go into those hills and try love. Now, it is said, it is safer to walk the Garo hills than New York City streets. The missionaries did not go into those hills to change the environment or their neighbors. They went into the hills to change the hearts of the Garo tribesmen, and when that had been accomplished with Christ's help, the environment and the neighbors were also changed.

VII. Food for Thought

"As man by his inventions has made the whole world into one neighborhood, grant that he may, by his cooperations, make the whole world into one brotherhood."

INTERMEDIATE DEPARTMENT

by Miss Huldah E. Myers

Program for February 23, 1941

UNDERSTANDING THE JEW'S PROBLEMS

For Daily Reading:

Feb. 17.	Jesus was a Jew. Luke 2:1-7
Feb. 18	Jesus gives to all. John 4:13-15
Feb. 19	Jesus had no racial scruplcs. John 4:9, 10
Feb. 20	Oppression of Jews is ancient. Acts 18:1-4
Feb. 21	Paul was a Jew. Acts 22:1-4

Feb. 22 It is the heart that counts. 1 Sam. 16:1-7
Feb. 23 Topic Luke 19:1-10

Opening Song: "My Soul, Be On Thy Guard"

Prayer by leader

Scripture Reading: Luke 19:1-10

Quotations:

"The Jew is the pilgrim of commerce, trading with every nation and blending with none." Conybeare.

"Talk what you will of the Jews, that they are cursed: they thrive wherever they come; they are able to oblige the prince of their country by lending him money; none of them beg; they keep together; and as for their being hated, why Christians hate one another as much." Selden.

Prayer Hymn "A Charge to Keep"

Reading and discussion of daily references

Question: Why have the Jews always been the butt of the world's antagonism?

"God chose them because He loved them, but men have always hated what God loved; hence their hatred of the Jew. God has highly honored them by calling them out to be His own chosen nation; for this cause and for no other, have they been despised by all. Of course, God has given them great ability, which has caused the envy and jealousy of the nations."

Song: "There's a Wideness"

Question for informal discussion:

Can a Christian hate Jews?

Song: "Love Divine, All Love Excelling"

Offering:

Prayer by Superintendent

JUNIOR DEPARTMENT

by Miss Anna Huebert

Program for February 23, 1941

CHRIST OUR GREAT EXAMPLE IN WORSHIP AND PRAYER

Setting: A large copy of the "Angelus" or an open Bible on a stand with lighted candles at either side of the Bible.

I. Worship Period

1. Prelude - Sweet Hour of Prayer S. H. 283
2. Call to Worship - Hab. 2:20. "The Lord is in his holy temple: let all the earth keep silence before him."
3. Worship in Song - Sweet Hour of Prayer -283
4. Worship in Scripture - Psalm 95:1-6
5. Leader's Opening Prayer

II. Study Period

Prayer is the opening of the heart to God as a friend. Prayer does not change God; but it does change us and our relation to God. It places us in the channel of blessing, and in that frame of mind in which God can consistently and safely grant our requests. Christ while on earth taught us much about prayer and worship by his life both in word and deed.

Short topics by Juniors on the following:

1. Christ as an example in prayer life. Mark 1:35; Matt. 14:23
2. What did Christ say concerning secret prayer? Matt. 6:6
3. To whom did Christ teach us to pray? Matt. 5:44(b)
4. In whose name did Christ teach us to pray? John 14:13
5. When praying what must we do in order to be forgiven? Matt. 11:25
6. Song - Take Time to Be Holy S. H. 248
7. God's willingness to hear and answer prayer. Matt. 7:11
8. That we may not be overcome. Matt. 26:41
9. Worshiping Christ in small groups. Matt. 18:20
10. Christ manifesting his regard for the sanctity of God's house. Matt. 11:15-17
11. Where was Jesus on the sabbath day? Luke 4:16
12. Leader's Heart Talk

III. Mission Minutes

Have the Juniors read the letter by Vernelle and Orlando Waltner in the Missionary News and Notes for January, 1941. It is a very interesting letter. We really learn a great deal about India and our Mission Stations there by reading this one letter. Notice the climate, scenery, animals, services, missionaries, buildings, etc. The leader may ask questions about the letter or ask certain Juniors to tell about what they found most interesting.

IV. Closing Moments

1. Repeat the verse for the month
2. Finish memorizing the song for the month and sing it.
3. Repeat the prayer for the month.

FORUM

Church Dues and Obituaries

by S. P. Preheim

There are two items in our MENNONITE of Jan. 7 to which I wish to refer. In an item on page fifteen, the Editor quotes from our Church Bulletin: "Bethany Church, Freeman, S. Dak., announces in its Bulletin that from now on all membership dues are to be reported as they stand at the time when the treasurer closes his books, with unpaid dues appearing as arrears." To this the Editor adds: "This seems a good idea, for it is the general experience of churches that some members are slow, too slow, to pay their dues for blessings received at the hands of the church."

Our Church has been printing a list of its members for a number of years, reporting those who have paid their fees up to date and those who have not. I have always opposed this practice as a wrong motive and method, but it passed over my vote. The method is wrong, because it classifies the members as some in good standing with the Church and others not, basing such classification upon one condition or test of faithfulness only. It is further wrong, because it does not have the desired results. And it is also wrong because the motive is wrong. The motive for printing and distributing a list of those church members who are in arrears with their payment is to openly rebuke and shame them; in other words, discipline them. Why should a church take such action against those who may be unable to meet their financial obligations to their church or even those who are slow or careless in regard to paying, when the church tolerates other sins and wrongs, committed by their members, such as joining oath bound secret organizations, swearing of oaths, joining the army or navy, the use of tobacco, the playing of flinch cards, cursing and swearing, lying and others. Why not also make a list of those who sin in other ways and publish such a list?

We have at present just one kind of essessment of our church-members and that is the membership fees. We make no levy on property and none on income. We have members in our church who draw $1000.00-$2000.00 salaries and a few have considerable properties while many of our younger people are much of the time without work and with little income. The Bible teaches us that we should contribute towards God's work in proportion to what we have. It says nothing about membership fees, and it does not teach that we should put all those who are back with their financial church obligations on a black-list for publication while those who sin in other ways should be spared rebuke and correction. Let us at least be honest with ourselves and in our work and conduct in the Kingdom of God.

The other item is found on page fourteen, where the Editor states: "One of our young ministers thinks that the obituaries are taking up too much space in *The Mennonite*, saying "Why not publish the name and address of the deceased and let any one who is interested in knowing more inquire of the relatives or others through letter.—Why not have more biographies of the living?" As to the above suggestion I feel altogether different. First, the Mennonite people are a comparatively small group and belong mostly to the same tribe. They are like one big family with a common background. They are, therefore, interested in each other's lives and family histories. Secondly, we Mennonite people are very slow in making each other compliments while we live, and when one dies, that person is worthy of the little good that can at least for once be said about him. Is not a Christian obituary, under God, partly the result and the product of our common Christian work—why not report it? Thirdly, some Mennonite families are better and wider known than others, but that does not say that such should constitute a distinguished class among us; and that their obituaries alone should find recognition in our church papers. Fourthly, there is to me no history so interesting as that of a human life. The more details are given about it the more interesting it is. Fifthly, it is true that some family's name is not much further known than their immediate community, but after 25 years a son or daughter may become known far and wide, and immediately the people will begin to search for information about their families, father, mother, brothers, sisters, grandfathers, uncles, nationality, language, birthplace, even old door steps and writing desks and other things on which they leave their fingerprints, are becoming famous overnight.

Let us rather add four more pages to our church papers and urge all of our Mennonite people to send in the obituaries of their departed dead and let us, as the brother suggests also print the life story of some of those who are yet living.

IN MEMORIAM

DAVID KRAEMER, son of John and Katherine Kraemer, was born on a farm near Trenton, Illinois, on September 25, 1874. It was here that he grew to manhood and later occupied the farm. At the age of 16, he made a public confession of his faith, was baptized by the Rev. J. E. Krehbiel and received into the membership of the First Mennonite Church at Summerfield. On August 31, 1915, he was united in marriage with Katie Haury who preceded him to the Great Beyond on July 8, 1939. About three years ago, Mr. and Mrs. Kraemer left the farm and moved to Trenton. Several weeks ago, Mr. Kraemer contracted an infection on one of his feet. He was taken to the St. Joseph Hospital at Highland where later the foot was amputated but to no avail. He passed away last Monday, January 13, 1941, at the age of 66 years, 3 months, and 18 days. He leaves to mourn his departure, one sister-in-law and one brother-in-law, several nephews and nieces, besides other relatives and friends. He was the last of the family to survive, his parents, three brothers, and one sister, all proceded him in death. Funeral services were held at the First Mennonite Church at Summerfield on Thursday afternoon, Januray 16. The services were in charge of the pastor who spoke on II Cor. 5:1-4. Interment was made in the Summerfield Cemetery.

* * * *

EMMA JANE SWARTZ nee Steely was born in Bedminister township, Bucks Co., Pa. Jan. 4, 1855. Widow of M. F. Swartz, Pipersville, Pa. Died Dec. 3, 1940, aged 85 years, 10 months, 29 days. Interment on the 7th at Keller's church. Officiating clergymen, Rev. F. Furman and A. M. Fretz.

BROTHER ANDREW H. SCHAG, son of John and Fanny Schrag, was born at Moundridge, Kansas, June 22, 1884. Later his parents moved to Pretty Prairie. On the 8th of April 1900 he was baptized on the confession of his faith by Elder J. J. Flickinger and received into the Mennonite church at Pretty Prairie, Kans. On November 12, 1904, he was joined in wedlock to sister Anna Kaufman. The Lord gave them two sons and two daughters. They were privileged to share the joys and sorrows of life for a little over 36 years. In the later years of their married life his wife was not well. He always stood at her side and nursed her faithfully until the Lord took him away.— Of late his health began to fail. The physician whom he consulted pronounced his ailment to be cancer. On the 9th of January he was operated on at Halstead, and on the 16th the Lord took him home. He attained the age of 56 years, 6 months and 23 days. He leaves his sorrowing wife; two sons, John and Edward; two daughters, Mrs. Martin Graber and Helen; one son-in-law, Martin Graber; one daughter-in-law, Mrs. John Schrag; three grandchildren, Charles Le Roy and Alvin Dale Schrag, and Virgie Marie Graber; six brothers, Joseph, Jacob, Peter, Benjamin, Tobias, and Christ; and two sisters, Mrs. Jonathan Krehbiel and Katie, besides other relatives and friends to mourn his departure.

* * * *

AUGSPURGER, MRS. ELIZABETH widow of the late Christian C. Augspurger, died at the home of her son at Trenton, Ohio, Dec. 18, 1940, almost reaching her 93rd birthday. She was the oldest member of our church. She leaves to mourn her loss four sons, Eugene, Louie, Arthur and Fred, also several grandchildren.—Rev. J. E. Amstutz conducted the services, basing his remarks on 2 Cor. 1:3-4. Interment, Mennonite Cemetery.

* * * *

SARAH E. CROUTHAMEL nee St . . . ., widow of Alfred Crouthamel of Perkasie, Pa. Died December 28, 1940. Interment on Jan. 2, at Perkasie cemetery. Officiating clergymen, H. Obold and A. M. Fretz.

* * * *

HAKE, MRS. ANNA, aged 89, died at her home in Seven Mile, Ohio, Tuesday night, Dec. 24, 1940. She was the daughter of the late Rev. Joseph and Katherine Goldsmith Augspurger. She leaves to mourn her loss, a son William, three sisters. She was a life long member of the Mennonite church at Trenton, Ohio.

Rev. J. E. Amstutz conducted the funeral services basing his remarks on Psalm 121. Interment Mennonite Cemetery.

RADIO BROADCAST
"Mennonite Music Hour"
Mrs. Verna Goering, KFH - Feb. 8, 8:45 a. m.

CORRESPONDENCE

LORRAINE AVE. MENN. CH., WICHITA, KAN.

Sunday, January 26, 1941

Tonight the Lord has permitted us to have a mountain top experience. Before retiring I should like to write my experience, so as to share it with you. At the evening service I preached on the subject, "Christianity and the Moving Pictures." Closing the sermon I made an appeal to youth for a closer walk with God and a purer life. Young people have let down the bars of morality and my plea was that God needs young people to take a definite stand for Him. The closing hymn was announced and we were singing, "Where He Leads Me I Will Follow." Feeling an inner drive urging me to extend a call for youth to dedicate their lives to Christ, I asked those who desired to consecrate to do so—to come forward and take their place at the altar, while we were singing the third stanza. On August 4 a young couple came to our church and joined. Later she was elected teacher of the Young People's class and he was elected president of the Young People's C. E. When the appeal was made, these two came forward. As I saw the young people rising and coming forward I could not sing, I was choked up, the sight was too much. There were twenty-two standing at the altar in consecration and dedication of their lives to His service. One deacon was present and he also came and joined the rest at the altar.

I wish each one reading this could have shared that experience with us. What a beautiful sight to see these youny people's leaders and the deacon with a large group of youth coming in consecration to God. My wife and I were touched deeply since our daughter was in the group.

The church has voted to become self-supporting. We have 134 members at present. At our first meeting of catechism class there were seven present and several more plan to attend. The church is crowded each Sunday and chairs have to be carried. All efforts are being made to build a new church building. Committees are at work making plans. —*Edward D. Schmidt, Pastor*

BETHANY BIBLE SCHOOL, MUNICH, N. DAK.

Greeting with our school motto: "Holding forth the Word of Life!" Phil. 2:16.

We, as students, were very busy just before Christmas with examinations, so after Christmas it was like starting anew again. One new pupil started with the new year and one stopped, so there are still 35 enrolled.— The nineteenth of December a program was given in Alsen by all the students. December 22 we gave a half hour radio program over station KDLR, Devil's Lake. After that the boys and Mr. John Hoage as their leader went to one hospital to sing and give out tracts, and the girls and the Reverend Walter went to the other hospital. We enjoyed singing for them very much, and they seemed to enjoy listening. Later we gave a program in the Old People's Home. These people enjoy to see the young people's interest in them. We had a blessed time here and gave out tracts on the street. It is pitiful that in this so-called Christian nation some didn't even know what a gospel trast was. May we pray that God will bless this work. In the evening a program was given in the Evangelical Free Church. — December 24 we went caroling, singing at the windows of different homes. At about 3 o'clock in the morning it started to rain so we decided to go home. Probably many heard these songs that didn't hear them in church, as we went to quite a number of places. The boys, as well as the two groups of girls, sing in the different homes in Munich, after school, usually on Tuesday.— We have had about twelve or more visitors. Among them were Rev. Edward Duerksen of Alsen, who gave a brief talk and Rev. John Bartel of Delft, Minnesota. He gave us a very good talk about his experiences in going to school and also in teaching Bible School in the various places. We were greatly impressed by this short talk. Albert Fadenrecht, a Northwestern graduate, spoke words of encouragement to us, also Arthur Fadenrecht, a freshman in Northwestern, spoke briefly.— So far the weather has always permitted our music teacher to come every Friday afternoon. When we gave the radio program he had entire charge of the songs. If weather is favorable another program is planned for the 26th of January.— The eleven seniors are having meetings to decide different things concerning graduation, like making out a year book.— May the Lord use them in His vineyard is our wish for these students.

Wishing you all God' blessing in the year 1941.
—*Mildred Ortman, Corr.*

BERGTAL MENN. CHURCH, CORN, OKLA.

January 10, 1941

There has been a good deal of sickness here. Among those who are ailing are Mr. and Mrs. P. G. Bergen and Mrs. P. L. Heidebrecht. Mrs. Elizabeth Janzen and Mr. Gust Janzen have been flu victims. Elder John Flaming who suffered from a fell some time ago is able to attend church again.

Baptismal services were held in the church Sunday, January 5, Miss Ella Hinz and Mill Thelma Janzen receiving the holy ritual. Under the trying conditions of the times we feel that at least the Church began the new year with a special blessing. Also for the past year we are grateful; not only have our earthly needs been taken care of, but we as a congregation feel that the Lord has blessed us most graciously; twenty members were added by baptism and six by the extending of the hand. We lost one member in the death of sister Mrs. J. H. Friesen. Under the able leadership of our pastor, Rev. Henry Hege, we pray for further help and guidance.

Mr. and Mrs. Paul Huenergard of Reedley, California, who have been visiting in the community during the holidays, left Wednesday for their home in California. They were accompanied by Miss Ella Hinz and Thelma and Hilda Janzen. A farewell party was held at the C. L. Janzen home Tuesday. Also Mr. and Mrs. Ralph Peters, who have been visiting here, left last week for their home in California.— The Ladies' Sewing Circle began their active work for the new year last Thursday, but on account of bad roads the attendance was not so glad. Also on account of unfavorable weather and roads we were able to have only two nights of the scheduled week's prayer meetings.

We have had an abundance of moisture this fall and winter and with the accompaning mild weather the crop prospects are favorable. —*J. A. Unger, Corr.*

GRACE MENNONITE CHURCH, ALBANY, ORE.

Greetings! We have been privileged to enjoy a year of blessings, both materially and spiritually, for which all praise and honor go to our heavenly Father, "the giver of all good and perfect gifts."

Rev. J. M. Franz took up his work at this place on June 1st. We are indeed thankful that God saw fit to send this servant of His into our midst. We have been enjoying the rich spiritual food he has been giving us. Interest as well as attendance have been growing. Eleven new members, six transferring their membership from other churches, four by reaffirmation, and one by baptism have been added to our number. The last Sunday evening of every month is given over to a song service, which is brought to a close with a short inspirational message by the pastor.— We celebrated two silver wedding anniversaries at the church the past year. In March Dr. and Mrs. J. N. Widmer had the privilege, and in November, Mr. and Mrs. C. F. Funk.— In November Rev. Homer Leisy of Dallas, Oregon, held special services here. His very interesting and timely messages were well attended.

We had our annual business meeting on the evening on Dec. 9th. We believe the Lord led as was His will, and we trust that He will lead on to enable us to do more for His Kingdom in the new year than we have in the past year.—The Sunday School presented its Christmas Program on Sunday, Dec. 22nd. The flu hindered many from attending, but we are glad to report that most of them are well again, and Sunday School attendance, which had dropped considerably for several Sundays is almost back to normal again.—The Church observed its annual Fellowship Banquet on the evening of January 1st. A goodly number attended. A short program was rendered after the meal. Encouraging talks were given by several members, behooving us all for a closer walk with Him and more cooperation than in the past. A short inspirational message by the pastor brought the evening to a close. He used Eph. 6:11-18 as an encouragement for the New Year, showing the importance of the "Christian's Defense Program"—putting on the "*whole* armor of God." In the Christian's Armor no protection is provided for the back, therefore we must press forward to face the enemy.

This church extends a hearty Christian Welcome to all visitors as well as to those who are seeking a church home. *—Mrs. Elmer Widmer, Corr.*

FIRST MENNONITE CHURCH, RANSOM, KS.

On Sunday, December 22nd, the children of our Sunday School gave their well rendered Christmas program to an appreciative audience. On Monday evening, December 23rd, the Christmas pageant, "The Holy Nativity," was given by the adults of our church. A choir of 22 voices directed by Professor Garten, music instructor of our high school, rendered the music, while the speaking parts and the tableaus were under the direction of one of our S. S. teachers. Both directors did well, and much credit is due them.

On January 2nd, 1941, we held our annual business meeting at which the necessary elections were held and the affairs of the church regulated and planned for the coming year. We trust in God's guidance also for the coming year.—Our county has just completed a county teacher's training school to which all churches of the county are eligible. Four courses were offered and most of them were quite well patronized. Our church was also represented in the attendance of courses as well as on the teaching staff.—We have had much moisture during fall and winter, and we hope for a fair crop.

—A. A.

EMMANUEL MENN. CHURCH, PRATUM, ORE.

The year 1940 was very interesting as well as a busy one for us. Much time and labor as well as considerable means were spent in enlarging the church and renovating the parsonage. We were very conscious of the blessing of the Lord upon the efforts we put forth in His name, but we also realize that our responsibility to serve the Lord is increased.

The annual business meeting was held on New Year's eve. The congregation was well represented and a fine spirit prevailed. After the business session we met in the basement where we enjoyed a social hour. Promptly at 11 o'clock we gathered in the auditorium for a watch night service. It was a service long to be remembered because of the presence of the Spirit of God. We were all encouraged to go forth into the new year with faith and confidence, because the same God who cared for His children in the years gone by is still on the throne and, regardless of what conditions or circumstances may arise we have an open way to the throne of grace in the name of the Lord Jesus and the assurance that whatsoever we ask in His name, according to the will of God, He will do for us. *Mrs. Jno. L. Merryman, Corr.*

MENNONITE CHURCH, LEHIGH, KANSAS

January, 23, 1941

Our Church held its annual business meeting on New Year's Day. A basket lunch was enjoyed by all at noon. The following offiecers were elected: S. S. Supt., George E. Boothe; Asst. Supt., Ralph Buller; Secretary, Jake F. Banman; Treasurer, P. D. Buller; Deacon, R. Weinbrenner, reelected, but declined since his dear wife is in poor health; Choir Director, Gerhard F. Friesen; Asst. Director, Willian Hiebert; Members of Church Board, Ed. G. Warkentin, D. D. Janzen, F. G. Unruh.

The Christmas program was a blessing to all present. The children from three to eight years old gave a short program. This was followed by a Pageant, "When the Light Shone," which was given by all the other pupils. As there was hardly any sickness around here at Christmas time, the program was well attended.— The Catechetical instruction class under the direction of the Rev. B. H. Janzen is well attended again this year. Our prayer is that every one of these young souls may learn to love the Savior loyally, whom we owe our best efforts in service.— Arrangements have been made to buy new Mennonite Hymnaries.

—Mrs. F. G. Unruh, Corr.

« « JOTTINGS » »

—Another Hint to Our Young Brethren: As conscientious objector to military service and war remember to ask for Form 47 at the time you receive your questionnaire, regardless of your probable classification. If you fail to do this you will forfeit the privilege of doing alternative service in case the deferred classes are later called into active service.

—Missionary John Thiessen writes from Bluffton, Ohio, "We will be in Kansas from Feb. 8 to 25. Our address: Mrs. J. W. Wiens, Inman, Kansas, and after that: In care of Thomas Cook and Son, 318 Stockton St., San Francisco, Calif. Packages can be sent to this address, letters to Rev. John Thiessen, c|o *S. S. President Cleveland,* San Francisco, Calif. We sail March 7th.

AUTO TRAGEDY BEFALLS MENNONITE FAMILY. *Mrs. J. C. Regier of Buhler, Kansas, dies from injuries received in an auto accident in a Florida hospital.* Mr. and Mrs. Regier accompanied by nephew Mildred Buhler were driving south on a vacation, when near Tallahassee, Florida, they collided with a pick-up truck and Mrs. Regier received a fractured skull. She was taken to a hospital and a specialist called, but she passed away Tuesday, Jan. 28. The two men returned partly by plane and partly by train, the casket by train. The funeral was held Saturday. Mr. and Mrs. Regier are the parents of Mrs. Ruth Regier Ratzlaff who with her husband, Rev. Harold Ratzlaff, left for India as missionaries of the General Conference a few months ago.—Our heartfelt sympathy goes out to tse bereaved family, including son Harold and his wife, sons Herbert and Lewis.

—*Rev. Albert M. Gaeddert,* whose home is at Buhler, Kansas, has kindly acceded to the wishes of the Mennonite Central Peace Committee to interrupt his studies at the Garrett Biblical Institute in Chicago, to enable him, with Mrs. Gaeddert, to serve as leaders of the Civilian Service Camps at Colorado Springs, Colo. Bro. Gaeddert left on January 25 for Baltimore, Md., to receive instruction in the management of such camps. It was first thought that possibly a camp might be established somewhere in Kansas. But since there is a vacant C. C. C. camp at Colorado Springs, the C. O's of this zone will be accommodated at this camp. Mr. Gaeddert plans to attend the session of the M. C. P. C. in Chicago on February 1, and then be present at the West. District Minister's Conference in the Zion Church, Elbing, Kansas, on February 4, where the results of the meeting in Chicago will be reported and discussed.

—*Mrs. J. H. Tschantz,* 117 Kibler St., Bluffton, Ohio, reports that her daughter Sylvia, Mrs. S. T. Pannabecker, writes from the mission field in China: "I am glad you do not worry about us and are content to have us stay here in spite of dangers and difficulies. We are happy in His will and do not care to be any other place. We just hope and pray that we can stay."—The mother adds: "They are in God's strong hands."

—*First Menn. Church, Bluffton, Ohio.*—The Bulletin says: The Missionary Thiessens leave this community Saturday, Feb. 1. The furniture which families of this church so willingly loaned them to furnish their home during their stay in Bluffton should call for theirs. Larger pieces will be delivered.—The next college vesper address will be given by Dr. Jacob C. Meyer, Prof. of History at Western Reserve U. His subject will be, "The Call for a Faith to Frame a New World." Dr. Meyer is a Mennonite.

Weddings

—*Martens—Wiebe.*—On Dec. 31, 1940, *Martha Martens* was united in marriage to *Harry Wiebe* by Rev. P. H. Unruh in the Buhler Menn. Church. At home at 415 E. 6th, Newton, Kansas.

—*Friesen—Martens.*—On January 12, 1941, *Katie Friesen* of Inman became the bride of *A. B. Martens* in the Buhler Menn. Church, Rev. John F. Schmidt officiating. At home on a farm southeast of Buhler.
—*Mrs. F. F. Matthies*

—*Vacancies that have occured in General Conference Boards* have been filled by the Conference officers as follows: *Church Unity Committee*, to succeed Dr. S. K. Mosiman, Rev. W. F. Unruh, Pulaski, Iowa; *Emergency Relief Board*, Prof. Irvin W. Bauman, Bluffton, Ohio, to take the place of Maxwell Kratz, deceased; and Rev. D. C. Wedel of Halstead, Kansas, to release Dr. A. Warkentin.

—*Johannestal Church, Hillsboro, Kansas*—Our annual business meeting was held Dec. 27, 1940. Bro. Edwin Unruh was elected deacon. The work of prayer was also observed. We took two topics on each of three meetings, and the topics for Sunday were used as text by the minister. One hundred "Mennonite Hymnaries" have been purchased for our church. —*Mrs. J. F. G., Corr.*

—*Bro. P. P. Sprunger*, 6753 Laflin St., Chicago, Ill., renews his subscription and writes: "We enjoy *The Mennonite* for its inspirational articles and the news from the Mission fields and various churches. May the Lord richly bless the paper, and may it ever increase spiritually."—The renewal and kind words are much appreciated.—*Editor.*

—*Bethany Church, Freeman, S. Dak.* will have a series of Evangelistic Meetings, beginning Sunday, March 9, with Rev. J. B. Toews, Director of the Bible Department of the College as speaker.—Later in February thd Educational Committee will again contact the membership of this church for their annual gifts to Freeman Jr. College.

—*Mennonite Church, Pulaski, Iowa.*—At the annual meeting the following persons were chosen to fill the elective offices of the church: Chairman, Victor Swartzendruwer; Vice-Chairman, Oscar Dieffenbach; secretaries, S. T. Ramseyer and Russell Augspurger; treasurers, D. L. Widmer and Warren Baughman; missionary treasurers, Mrs. Harlan Widmer and Mrs. Minnie Bohi; choristers, Warren Baughman and Wm. Dieffenbach; pianists, Mrs. Harlan Widmer and Miss Christine Hartzler; correspondent, Victor Swartzendruwer; deacons, J. A. Swartzendruwer; trustee, John Amstutz.—A seven o'clock fellowship supper served by the ladies was enjoyed by the goodly number present. —*V. S. Corr.*

The time when I was converted was when religion became no longer a duty but a pleasure.
—*Prof. Lincoln*

MR. P. P. SCHMIDT
RURAL ROUTE 3
NEWTON, KANSAS
JA 42

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, FEB. 11, 1941 NUMBER 6

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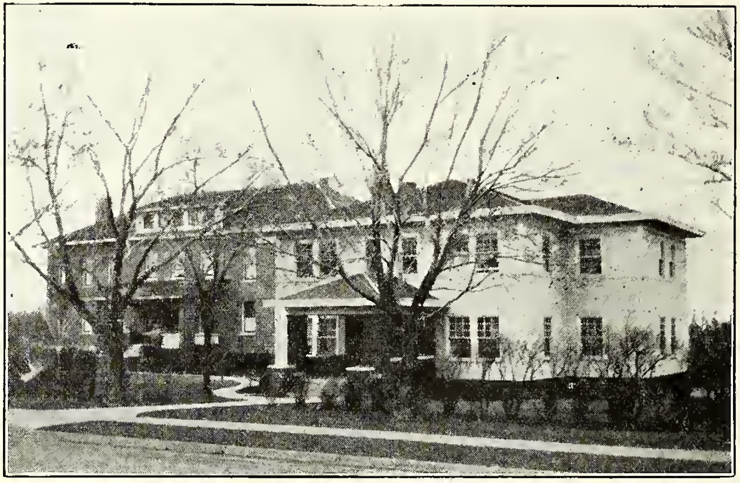
AMERICA AT A CROSSROAD

The Lease-Lend Bill now before Congress gives the President power to turn the United States into the world's arsenal, to make, use, lease or lend any article of defense, and also places at his disposal the use of the country's material and physical resources, as he may deem necessary to help save democracy or, to use the old phrase, "to make the world safe for democracy." Thus we are again trying to do what we did in the World War, where our efforts have proved to be in vain. We have little doubt that the President and his aids drafted this measure with honest intentions, as they view the situation in which we and Europe find ourselves. But the history of the bill thus far shows that other leading men of the country have different conceptions. Twenty-three years ago our government, with President Wilson as its head, entered the World War with good intentions and apparently noble aims: To put an end to German militarism, to make democracy sure, and to bring about a just peace, a peace without victory, in accord with the President's famous "fourteen points." But Messrs. Clemenceau, Lloyd George and Orlando shrewdly twisted the aims and managed to declare the democracies victors and Germany the vanquished in the Treaty of Versailles, which unfortunately contained the seeds of the present war. Thus the result turned out to be quite the opposite of what America thought it was fighting for. What wonder that some of our far-sighted men in Congress and other patriots want to be sure that we are not going to make the same mistake in the present crisis, and are demanding that the European belligerants, particularly England, which is the recipient of our aid, be made to give us a clear-cut statement of their aims in the conflict, before we "sell out to them" as it were, before the Lease-Lend Bill can be considered. Having been sadly mislead, once, they say we ought to go sure this time. At the beginning of the present war Premier Chamberlin stated that the allied aim of the war was "to destroy Hitlerism" or, what is perhaps equivalent, the Nazi philosophy of totalitarianism. As late as last August Premier Churchill is known to have remarked, "No one will think that we are fighting this war merely to maintain the status quo." Germany's or rather Hitler's war aim is said to be "to drive England and her power from the main land of Europe and put an end to British world domination." Both of these aims are extremely selfish and forbode continued discord and trouble. And many honestly thinking people wonder, how the provisions of the pending bill which points to a dictatorship and totalitarianism can be made to harmonize with our determination to go to any sacrifice to help save democracy? Or, in other words, how we can really help preserve world democracy by possibly losing it at home? It would therefore seem to be rendering patriotic service to our beloved country, if all who see the dangers of the bill would write to our representatives and senators, and even the President, that we feel this bill should not be adopted and that there are other and safer ways to help England in this crisis. Last week we explained in *The Mennonite* a plan proposed by the Secretarial Bureau of Bethel College, whereby appeals can be addressed to the 96 Senators and a number of Representatives at the small sum of 1.75. The editor and a friend of his have taken advantage of the plan and have let the Bureau send the following appeal to the designees: *"The people of our beloved United States stand today at the parting of the ways. The Lease-and-Lend Bill will lead us to a dictatorship and totalitarianism, while Congress, by retaining its prerogative as representatives of the people, has the power to retain Democracy for us by opposing the Bill with its possible entanglements. In this solemn hour we entreat you to do all you can to help defeat the Bill in its full form."*— In taking such an attitude in this free, democratic country of ours, we hope we are acting in harmony with Paul's injunction, Rom. 13:1, "Let every soul be subject to the higher powers. For there is no power but of God," because we also believe and practice what the apostle urges, I Tim. 2:1-2, "First of all make supplications, prayers, intersessions and give thanks for all men; for kings, and *for all that are in authority;* that we may lead a quiet and peaceable life in all goodliness and honesty." —T.

Burried was the bloody hatchet;
Burried was the dreadful war-club;
Burried were all warlike weapons,
And the war cry was forgotten.—
Then there was peace among nations. —*Longfellow*

The Mennonite Deaconess Home and Hospital

Beatrice, Nebraska



This hospital is owned and maintained by the Non-Resistant Mennonite Church at Beatrice, Nebr. At a jubilee celebration held some years ago, to give thanks to God for His blessings and merciful guidance during twenty-five years of quiet life in this country of religious liberty, the thought of a real thank-offering was expressed and discussed. A home for the Aged or a Hospital received consideration. After a subscription list for both institutions had been circulated, it was found that the great majority was in favor of the Hospital, though not without fear of the size of the undertaking. But with the support of the Western Conference, which sanctioned the solicitation of funds among its churches, the project got under way. Under the direction of an energetic Board of Managers, it was not long until the sum of $20,516.25 was subscribed, augmented by the donation of an acre of ground by Brother and Sister Peter Jansen. Operations on the Hospital were brought under way and on July 16. 1911, the building could be dedicated, fully equipped, and the next day it was opened for the care of the sick. Sisters Marie Wedel and Katie A. Penner, with three probation sisters took charge, trusting God for His help and guidance. Later the erection of a Sisters' home was undertaken and on Thanksgiving Day in 1920 this building could be dedicated. The day was made further memorable in that the beloved Elder of the congregation, Rev. Gerhard Penner, here rendered his last public service.

The Hospital is arranged to accommodate thirty patients. It features the following departments: X-Ray, Medical, Obsterical, Dietetic, and School of Nursing, which aims to train young women in the care of the sick, under a decidedly Christian atmosphere. A three-year course of study is conducted for both deaconesses and Christian young women who desire to become nurses but have not felt a call to the Deaconess work.

In their annual report for 1940 the Sisters cite the following interpretation of the story of the Good Samaritan: Three types of people are represented in the story. The first group was the robbers whose philosophy of life was, "What's yours is mine and I'm going to get it." The second were the priest and Levite who believed that "What I have is mine and I'm going to keep it," while the third group is typified by the kind hearted Samaritan who believed that "what I have is ours, let's share it." As hospital people they cherish the last type and like to give thought to the many who remembered the institution with prayer, gifts of song, gifts in kind, gifts of the sewing groups, and the pastoral gifts.

That the institution is financially in a sound condition is proved by the fact that its assets in land, buildings, bonds and also other investments amount to $64,416.13, its liabilities, of which $9,000 is a trust fund for Sisters, only $11,890..49, leaving a net worth of $52,525.64. The total income for 1940 was $30,103.85.

The service that the Hospital renders to all classes of people irrespective of creed or belief is shown by the denominational diversity of people admitted last year, thus: Children 133, Methodist 119, Christian 109, Lutheran 82, None 81, Mennonite 39, Catholic 38, Presbyterian 33, Baptist 16, Episcopal 16, Evangelical 16, Nazarene 15, Brethren 9, United Brethren 8, others 32. The Hospital has a normal bed capacity of 30. Last year 746 patients were admitted, the total patient days numbered 8,090; 133 major, 122 minor and 128 tonsil operations were performed.

The following is the present staff of nurses: Sister Elizabeth Wiebe, anethetist; Sister Sarah Rempel, sister-in-charge; Sisters Marie Penner and Lizzie Graber, supervisors; Sister Lena Heer, surgical supervisor; Sister Alice E. Epp, laboratory technician; Sister Emilie Penner, housekeeper; Mrs. Ursula Frantz, superintendent of the Hospital.

The following constitute the Board of Directors: Henry Reimer, Pres.; A. P. Goosen, Sec.;Henry G. van Steen, Treas.; Dr. H. G. Penner, David Jantzen, H. C. Jantzen, John Thimn, John von Riesen, Frank Penner, Franz Albrecht, Corn. Penner, Walter Dyck, G. A. Penner.

CHRISTIAN EDUCATION

A. S. Rosenberger

A MENNONITE SEMINARY

By Ed. G. Kaufman

Below is a copy of another letter which is very revealing as to the type of training needed by rural ministers.

My dear ——————

. . . I will try to make my letter brief and to the point. For some time, having been born and reared on the farm, I have been longing to get into a strictly rural work. In my thirteen years of pastoral work I have served a rural, an industrial, and a small town county seat in that order. I found that I I was happier and better adopted by inheritance, experience and inclination to a strictly rural church. After having been at a county seat church for three years, two other ministers —————— —————— and I took over a three-church charge. . . . formerly served by one minister. The churches were run down but had great possibilities. . . . We shared our salaries equally. . . . In order to supplement our income we rented a farm outside the three parishes . . . . We all three ran the farm.

. . . The second year of our experiment has been the best in every way concerned. We still get together as families for pot-luck suppers, fellowship, and plan our parish work, although we each run our own church pretty much independent of the others. We still share our combined salaries equally. . . . .

My church (membership of 150) rented for us a four and a half acre farm on the edge of our village of forty homes. . . . I keep three milk cows, a couple of pigs for our own use for meat, and a flock of fifty-five laying hens and twenty-five heavy breed chickens. . . . As a result our *clear profit* . . . was ——————, not counting the milk cream, eggs, and meat we consumed. Since the four and a half acres are used for gardens and pasture for our cows, I had no extra ground for raising feed. So I worked out among my farmers for hay, corn and oats. This was better all around than the large farm which we three ministers operated the year before. It is handier, took less time, less responsibility, and resulted in more clear profit, and besides, I became better acquainted with six or seven farmers on whose farms I worked and with whom I worked than I ever could by paying them a *professional,* pastoral visit. . . .

Our next step is purchasing a small parsonage-farm, say of 10 to 15 acres. We are looking for such a place where we can set out a small orchard, berry bushes, have a large garden, and a few acres for corn, oats, hay and pasture for 3 or 4 cows.

We three ministers are active in outside affairs, speaking at meetings, churches, clubs, on Consumer Education, Cooperatives, the Rural Church, etc. Two of us are scheduled for a few Farmer Institutes in the state. One is President of the County Ministerial Association, and another is President of the —————— Commission on Town and County Church. One is chairman of the Rural Department of —————— Council of Churches. We go to ——————to attend the American County Life Association in November. where one of us is on the program. Each of us belongs to, and is discussion leader in his local Farm Bureau Advisory Council.

Now I hope I have not sounded like I was boasting, but you told me to throw caution to the winds. May I close with a few convictions which I feel quite strongly.

(1) The success in the future of the rural church does not lie in charges of two or more churches where a man spreads himself out. . . . and where some of his churches do not have the privilege of his residence. Every rural church *wants* and *needs* a resident pastor, who identifies himself with them.

(2) I like a long-time pastorate, where a man can grow up with the community, baptizing the children, performing their marriage ceremonies and in turn baptizing their children.

(3) I think the best way a rural minister can identify himself with his people is to live as they live, making part of his living as they do, with hands as well as heart. (We all need proper balance of labor—physical and mental) . . . .

(4) No pastor can be a success in the country unless he is rural-minded. He must love the simplicity, the native characteristics and the ways of rural folk. He must see that the native values of rural life are inherent in and necessary to Christianity and Democracy. He must become a part of the whole rural tempo and atmosphere.

(5) A rural pastor must see success in work that *satisfies.* Let him forget about conference standing, salary, fame, popularity, and prestige. Let him be content to fill his . . . niche and give God the glory.

I love rural folk, their ways, their environment, and have abandoned all thoughts of leaving the country. I hope for a long pastorate here. I see in the country the only spot where the religion of Jesus finds "native air" . . . .

Thanking you for your interest, and hoping to have in these rambling pages imparted to you something of my philosophy of rural life.

Sincerely ——————

To the covetous man life is a nightmare, and God lets him wrestle with it as best he may.

—*H. W. Beecher*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

JUST A LITTLE SPECK

Some dust had blown into the eyes of a farmer living about a mile from our station. This resulted in considerable pain which he suffered for some eight months before coming to the hospital. My first inspection revealed nothing, but when I used a special light (the gift of the Living Link's S. S. Class, Berne, Ind.) I could plainly see a little speck of foreign material on the eye ball. This was easily removed, but is took considerable treatment to stay the infection. Even after careful treatment it is quite evident that he cannot hope for normal vision in that eye.

Now if we were to sermonize we could say that this little speck is sin. It takes the special light of His glorious Gospel and the Holy Spirit to reveal these little specks of sin. And there are so many (should I say of us) living within easy reach of The Great Physician, who let these little specks cause such havoc in our lives.

The above is just one of many similar instances which I could relate. Three days ago a little girl was brought to the hospital. For a day and a half she had hardly been able to breathe because her heart was very weak. Her father is a teacher of high cast, who believes in Christ, does not worship idols, reads the Bible, and prays to Christ. He has led in public prayer here, would be willing to take communion, but he has not been willing to take baptism. When he brought his little girl to the hospital I thought she had some chance of recovery, but the pressure of her cast people was so great that they took the child home about two hours after entering the hospital. She died that evening. There are many like this master who need our prayers. I am positive that there have been many in the hospital, who aside from the fact that they have not taken baptism, could be called His followers.

—H. E. Dester

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

PARAGRAPHS THAT BRING JOY

"At Sunday School Christmas Program our Church was well-filled and we praise God for the interest that was manifested. The prospects for the New Year are very encouraging and our Church people are aware of the changes that have taken place and are also taking a good interest in the work."

—Rev. J. M. Franz, Albany, Oregon

* * * * *

"Janary 13—If you could have been with us last night I am sure you would have said a hearty "Amen." The text was, 'Reflecting His Glory,' the Lord spoke to souls, and when I asked for hands, of those who wished to be remembered, that they too might make the text REAL AND PERSONAL, 6 or 7 hands went up. Continue to pray for us, brethren."

—Rev. Homer Leisy, Dallas, Oregon.

* * * * *

December 24.—"Christmas Eve. A good program by the Young People. At ten o'clock about forty of the Young folks go carolling. We visit about thirty-two homes. At some we sang inside, at others at the windows. One remark that was encouraging, came from a man who ordinarily does not attend church. He had just come home with his family. On the way home they had seen the Police squad load a bunch of drunken young people into the "paddy" wagon. When he came home and saw the carollers all in a happy mood, well dressed, singing and making merry, then he was quite impressed and told his wife so. (She is a member of our Church). May we pray that he may also surrender his life to Christ."

—Rev. John T. Neufeld, 4215 S. Rockwell St., Chicago, Illinois

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Conference Boards' Neetings

MEETING OF FOREIGN MISSION BOARD

This Year's Session of the F. M. Board is to be held Feb. 19th, at Bethel College, the Lord willing.

The questions before us are doubly difficult on account of the war situation, and all mission friends are herewith requested to remember the mission cause and the deliberations of the Board in their prayers.

We have closed the last year with a grateful heart. The doors even in China are still open, and the financial support has been sufficient for the needs. But for the coming year the outlook in China is not so good. May the Lord continue to bless and protect the work and the workers.

The sad news has just reached us that Mrs. J. C. Regier, Buhler, Kansas, the mother of Mrs. Harold Ratzlaff, India, our youngest missionaries, has died through a car accident. We extend our sympathy to the family. May the Lord comfort them, especially the children in India.

P. H. Richert, Sec.

ANNUAL MEETING OF HOME MISS. BOARD

to be held at Bluffton College, March 12-11

The Home Mission Board will hold their next annual meeting in the Musselman Library at Bluffton, Ohio, March 12-13, the session to start at 10:00 a. m., the Lord willing.

Any problems that ought to come before the Board should be sent in as soon as possible.

A. J. Neuenschwander, Sec.

DAILY DEVOTIONAL MESSAGES

by G. A. Linscheid

1 Kings 19:9b.

FEBRUARY 15.—*"What doest thou here?"*

Elijah had fled for his life from the wrath of queen Jezebel. He had been very zealous for the Lord. The Lord had done great and wonderful things through and by him, but now he was discouraged and afraid. He sought rest under a juniper tree where the angel of the Lord found him and asked him: "What doest thou here, Elijah?" Somehow Elijah's action strikes a very familiar chord in our own lives and experiences. Peter, too, made that experience. Instead of being near the Lord he was warming himself at the coalfire of the enemies of the Lord, "What doest thou here, Peter?" The world has many coalfires going where half-hearted followers of the Lord try to keep warm, together with the enemies of the Lord. "What doest thou there?"

FEBRUARY 16.—*"Enter in . . . some other way."* John 10:1.

The Lord Jesus says: "I am the way, the truth and the life; no man cometh to the Father but by me." Satan has been busy all along suggesting other ways. To our first parents he suggested disobeying God in order to become like Him. To Cain he suggested bringing a bloodless offering unto the Lord. To Nadab and Abihu he suggested using strange fire. To the Lord Jesus he suggested three "other ways" by which He might become exalted and at the same time avoid humiliation, suffering and the death of the cross. In the beginnning of the Church he suggested to Ananias and Sapphira that hypocracy would serve their purpose very well. All his suggestions are lies. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

FEBRUARY 17.—*"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.*

No one is more easily robbed than God; but in no case is the resulting punishment more certain. It is so easy to rob God because He is so generous and so daring: generous, because He blesses unstintingly; daring, because He entrusts these blessings to our sole disposition for the time being, asking only a fair rate of interest. We misconstrue His generosity and liberality and ascribe our advantages to our ingenuity and render to Him accordingly, either but very little, or nothing at all; and cannot understand why we should be accused of robbing God. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 16:10-11.

FEBRUARY 18.—*"But unto you that fear my name shall the sun of righteousness arise with healing in his wings."* Mal. 4:2.

From a sin cursed and saddened earth there arise groanings and questions to which no mortal can give an adequate answer. The haughty, the unjust, the selfish, the heartless—these leave countless sorely wounded victims in their wake. It seems as though an unconcerned fate heaps disaster after disaster upon many a hapless "Job," until all of life seems an inexplicable mystery. So it really is, to him who does not fear the name of the Lord. For the Lord only has the answer to all the questions of earth, and that answer He will give with abundant sufficiency in due time. "But unto you that fear my name shall the sun of righteousness arise with healing in his wings." "Earth has no sorrow that heaven cannot heal."

FEBRUARY 19.—*"Rise up and walk."* Acts 3:6.

Peter and John going to the temple to pray, found a lame man at the gate of the temple, who was carried there for the purpose of receiving gifts. He had never been able to walk, so he made no attempt to try to help himself—apparently quite satisfied with that state of affairs. It took divine power to get him on his feet and to bring praise and glory to God out of his mouth. What a type he is of many who, like him, seem to have been born into the kingdom of God spiritually lame, and who have become so accustomed to have others carry them that the thought never seems to come to them, that by the power and grace of God they, too, might "rise and walk" and so bear witness to the glory of God.

FEBRUARY 20.—*"I the Lord thy God am a jealous God."* Exod. 20:5.

We usually think of jealousy as a weakness. True love cannot be otherwise than jealous for a return of affection, in as far as it has a rightful claim to such affection. It is with jealousy as it is with offense—hurting some ones kindly feeling towards us. We cannot offend a kindly feeling towards us if there is no such kindly feeling there. We can anger an enemy, but we cannot offend him; it is only a friend whom we can offend. There can be no jealousy where there is no love. True love, however, is not selfish—true love is willing to sacrifice self in order to make the other happy. God so loved that He gave His only Begotten that we might live. He is jealous and rightfully so.

FEBRUARY 21.—*"First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."* Matt. 7:5.

In a certain Christian Indian home a boy died. The father had been quite delinquent in his Christian life despite repeated admonitions. He was heartbroken because of this death. After the funeral he came to the missionary for consolation. The missionary felt that this was an opportune time to urge the needed reform. Cautiously and tenderly he suggested that the Lord must at times lead His own in ways of sorrow in order to bring them to a searching self-examination. He received a very enthusiastic reply to this effect: "That is just exactly what I told my wife this morning, and I asked her if she had not been doing some bad things and that that was the reason the Lord had to bring this sorrow upon us."—Evidently we are of the same blood even if our skin may be different.

A Personal Invitation

You are invited to attend the sessions of the General Conference which will convene in Souderton, Pennsylvania, this summer. Not only are you, personally, invited but it is hoped that you will accept the personal invitation, and attend if it is at all possible, whether you are a delegate or a guest.

The sessions will include subjects in which you will be interested and your knowledge of General Conference matters will be increased by attendance. Your spiritual life will be deepened through participation in the inspirational services and the fellowship with the brethren from other sections of the country, interested in the same things as you.

The entertaining conference is busy laying plans for your entertainment between the sessions. They are anxious to make your stay both restful and helpful, as well as one to be remembered as a source of strengthening your faith in God and inspire you for further effort in the spreading of the Gospel Message.

Would it be possible for you to include a visit to the General Conference in your plans for the summer season? You are cordially invited to be our guests this summer.

Walter H. Temple, Chairman
238 S. 14th Street, Allentown, Pa.

N. B. In a letter, Bro. Temple adds: Souderton is about midway between Philadelphia and Allentown. The date of the session cannot be announced, as we have not yet secured the approval of the Ex. Committee of the Gen. Conference nor the final approval of the controllers of the buildings we hope to use. Will let you know as soon as this is settled.

—*Second Church, Philadelphia, Pa.* reports in its bulletin: A "New Hymn Book Committee" has been appointed by the Annual Congregational Meeting for the purpose of collecting funds for purchasing 125 *Mennonite Hymnaries.* —*Corr.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

FEBRUARY 16, 1941

JESUS TEACHES FORGIVENESS AND GRATITUDE

Luke 17: 1-4, 11--19.

Topic: Practicing Forgiveness and Gratitude

Offences inevitable vs 1, 2.

In a sinful world it is morally certain that evils will be committed, that many will be tempted to stumble and fall. These offences of various kinds and character, are among the hinderances we must meet from day to day. The load of guilt upon those responsible for offences—occasions of stumbling—is very great. It is a most serious matter to mislead an immortal soul. Divine condemnation and punishment will be suffered by those who by example or by words entice and allure another into sin. It is godlike to exert a wholesome influence.

Forgiveness Without Limitation vs 3, 4

Our lesson deals with a fundamental of the Christian soul, that of forgiveness. Christ's teachings about this did not make this a duty. This duty is inherent in the very nature of things and Christ made it plain as it had never been made plain before. The Jews practiced an arithmetic kind of forgiveness—three times and let that be sufficient. Many today are scarcely that liberal in practice. Christ's forgiveness was different in kind and was based upon the fundamental of love and good will toward others. It was based on the fact that since God forgives us, then much more ought we to forgive others. Such forgiveness is unlimited in extent (vs4). We shall have that forgiving spirit which is active whenever occasion requires.

True forgiveness is godlike. It is from God and not a human trait. It needs to be a daily practice. When we come under the spell of Christ and get a vision of our sin and God's forgiveness, a new spirit pervades our life. When it may seem hard to forgive as we face actual and trying situations, we should consider what Christ has done for us. God's forgiveness of our sins required Jesus' sacrifice of himself. When we have the forgiving spirit we shall not find it hard to forgive others. Forgiveness is a spirit within the heart rather than merely an act of the will. We so easily concern too much over the debts of others to us, and not enough about our debts to others (I Tim. 4:16).

Gratitude Without Restraint vs 11-19

Jesus was on His last journey to Jerusalem, going along the borders of Galilee and Samaria, toward the Jordan. He took time to scatter some blessings along the way. Ten lepers, outcasts, forbidden to mingle with others, appealed to Him for help (v13).

Evidentally they had heard about Him and His mighty works and had faith to believe that He could heal them. They are a striking type of helpless sinners, polluted, defiled, unclean because of the leprosy of sin. Jesus alone could help these lepers, likewise the sinner.

The compassion of Jesus answered their prayer in a way that put their faith to a test (v14). As they went, obeying His command, the cleansing came to them. Obedient faith and God's blessing are inseparable. All had faith in Jesus' words and all were cleansed, but nine of the ten failed to show gratitude. One, a Samaritan, the one least expected to do so, could not restrain his gratitude and praise to God and Jesus (vs 15, 16). He poured out his thanks from the depths of his soul. The nine were glad for the gift of cleansing, but had no further thought for the Giver. Gratitude both felt and expressed, is a very beautiful Christian grace.

What do we personally mean when we pray, *"Forgive us* our trespasses *as we forgive* those who trespass against us?"

What is our first duty when a brother sins against us? When we sin against another?

How may we show our gratitude to God? Explain.

What Our Denomination Has Stood For

by J. H. Langenwalter

1. A WARM HEART. That means a sympathetic attitude. For them it meant such an attitude toward God and humanity. This made them willing to obey God and to help mankind.

This attitude led toward the establishment of Missions, Relief Work and the making of provisions for orphans and the aged.

2. A WILLING HEART. This made them willing to undertake what seemed right—to do the will of God. This made them a courageous minority. It also made them patient in both senses of the word as used by Jesus, namely to keep up one's courage greatly and for a long time and to keep a balanced mind. This explains the sacrificial attitude of these people.

3. A TRUE HEART. This explains their emphasis upon honesty and dependability. They depended on God and wanted God and man to be able to depend on them.

4. AN OPEN MIND. They believed in knowing what things meant. They believed in trained leaders. That is why there were so many of these from the beginning of the movement. They also believed in trained members. That is why they instructed prospective members so that these might live intelligently responsible lives.

5. AN INQUIRING MIND. They wanted to know what was in the book about which the priests talked. They insisted that everyone had a right to use this book. Many of the leaders did notable work in translating the Bible into the language of the common people. This fostered education in the Home, the Church and led to the establishment of Schools of various types, adapted to the immediate needs of the people.

6. A CLEAR CUT DECISION. They made I Corinthians 3:11 their motto. "For other foundation can no man lay than which is laid, Jesus Christ." For them this Foundation meant the basis on which to build lives. Another favorite statement was: "Give unto Caesar the things that are Caesar's and unto God the things that are God's." That laid the foundation for a separation of Church and State. It also led to many problems concerning their attitudes toward Governments, as they found them, especially in the matters of War and Peace.

7. AN ETHICAL LIFE. They believed in doing what ought to be done rather than in following traditions. Right meant more to them than might which was often protected by traditions.

8. AN OPEN LIFE. They believed in living above board, therefore, looked with disfavor upon secrecy for privilege. They saw its ill effects in the politics of Church and State and wanted none of it.

9. A USEFUL LIFE. They believed in giving service when and where needed and in rendering it in a practical way. The best was none too good both in what they did and in what they gave.

10. They believed thoroughly in, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10:27.

THE W. D. CONFERENCE LOAN LIBRARY

The new year has started excellently for our library. Seven churches and thirteen individuals have checked out 142 books during the month of January. The greatest demand was for fiction: 55 volumes. Religious books come second: 53. Some people like to read biographies and so they checked out 18 books in that field.

Most of the books went to churches and homes in Kansas, but some were sent as far as Iowa and Washington.

The Library is happy to serve our whole Conference and does not charge any fee for reading, but depends on collections of our churches. We urge therefore all the churches of the Western District to hold at least one collection annually for this purpose. Please investigate whether your church has sent in its contribution for the year 1940, and if not, do so soon, because our treasury is depleted.

The Education Committee of the West. Distr.
A. J. Regier, Chairman

Putting New Life Into Old Soil

By Dr. Henry A. Fast

The work of a cobbler ordinarily does not appear to us to be very romantic or exciting. Repairing old worn shoes of other people looks like a pretty hum-drum sort of business. But in a small town in one of our north central states there lives a cobbler to whom his occupation is anything but hum-drum. To him old worn shoes are not merely so much old leather. He can never separate them from the important human service they have rendered, the feet they have protected from hot sands, sharp stones, and lurking dangers, the jars they have absorbed, and the loads they have carried as people hurried about on important errands. Under the strain of this exacting service they have finally become worn and broken down. It is now his challenging and exciting task to put new life into old shoes and to restore them to their useful service to man.

This discovery of the real implication and meaning of his work ennobled his whole service and invested it with a spirituaol quality. Now that humble cobbler has become something of an institution in the town, one of the most respected places of business in the whole community.

The program of soil conservation within which our government has made provision for our drafted young men to render "work of national importance under civilian direction," to some of our people likewise does not appear to be very romantic or exciting. Some in a depreciating way have referred to is as "currying the soil." Others with the spiritual insight of the cobbler have thought of it as an attempt to put new life into the soil. I wonder which of these represents the truer insight? Let us look at this problem a moment.

When I came to the State of Kansas some twenty-five years ago, farm boys were telling me that their average yield of wheat was about thirty-six bushels to the acre. Today the farmers of this state think that fifteen bushels is a good average yield. That is but typical of the enormous depletion of the soil that has been going on all over the country for years.

What may be the reason for this large decrease in the productivity of the soil? Certainly not change in the climatic conditions although in some cases that has played a part.

One can talk here of the aging of the soil. The fields have become worn from the tremendous task of feeding the world and from bearing on its bosom millions and millions of bushels of wheat and corn year after year.

But I wonder whether the greatest reason may not be most aptly described as "sinning against the soil." Taking crop after crop from the soil without putting anything back, farming methods which take no adequate precaution to keep the wind from blowing their best soil away or to keep water from washing it away, failing to make provision for conserving moisture where needed, failure to provide periods of rest and change, lack of understanding of the soil or attempts to overwork it,—these are but samples of "sinning against the soil."

Such offending against the soil is especially prevalant under farm tenancy, but let us not forget that the increase in farm tenancy is partly due to this mistreatment of earth's productivity. When the soil no longer produces enough to sustain homes, then men are forced to accept tenancy.

Is that work of national importance which undertakes to help in the effort to stop this enormous "sinning against the soil." Is there anything challenging or exciting in putting "new life into old soil?" The purpose of the soil conservation program in the mind of those charged with the administration of the Civilian Public Service Camps for religious objectors is just that. In conserving the productivity of the soil we are ministering to one of the most elemental needs of man, an adequate supply of food. Sinning against the soil is sinning against mankind, because man lives from the soil. "Putting new life into old soil" is to add something vital to the life of man. It is helping to make possible self-respecting lives and happy homes and communities in rural areas. It is helping to stop the rapid disintegration of American rural life. It is helping to secure the future of the next generation. And it may easily have a much larger bearing on the problem of international peace and war than we dream. Wars have been fought over questions of food and living opportunity.

Viewed from the angle of its larger implications this year of civilian service under soil conservation ceases to be an unimportant "currying of the soil." It becomes now a vital service to mankind, a service with a spiritual quality. Carried on in this spirit our soil conservation camps may come to be a service of far-reaching significance, a signpost pointing the way to a more stable future.

—*The "Workers' Exchange"* of the Pacific (February number) is full of interesting things. Among them is an article about the work in the Migrant Camps directed by Rev. and Mrs. Chris Ummel. Much joy came to the migrants, and especially their children, through the many gifts that could be distributed at Christmas. Over 1000 people attended the program at the Federal camp, 250 at the county camp. In the former as many as 147 attend church service, in the latter fully one-third of the population. Our workers have traveled 2102 miles in their service in two months, 31 different decisions were had, 4000 lb. of clothing, bedding and rugs were distributed. Approximately 100 new people come in each week.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke
Sec. & Treas.
McPherson, Kans.

A Few Reasons Why I Am Opposed to Nomcombatant Service

Due to lack of space I cannot go into detail on the following points, but one objection to noncombatant service is that according to human law as well as the law of God, a person who is a partaker in doing evil is guilty as well as the person who is directly responsible for the evil deed, even though the partaker did not do anything that in itself was wrong. By doing noncombatant work we, without meaning to, give our sanction to the war machine—we are *directly* part of it.

The most important point for every Christian to consider is "WHAT WOULD JESUS DO?" Christ loved sinners, helped them, taught them, gave His life for them but *He did not become one of them in order to do so.* It is not necessary to join the Army to do good.

Christ would certainly not pass up a wounded soldier that needed His assistance, but neither would He become part of the Army and confine Himself to healing *only* soldiers and forget about the suffering willions of civilians. Soldiers have thousands of their comrades to turn to for assistance, but of civilians this is not true in the same sense. To those who had few or no friends Christ went, and helped the others as the occasion arose, but not at the expense of the helpless. —A. R.

Rethinking Some Current Reasoning

"As a man thinketh, so is he."

These remarks naturally will be limited because of space. First, let us consider the question, "Is it possible to have no creed?" Again and again I have heard speakers take a "pot shot" at creeds. True, it is better to have creeds written in the heart than on paper. But to say, "Away with creeds!" or "I have no creed" is a misstatement of fact. Even if one has no creed that becomes a creed, for after all a creed is what one believes.

Second, "Is it possible to divorce Christ from the Bible?" I have heard some speak as if this were possible. To seek to know Christ apart from the Bible is like taking astronomy without a telescope. True, we are to worship Christ and not the Bible. However, to try to claim Christ and reject the evidence the Holy Book gives is far from scientific. "Search the scriptures, these are they which bear witness of me."

Third, "Have we the right to limit the power of God to human reasonability?" Men have often said some Bible statements are impossible. Thus miracles and predictions have been ruled out. To proclaim God omnipotent and then question His ability to do what is recorded in His word is to insult the Almighty. Certainly we must use our intelligence but to disregard substantial historic events is not intelligent.

Fourth, "Does seeking truth warrent the construction of a man-made god?" It is man's business to adapt himself to God's way and not try to bend God to human patterns. Too often truth has been discarded because of human inability to recognize it as such. Truth will harmonize with truth even though we may not understand it. There is a tendency on the part of many truth-seekers to go so far a-field seeking gems of truth that the scripture treasury of spiritual truth which is close at hand and proven by personal experience is overlooked.

Fifth, "Is it permissible to set Jesus, the teacher and example, over against Jesus, the Christ and Savior?" Yet there are multiplied hundreds who do it. There has been too much vivisecting of Christ Jesus with various groups claiming various sections. We need to take Him as a whole. To talk of Him as example and teacher is foolishness if one has not accepted Him as savior and king, for it is like trying to grow a plant without roots. On the other hand to claim Him as Savior and king and reject His teaching and example, is like having a fruit tree without fruit. Examine your thoughts. What think ye of Christ? —*Olin A. Krehbiel*

PEACE TEAMS HOLD MINIATURE WORK CAMP ON BETHEL CAMPUS, JAN. 2, 3

Modeled after the American Friends Service camps, a miniature work camp was held on the campus during the holiday vacation by members of the local peace teams.

Approximately fifteen students who remained on the campus during the vacation participated in the two day project which was held on January 2 and 3.

The work project chosen was the cutting and sawing of dead trees on the campus. The wood was given to the Newton relief office for distribution to Newton families.

The daily schedule followed very closely that of a typical American Friends Camp. After an early breakfast and worship period, the day was spent in working on the project. Several men from Newton who were recipients of wood gave their services to help the students with the work.

Evening discussions with topics centering around the philosophy of work were led by Rev J. N. Smucker, Dr. R. C. Kauffman and Dr. H. A. Fast.

Students participating in the work camp were: Delmar Wedel, Orlando Wiebe, Wesley Ewert, Esko Loewen, Jake Goering, Roy Henry, Melvin Moyer, Rufus Baehr, Don Bumgartner, Louise Langenwalter, Ethel Richert, Alice Hostetler, Gene Jacobs, and Onieta Tiahrt.

WE RECOMMEND:—*How to Read the Bible,* by Julian Price Love, Professor of English Bible and Bible Theology at Louisville Presbyterian Seminary. Chapter headings: Contrasting Pictures, How Do You Read, Reading a Book as a Book, Reading a Book according to its Story Divisions, Getting at the Spirit of the Book, Reading the Books Together, Units of Reading in the O. T., Reading the N. T. by Units of Thought, The Bible and Life's Experiences, Reading the Bible with Children, Kinds of Literature in the Bible, The Challenge of the Bible. The Macmillan Co., Chicago, Ill., Price, $2.00.

—Dr. J. R. Thierstein, editor of "The Mennonite"

The Clue to History, by John MacMurray. Harper and Bros., publishers. Price $2.25.

—Esko Loewen, senior at Bethel College

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

Program for February 23, 1941

JUSTICE IN THE BIBLE

Micah 6:8; Isa. 56:1, 2; Col. 4:1; Mt. 5:38-42

I. Worship Service

Including (1) Songs, (2) Reading of Main Topic, (3) Prayer, (4) Special Music and (5) The Offering.

II. Leader's Introductoin

Justice has been consistently emphasized through the Old and New Testaments. "Let justice roll down as waters, and righteousness as a mighty stream." That was the message to the children of Israel through the prophets. Their history proves that when they "sold the needy for a pair of shoes" (Amos 2:6), when they "stored up violence and robbery in their palaces" (Amos 3:10), all was not well with them. The history of the nations of later days also proves that "Righteousness exhaulteth a nation, but sin is a reproach to any people" (Pro. 14:34). Righteousness and fair dealing with one's own people and with those of other nations are fundamental for the welfare of any nation, even today. Our own country, and we as its citizens would do well to remember this principle of God's ways with men.

III. Suggested Topics for Short Talks

Justice for Injustice. — I Sam. 24:9-12.
A Prophet's Justice — II Kings 6:18-23.
God's Impartial Justice. — Ps. 65:8-13.
Promise of a Just King. — Jer. 23:5, 6.
Injustice Condemned. — Matt. 23:13, 14.
Justice Sought for a Servant. — Philemon 10-17.

IV. For Discussion

(1) What was Israel's punishment when the rich treated the poor unjustly; in Solomon's day; during the time of Jeroboam II?

(2) Does it pay for a neighbor to deal fairly with his neighbors?

(3) Do our courts today stand up for justice and righteousness?

V. Illustration

Making One's Own Dream

The eloquent Robert J. Burdette once gave this advice to a youth: "My dear boy, there's nothing on earth sweeter or bitterer than an old man's memories. The things you are doing and saying today will be your dreams when your hair is white. Make your dreams pure and kindly and sweet."

V. Food for Thought

"What does the Eternal ask of you
But to be just and kind
And live in quiet fellowship with God?"
—Micah 6:8 (Moffat's translation)

INTERMEDIATE DEPARTMENT

By Miss Huldah Myers

Program for March 2, 1941

JESUS AND OURSELVES

Worship Service

Song, "Where He Leads Me I Will Follow"
Scripture Reading, Matt. 26:39-46.
Prayer Song, "Follow Me"
Sentence Prayers

Leader's Talk

In the great World War, those boys who were under a kind, brave unselfish officer had every reason to be proud and happy. If they had been allowed to choose, they would have chosen that kind.

We need a leader to guide us through life. Since we are allowed to choose our leader, why not choose one who loves us and will lead us to that wonderful home above?

Song, "Jesus Calls Us"

Talks

Indecision

A bit west of Mt. Zion there is a little, grassy terrace so level that the rain which falls upon it does not know which way to go. But part of it, perhaps by the breath of heaven, is carried over the west side. This part descends into the Valley of Roses and down to the beautiful plain of Sharon. There it spreads itself abroad. Beauty and flowers and fruit spring up all about the plain until it is all given out again to heaven from the fragrant lilies and roses of Sharon.

A large part of the rain finds its way to the other side of the terrace and descends down, down below Mt. Zion, through dark valleys to the Dead Sea. There it brings forth the poisonous apples of Sodom, and is lost forever in the bitter waters of the Sea of Death.

This terrace is the "Terrace of Indecision." Those who chose Christ as their leader are on the west side. Those who chose not Christ are bound for the Sea of Death. —Girlhood Days

Choose Ye This Day

Joshua said, "Choose ye this day whom ye will serve." He did not say, "Wait until tomorrow."

A legend is told of an old woman who was one day working in her home when some men passed by. They told her that they were following a great star on their way to seek Jesus.

"Come with us," they said. "We are going to find the Christ."

"Not now," she replied. "I must finish my housework now, but by and by I will follow on and find him with you."

When her work was done the Wise-men had gone, the star in the heavens which went before them had disappeared, and she never found her way to the Savior.

Song, "Who is On the Lord's Side?"

Questions

1. Is it necessary to follow Jesus?
2. How can we have Jesus as our leader?
3. Where do we find instructions for following Christ?
4. What kind of followers does Christ want?
5. What rewards does Jesus promise His followers?

Offering
Prayer of Consecration
Benediction
(Helps from Int. Expressional Servises)

JUNIOR DEPARTMENT

By Miss Anna Hiebert

Outline for March, 1941

WORSHIP

March 2 — Reverence for the House of God
March 9 — Praise and Thanksgiving
March 16 — Meditation and Prayer
March 23 — Public Worship
March 30 — Value of Song

Verse for the Month — Ps. 29:2. "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of Holiness."

Song of the Month — "I would be Like Jesus" S. H. 264.

Prayer for the Month — Ps. 25:4 "Show me Thy ways, O Jehovah; Teach me Thy paths."

Program for March 2, 1941

REVERENCE FOR THE HOUSE OF GOD

Setting

On the blackboard have this printed: "Whosoever thou art that entereth this church; remember it is the house of God. Be reverent, be silent, be thoughtful. And leave it not without prayer to God, for thyself, for him who ministers, and for those who worship here."

I. Worship Period

1. Prelude—Soft music
2. Call to Worship—Hab. 2:20. "The Lord is in His holy temple; let all the earth keep silence before Him.
3. Worship in Song—Dear Lord and Father of Mankind. M. H. B. 65.
4. Worship in Scripture—Ps. 26:1-8.
5. Leaders Opening Prayer
6. Leader's Introductory Remarks regarding the topic for the evening.

II. Study Period

Topics for Discussion:

1. Why did God instruct His people to build a sanctuary? Ex. 25:8.
2. How did He tell us to regard this dwelling place of God? Lev. 19:30.
3. How did Christ manifest His regard for the sanctity of God's house? Mark 11:15-17.

Song—Abide with Me. M. H. B. 9.

Have eight Juniors each give one of the following **Rules on Going to Church** with a few remarks regarding each rule.

1. Go early to church. Not only be punctual, but be in your place before the hour announced for the service to begin.
2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.
3. Before you enter and as you enter the church breathe a silent prayer of invocation for the influence of the Holy Spirit.
4. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary.
5. Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the Holy purpose for which you have come into the place.
6. As the minister enters the pulpit, offer an earnest silent prayer in his behalf.
7. In all the service take on active part, as hearer, as worshiper.
8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship. —Bishop Vincent

Leaders Heart Talk

III. Mission Minutes

Review of the different trips that we took to our Mission Fields sometime ago. Each Junior might be asked to name a Mission Station and the missionary or missionaries stationed there, also any other information he would like to give regarding the station.

V. Closing Moments

1. Repeat verse for the month
2. Memorize one verse of the song for the month and sing the song.
3. Pray the prayer of the month.

ATTENTION, PLEASE!

The YEAR BOOK is now ready for distribution, and will be mailed to those who have paid or do pay for THE MENNONITE to January, 1942, or beyond, *gratis*. This is also true of the BUNDESBOTE KALENDER. Many have taken advantage of this offer, and if those who have not made use of it do not act soon, they may be too late, for the supply is rapidly diminishing.

Both periodicals are very valuable. They contain much that should be of vital interest to each and everyone of our Mennonite families. Will not the subscribers kindly examine the slip on the paper, with their address and expiration date and, if found to be in arrears, send check or money order to pay for the paper to the beginning of next year. We would greatly appreciate this help, for we need the money to pay the printer's bills, salaries, etc.—Any one wishing to buy one or both of the publications may get the KALENDER for 20 cents, the YEAR BOOK for 25 cents.

Address your letters: MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

IN MEMORIAM

DANIEL P. LEHMAN was born in Dalton, Wayne County, Ohio, on July 29, 1849. He came to Missouri when 17 years of age. He married Rosa Graber. Two children, Mrs. Frank Lehman of Versailles and Robert, Lyons, Kansas, survive. After the death of his wife, he married Katherine Oesh in 1905. Four children of this union survive: Mr. Lehman was a member of the Bethel Mennonite church until 1916 when he moved to California, Missouri, where he attended and became a member of the Evangelical church. Quietly and peacefully with a spirit of willingness he passed away on Jan. 26, 1941. His age was 91 years, 5 months, and 27 days. Funeral services were held Jan. 28, at Bethel Church, with Rev. Bierbaum of California Evangelical Church in charge.

PETER C. STEINER, the sixth of a family of eleven children, was born December 7, 1868, on the Steiner homestead one mile east of Pandora, Ohio. He died at his home near Pandora January 8, 1941, at the age of 72 years, one month, and one day, after suffering from a heart ailment for some months. In early life he was baptized and received into the Swiss Mennonite Church by the Rev. John Moser. On November 16, 1893, he was married to Elizabeth Bixel with whom he lived a happy married life to the time of his death. He is survived by his wife and the following children: Sidney, of Charleston, W. Va., Hadyn and Selina of Toledo, O., Myron of Sterling, O., Irma of Pandora, O., Lillian of Wooster, O., and Stella of Creidersville, O. Two brothers and two sisters also survive—Samuel, Elias, Mary and Barbara. Funeral services were held at the Grace Church, Pandora, January 11, 1941, by his pastor, Rev. Paul E. Whitmer, assisted by Rev. A. C. Steiner, a nephew of the deceased. The services were largely attended.

* * * *

MRS. ELIZABETH WEBER was born November 16, 1859, and died at Upland, California, January 31, 1941. Surviving her are four children: Dr. Arthur Weber, Upland; Arnold Weber, Cucamonga; Mrs. John Rahn, Cucamonga; and Mrs. John Dester, Long Beach. Her husband, August T. Weber passed away July 11, 1891, at Summerfield, Illinois. Since coming to Upland she was a faithful member of the First Mennonite Church. A memorial service was held at the church, Sunday, February 2 at 4 p. m. The pastor, Rev. Lester Hostetler, officiated and the former pastor, Rev. M. M. Horsch assisted. The body was sent to Summerfield, Ill., for interment by the side of her husband.

* * * *

ALBERT DIRKS, the son of David Dirks and Eva Adrian Dirks, was born April 25, 1866, in Corzenicc near Thorn West Prussia, the third of eight children. He received his elementary education, through a private tutor in the home. At the age of 15 he was baptized by his father, elder David Dirks, and became a member of the Mennonite church. He came to America in 1903 and made his home with his sister, Mrs. Wm. J. Ewert. After a span of eight years he went to Aberdeen, Idaho, and there homesteaded together with his brother and family, Rev. Leonard Dirks. After the passing of his sister-in-law and brother in 1920 and 1921, he stayed with the orphans until the home was broken up, then again returned to his sister, Mrs. W. J. Ewert at Hillsboro. In Idaho he joined the Emmanuel church and here in Kansas he enjoyed the blessinge of the Brudertal church. He passed away on Dec. 26, 1940, at the age of 74 years, 8 months and 1 day. He leaves to mourn his passing one sister, Mrs. Wm. J. Ewert, one brother-in-law, two sisters-in-law, 23 nieces and nephews. Funeral services were held from the Brudertal church December 30, with Rev. A. E. Funk officiating.

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HENRY D. EWERT, son of Gerhard and Anna Duerksen Ewert, was born November 24, 1866, at Rosenort, South Russia, and died at his home in Hillsboro, Kansas, on Wednesday, January 22, 1941, at the age of 74 years, one month and 28 days. In the year 1876 he accompanied his parents, brothers and sisters to America and found a home with them on a farm near Hillsboro, Kansas. On May 25, 1885, he was baptized by Rev Wilhelm Ewert, Sr., and received into the fellowship of the Brudertal church, remaining a member here the rest of his life.

On June 18, 1890 he married Helen Penner, daughter of Rev. and Mrs. Jac. W. Penner. This union was blessed with five sons and four daughters of whom all are living and were present at the funeral. After a span of 42 years of wedded life, this union was broken, when mother passed to her heavenly reward on July 23, 1932. On September 2, 1933, father married again, this time the widow Katherina Funk Nickel. She, too, preceded him in death in 1940.

Father leaves to mourn his departure, 9 children, 5 sons, 4 daughters, 4 sons-in-law, 4 daughters-in-law, 15 grandchildren, one great-grand child, one brother and many other relatives and friends.

Funeral services were held on January 25, at the Brudertal church, with Rev. Arnold E. Funk and Rev. J. D. Epp officiating.

CORRESPONDENCE

FIRST MENNONITE CHURCH, NEWTON, KAN.

In this new year there are new problems to face, but there have been problems and struggles in the past. The Bible verse from Joshua, a part of which reads: "for the Lord thy God is with thee wheresoever thou goest" is certainly applicable in our many walks and ways. Among the blessing-filled sermons in the month of January, was one given by Dr. Ed. G. Kaufman, President of Bethel College. A recent event also was a meeting of the Mission Study Circle which had as its special guests the officers of the Women's Missionary Association of the General Conference. The president of the association, Mrs. J. E. Kaufman of Inman, Kansas, spoke on the work of the club. Other officers participating were Miss Elizabeth Voran, Mrs. R. A. Goerz, Mrs. A. E. Kreider and Mrs. G. B. Entz all of Newton and vicinity.

There has been one death in the still-new year, that of Brother C. F. Claassen, who was a charter member of our church. Aged though he was, he had been a very active and staunch member of the church, and will be sadly missed among the front pews of the church. Another recent death was that of Miss Mary Andres, which happened in an accident in New Mexico.— Ministers and other speakers from the outside visiting and inspiring us were: Missionary W. C. Voth, Dr. H. A. Fast, the Rev. G. N. Jackson, Missionary P. W. Penner. Dr. P. S. Goertz of Bethel College talked to the Senior Christian Endeavor and Dr. E. L. Harshbarger, also of the college, spoke to the young men's class on doctrine.— Among the marriages last year were the ones uniting the lives of Abbie Claassen and Waldo Harder; of Esther Regier and Paul Zerger; of Ericka Wiebe and Elmer Stucky; and of Susie Wiens and Harry L. Grochowsky. Silver weddings were observed by Mr. and Mrs. D. N. Klassen, Mr. and Mrs. Edward Wiens, and this year, by Mr. and Mrs. J. R. Regier.

The newly organized Junior Choir, under the direction of Miss Edith Entz, made its first appearance at the Thanksgiving Day services in the church. The Young People's Choir and the Senior Choir, both have presented programs in the past year. Their combined effort has done much toward creating a unity of musical feeling and culture.— The Evangelistic service, conducted by the Rev. A. E. Kreider of Bethel College in November was frought with great blessings. The subjects were truly ones to enlighten darkened souls or feebly struggling spirits. The meetings caused an uplift in the church. The Union Visitation Evangelism Campaign was another item of note. Dr. A. Earl Kernahan presented the project and workers who participated received a great blessing.— The Annual Convention of the Western District Christian Endeavor Societies took place in the Bethel College Chapel. The School- Opening service, with the Rev. A. Warkentin in charge, was the feature of one Sunday. In October the delegates of the Western District Conference met in Newton for a time of serious meditation and discussion.

Several new members have been added to the church. They are Dr. and Mrs. William S. Goertzen, Sister H. J. Wiebe, Sister Katherine Hoberecht, and Brother Harry Klassen.

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RAVENWOOD MENN. CHURCH, CHICAGO, ILL.

January 24, 1941

So many friends have been making inquiry as to the work of a branch mission that I have been operating since last September. The primary purpose of this work is to take care of homeless children. I have a number of children that are dependent and I am endeavoring to help them all I possibly can. We are carrying this burden aided by the Lord Himself and thus far we have been able to keep our work going.

I have on my hands a family that I scarcely know what to do with. Five children have been placed in the hands of the court and the mother does not feel they should be placed out in independent homes. It is a serious problem indeed. Will you kindly remember this work in your prayers that we may be able to place children in Christian homes where they will grow up to be Christian men and women?

—A. H. Leaman, 4216 Greenwood Ave, Chicago, Ill.

* * * *

LORRAINE AVE. MENN. CH., WICHITA, KS.

Our church has just taken an important step forward. For a long time we have been paying all our local expenses and sent some contributions to the Home Mission Committee of the Western District Conference, who in turn paid our pastor's salary. Since Feb. 1, 1940, we have been sending half of the pastor's salary to the Mission Committee. On Jan. 19, at a congregational meeting, we decided that we would pay our pastor's entire salary beginning Jan. 1, 1941. We feel that we are now strong enough to be self-supporting. We are very grateful to the Mission Committee for the help they have given us in the past and expect to keep on contributing to them so that they may be able to help others who need assistance. We are confident that the Lord will give us the means and ability to carry out our decisions.

We are also facing a much bigger problem, that of getting a larger church building. Nearly every Sunday sees our present building filled to capacity. A number of Sunday School classes need to be divided, but there is no room to put them. Here, too, we are trusting in the Lord and praying that he will help us find the solution.

Our pastor has again started a catechism class. Seven members are participating. Because there is no other place they are meeting in the parsonage.

—*Corr.*

* * * * *

EBENEZER MENN. CHURCH, GOTEBO, OKLA.

The old year lies behind us. Our church is carrying on its services this year the same way as in the year just past. We are having regular Sunday School, also preaching is quite regular, although we are still without a regular preacher. Rev. Gerhard Friesen, who served us the past year twice a month, sent by the Conference, is continuing. On other Sundays we are calling in a young preacher from Corn, Okla., Daniel Friesen, to fill the pulpit We feel much blessed through the inspiring messages we get in that way. On January 5, he brought us a very inspiring message on Deut 11:11, comparing 1941 as the land of hills and valleys ahead of us. Just as the valleys need the hills to catch the moisture and thus bring to the valleys the much needed strength and nourishment, so in life we need the hills of difficulties to make the valleys fruitful.

Good as these preachers and their messages may be, they cannot be to us the shepherd we need. Our wish and our prayer is that a young consecrated man may be found to help us along the road to heaven. If there is a young preacher who seeks a church we would love to find him and hear him.

Due to the few members in our church and also in the M. B. church in Gotebo, we have seen fit to join the C. E. meetings this year. This arouses new interest and enthusiasm.

—*Oscar Schmidt, Corr.*

* * * * *

EMMAUS MENN. CHURCH, WHITEWATER, KS.

The annual Christian Endeavor business meeting was held on January 5, with the election of new officers in place of those whose terms had expired. Dr. Abraham Warkentin conducted evangelistic services from January 12-13. Sunday, January 19, our pastor, Rev. J. C. Kaufman, preached on the subject "What True Christianity Is," and in the message he revealed that it is not what we have done but what God has done for us. Because of the absence of our pastor on Sunday, January 25, Rev. Sam Goering preached on "The Present Condition of the Missions." On Sunday evening, February 2, our pastor left for Meno, Oklahoma, where he is to speak at the Bible Academy the coming week. —*Corr.*

AN EXPRESSION OF APPRECIATION AND THANKS

So many friends, through the spoken or written word, through floral offerings, and in many other ways, have given evidence of their sincere sympathy with us in our deep sorrow, that we find it impossible to thank each one personally for this much appreciated help and service. So we use this means to let them know how much their words and other expressions of sympathy and their prayers have help-us. We cannot understand God's ways and plans but our prayer is that He may sustain us and enable us to place our absolute trust in Him.

J. M. Regier and family

« « JOTTINGS » »

—*"The Vine Press,"* organ of the Middle District Y. P. Division now appears in neat printed form, four pages, size 7x10 inches. The January number is full of good items, among them a good article on "Noncombatant or Civilian Service?" The Follow-up Plan, The Poem, "Christ and War" by Edwin C. Graber.

—*Mennonite Church, Buhler, Kansas.*—"We were pleasantly surprised last Sunday to see the choir singing from the new Mennonite Hymnal. Two dozen books have been purchased by the choir. The music committee is working out a plan by which we could secure hymnals."

—*Rev. John H. Epp* who has been the faithful and efficient pastor of the Mennonite Church at Hillsboro, Kansas, for 27 years and formerly also for many years Principal of the Mennonite Academy in that place has resigned the pastorate. What his plans for the future are we have not learned, but we would think he should want to take a well deserved rest for a while. —*Corr.*

—*General Conference Churches Needing Ministers.*—At this time there are probably more churches in the General Conference in need of pastors than there have been for some time. *In the Western District* there are the following: Ebenezer Church near Gotebo, Okla.; Friedenstal Church, near Tampa, Kans.; Hoffnungsfeld Church near Moundridge, Kans.; Emmanuel Church near Canton, Kansas. Missionary G. A. Linscheid is shepherding this congregation at least temporarily. *In the Northern District* the Salem or South Church near Freeman, S. Dak. and Bethel Church, Wolff Point, N. Dak. are without regular ministers. *In the Middle District* Bethel Church near Fortuna, Mo.; Zion Church, Donnellson, Iowa; Grace Church, Pandora, Ohio; Ebenezer Church near Bluffton, Ohio; and St. John Church near Pandora, Ohio, are looking for new pastors. Missionary P. J. Boehr is serving St. John while he and his family are awaiting the time to return to the mission field in China. There may be other pastorless churches, but the above is the list of those of which we have information.—*How we need a Mennonite seminary and Bible School!*

—*Church Reports or Year Books.*—Some pastors are sending in copies of the church report given at the annual meeting or copies of Year Books. Three recently received are from First Church near Beatrice, Nebraska, East Swamp Church, Quakertown, Pa., and Eden Church, Schwenksville, Pa. We appreciate these reports, for they enable us to feel the pulsations of the churches. Only we regret that our space is so limited that we cannot pass on some of the interesting information. Rev. Walter Dyck of the Beatrice Church presents all their reports in neat mimeographed form, including interesting statistics about the Deaconess Hosp., Beatrice, which this church founded and sponsors, and which has made an enviable record. On another page the readers will find a write up of this institution.

—*Freeman Jr. College* this year has a full schedule of basketball games. Relative to this the "Bulletin" says: "An argument against interscholastic competition, is that emphasis is drawn to that and to those that participate. Few, and those need it least, receive the physical benefit. In place of the present interscholastic competition there should be a program in which all participate, in which the needs, both physical and mental, of the individual student are foremost."

—*Bluffton College.*—The Men's Gospel Team is making a trip through the Indiana churches, to serve the following: Eighth Street Church, Goshen; Warren Street Church, Middleburg; Topeka Menn. Church; Silver Street Church, at Goshen. Miss Dorrit Weil, an Austrian refugee and Bluffton student, will accompary the group to relate her experiences before coming to America.—The college is preparing a poster with scenes illustrative of college activities for distribution among the churches.—Two instructors are returning to their teaching posts. Prof. E. J. Hirschler who has gone through a siege of serious illness is sufficiently recovered to reassume his duties as professor of mathematics, and Miss Ramseyer, returned from relief work in Europe is back again.

—*First Church, Bluffton, Ohio,* reports that the ministers in the county (Allen) are staging a "Go to *Church*" program. Window cards or car stickers are used to help arouse interest. To go to church regularly is what counts.

—*Rev. Freeman H. Swartz,* Schwenksville, Pa. says in their *Church Messenger:* "A word about studies. Last February I enrolled for extra studies in Temple University. The work is all theological and voluntary on my part. *It is my conviction that a minister as well as the physician should keep himself in fine preparation.*"

—*Rev. John Bartel of Delft, Minn.* conducted meetings for almost two weeks at the Bethesda Church, Marion, S. Dak. The meetings had good audiences when the weather permitted. Icy roads and very cold weather kept many from attending some evenings. The pastor, Rev. A. P. Waltner is now conducting a Bible Study Hour every week. —*Corr.*

—*Bethel Church near Fortuna, Mo.*—On January 26, farewell services were held in an all day meeting in honor of Rev. and Mrs. Jacob Unruh who left two days later for Kingman, Kansas, to serve the Mennonite Church there. The Women's Missionary Society met in the parsonage last week for a quilting. —*Corr.*

—*Church Surveys.*—It is getting to be rather customary for church communities to take an inventory as it were, or survey, to discover any who are not lined up with the Christian forces and, through judicious efforts, to induce them to do so. In Kansas the Newton and other communities have carried on such a survey, with good results. Our *Reedley, Calif., Church* reports that they are undertaking such a survey in that town "to be of use in the pre-Easter efforts on the part of the various churches."

—*Rev. Jacob Unruh* writes that their new address now is Kingman, Kansas, that he preached his first sermon there Sunday, Feb. 2, and for the evening the church arranged a reception program, with refreshments, and they were presented with a basket of groceries.

—*Bethel College.*—The Annual Fellowship supper will be held Monday evening, Feb. 10, at 7:30 p. m. Dr. W. J. Baumgartner, professor at Kansas University, a former Bethelite, will be the main speaker. This gathering is for pastors and Fellowship officers of all Mennonite churches that have an organized Fellowship. Rev. J. M. Regier of the Johannestal Church at Hillsboro is Fellowship director.—That Bethel is advanced pretty well in age is shown by the fact that 127 students, about one-third of the enrollment are the sons and daughters of alumni and alumnae. The twenty-four pairs of "moms" and "pops" of students in the above number, a faculty member states, are proof of Bethel's success as a match factory.

—*Tabor Church, R. R. 2, Newton, Kansas,* has again elected Bro. Daniel S. Thiesen as church secretary, and as such he is also correspondent to the church papers. Mr. Thiesen always does his duty and through his well composed correspondences keeps our conference constituency informed of the doings in his church.

Report of Offerings

NOTICE: The partial report below is printed by request. It was omitted from the full report of October 22.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR SEPTEMBER, 1940

Expenses of Ex. Com. and "Miss. News & Notes":

Bethel Miss. Soc., Mt. Lake, Minn., $10.10; Sew. Soc., First Menn. Ch., Saskatoon, Sask., $2.50; Sew. Soc., Swift Current, Sask., $1.00; Miss. Soc., First Menn. Ch., Paso Robles, Calif., $2.75; Miss. Soc., Grace Ch., Pandora, Ohio, $8.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., $2.80; Brudertal Sew. Soc., Hillsboro, Kans., $2.00; Mission Study Circle, First Menn. Ch., Newton, Kans., $12.50; Miss. Sew. Soc., Pretty Prairie, Kans., $3.50; San Marcos Miss. Soc., Paso Robles, Calif., $2.90; Pleasant Valley Miss. Soc., Kismet, Kans., $1.00; Miss. Soc., Monroe, Wash., $1.20; Gnadenberg Sew. Soc., Whitewater, Kans., $2.00; Salem-Zion Miss. Soc., Freeman, S. Dak., $4.30; Grace Menn. Miss. Soc., Albany, Ore., $2.00.

Miss. Soc., Mann's Choice, Pa., $1.20; Miss. Soc., Lehigh, Kans., $2.00; Zion Miss. Soc., Elbing, Kans., $2.25; Emmaus Sew. Soc., Whitewater, Kans., $4.90; Miss. Soc. Emmanuel Ch., Loon Forks, Sask., $5.10; Miss. Soc., Swift Current, Sask., $1.00; Mrs. P. W. Penner, Hillsboro, Kans., $5.00; Mrs. Dan H. Unruh, Tampa, Kans., $0.25; Mrs. Anna Leisy, North Newton, Kans., $1.00; Friend, $0.25; Seven Girls, Bethel Jr. Miss. Soc., Mt. Lake, Minn., $1.75; Mrs. Harold J. Graber, Freeman, S. Dak., $0.10; Eden Ladies Aid, Schwenksville, Pa., $3.60; Bethel Miss. Soc., Mt. Lake, Minn., $0.10; Johannestal Miss. Soc., Hillsboro, Kans., $5.00. **Total, $92.05**

Miscellaneous:

Brudertal Sew. Soc., Hillsboro, Kans., Oraibi, St., Ariz., $10.00; Do., Goessel Hospital, Gift Day Donation, $5.00; Sew. Soc., Wolf Point, Mont., J. B. Ediger, Okla. Typewriter, $10.00; Dorcas Miss Soc., Halstead, Kans., Do., Needy Indians, $5.00; Bethel Miss. Soc., Mt. Lake, Minn., War Relief, Europe, $10.00; Mission Study Circle, First Menn. Ch., Newton, Kans., Do., $5.00; Okla. Miss. and Sew. Soc., Mrs. P. W. Penner, Hillsboro, Kans., $6.00; Miss. Circle, Springfield Menn. Ch., Pleasant Valley, Pa., Rev. and Mrs. P. J. Boehr, $10.00; Miss. Soc., Meno, Okla., Rev. and Mrs. Harold Ratzlaff, $80.00; Emmaus Sew. Soc., Whitewater, Kans., Miss. Furlough Home, $18.45; Oakleaf Miss. Soc., Mt. Lake, Minn., Lit. Com., $1.00. **Total, $160.45**

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

Receipts of General Conference Peace Committee,

Sept. 1, 1940 — Jan. 1, 1941

Menn. Ch., Lind, Wash., $10.00; Salem Ch., Freeman, S. Dak., $12.00; Menn. Ch., Pretty Prairie, Kans., $59.85; By E. L. Harshbarger from Halstead, Goessel and Friedenstal, $49.05; Do. from Moundridge and Buhler, $48.06; Ex. Com., Gen. Conf., $500.00; Sugar Creek, Ohio, $15.00; Brudertal Ch., Hillsboro, Kans., $16.82; Chr. Ed. Com., Middle Dist. Conf., $150.00; Menno Myers, Treas., $5.40; H. B. Regier, Turpin, Okla., $5.00; Salem-Zion S. S., Freeman, S. Dak., $10.00; H. J. Pauls, $28.00; Ed. R. Goering, $9.00; Johannestal Ch., Hillsboro, Kans., $6.79; East. Dist. Conf. Peace Com., by P. H. Unruh, $33.51; Bethesda Ch., Marion, S. Dak., $3.72; Bethany Ch., Freeman, S. Dak., $4.55; By E. L. Harshbarger, $50.00; Buhler Menn. Ch., $20.80; Alexanderwohl Ch., Goessel, Kans., $58.40; Friedensfeld Ch., Turpin, Okla., $7.64; Men's Class, Bethel College Ch., S. S., $25.00; East. Dist. Conf. Peace Com. by P. H. Unruh, $40.60. **Total, $1177.19**

Cash on hand, Jan. 1, 1941, $381.79

Gratefully acknowledged and submitted,
L. J. Horsch, Treas.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, FEB. 18, 1941 NUMBER 7

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A DEEPLY APPRECIATED LETTER FROM SISTER FRIEDA

of the Bethel Deaconess Home and Hospital, Newton, Kansas

Dr. J. R. Thierstein
North Newton, Kansas

Dear Mr. Thierstein:

Last evening at our regular Bible study hour and prayer-meeting, we had a dedicatory service for our sixty new hymn books. We wish that we could describe to you and to all who labored so faithfully with you, what a joy is ours in the possession of this new song book. We truly feel as those who have found "great spoil."

What a blessed experience comes to a Christian when God puts a "new song into his mouth, even praise unto our God." In my life I have found that new unfolding of spiritual truths to my heart has often been set to the tune of a new song, songs which lift the soul like the wings of an eagle into the higher realms, yea even into the very presence of God. And I feel definitely that there will be new revelations of God to our group in the songs which you have gathered so carefully and placed into our hands.

Sister Frieda

The book in itself is dignified and attractive in appearance, and we like the way it opens up for use. We love the little cross printed on the cover; we like the general arrangement of the contents between the covers, and the selection finds a particularly happy response in our hearts.

We have used the *Gesangbuch mit Noten* for our morning worship for over 30 years, and the hearts of the older sisters were knit to the type of songs which it offered to us. Other song books were used for evening devotion and all other occasions of worship, but we clung tenaciously to the one daily song from the *Gesangbuch,* this in face of the fact that from the very start there were always some in the group who could not sing with us. During the late years this situation became more acute, for the number of those who are not familiar with the German increased steadily. Yet we held on to the *Gesangbuch,* because no other book could replace it. Not every song which is so precious to us will be in the *Hymnary*, that is impossible, but our needs have been definitely met. We thank you!

The Mennonite people of the General Conference have a background which is peculiarly their own in ancestry and also in hymnology. We are happy to find this so well expressed in the beauty and dignity of the selections made. There is much in the book with which we are familiar—much that we already treasure—but we are looking forward with happy anticipation to that which we do not yet know. We plan to learn at least one new song on Family Night every Friday evening, and then sing it again in prayer-meeting on Saturday.

We as a group of sisters wish to express our sincere and heartfelt thanks to all who have prayed, labored, and sacrificed to make the new *Hymnary* possible. It is truly a great gift to our denomination and to each individual member. We find your translation of the hymn, "Aus dem Himmel ferne," very sweet and precious and sang it last evening among the first selections at the dedicatory service. We chose one song from each section of the book for the occasion. God bless the book in its use in all our churches to His praise and the spiritual help and joy of His children.

Gratefully and sincerely,

February 9, 1941 Sister Frieda

Of all the arts beneath the heaven,
That man has found or God has given,
None draws the soul so sweet away,
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love. —*Hogg.*

Yea, music is the Prophet's art;
Among the gifts that God has sent,
One of the most magnificent. —*Longfellow.*

Who Is to Be Blamed?

Whenever individuals and particularly nations are in depths of distress, they make somebody the chief source or scapegoat of their troubles, and generally without reflecting that some guilt might also attach to themselves. What condemnations are usually heaped upon the supposedly guilty ones. We need only to think of the World War. Today it is the champions of nazism, fascism and, a few years ago, communism. And with deep regret we must admit that a good share of the guilt for the present calamity is chargeable to them. But are they *alone* to blame for the present upheavel? As we view history honestly, must we not confess that other nations of Europe with their leaders at the head, and possibly even our own beloved country, have contributed their share to the present calamitous state of affairs? Here again, as usual, the Bible hits upon the right spot. John the Baptist arose at a time when the Jews were in sore distress. But, did he ever utter a word of blame against the Roman ruler of his time? No, he cried to his people:" Repent," confess *your* sins; "bring forth fruit worthy of repentance." Jesus likewise gave the Jewish leaders to understand that they were reaping what they had sown. In fact, if we study the Old Testament history we find that, whenever the chosen people were in crises at the hands of their enemies, their God appointed leaders, particularly the prophets, plainly told them that their continued sinful lives were the cause. Isaiah tells them: "Your iniquities have separated you and your God . . . your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue muttereth wickedness." Is. 59:2, 3. Cannot God justly make like charges against all belligerents in the present crisis, and would we want to claim that we do not share the guilt partly with them. O would to God that all might truly repent of their sins, then a righteous peace would be pretty sure to follow. "For we all have sinned and come short of the glory of God." Rom. 3:23. —T

"I Feel Like Pontius Pilate" Says Philadelphia Judge to C. O.

"I feel like Pontius Pilate," said Federal Judge George A. Welsh of Philadelphia on January 10, as he sentenced 31-year-old Arie Brooks to a year and a day in prison for failing to register. "I have got to obey the law, and that law commands me, and I would obey it if it meant my life—never mind my feelings, but that is the law, and I have got to sentence you, as a Judge. But as a man, with sons of my own (who don't take your particular viewpoint, I will say that) but as a man who is interested in young men as I have been for thirty-odd years, I can't help but say that I admire the strength of character that causes you to take this choice when you believe it is the right view for you to take. . . you cannot, and ought not to argue with a brother man on a matter of conscience. That is your conscience, and it is your duty to obey it, even if it brings physical pain or death, when it comes to a real matter of conscience."

"America is not normal today," said the Judge, "and you must be charitable with the rest of us. Now, here is where you have got to exercise some charity. Those ideals that you have expressed are more deeprooted in our people than you think. I believe countless millions in the United States feel just as you feel. And I believe right in this court room with this mixed audience we are all of one mind. I think right in the very hearts of all of us here, we are in complete harmony with your objective. And I am not here to pay any compliments or throw any bouquets. I am going to sentence you; it is hard for me to do it, but it is my duty."

—From the *Peace Action*

ATTENTION, CHURCHES!

The remaining 2000 of "The Mennonite Hymnary" have now been shipped to our distributing offices, MENNONITE BOOK CONCERN, BERNE, INDIANA, and MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS, from which the books may be ordered. Churches in need of new hymn books or which are anxious to avail themselves of the immediate blessings to be derived from this book, born under much prayer and serious devotion to a divine cause, should send in their orders at once, for the supply will not last long. Among the lot are 500 books in maroon binding to accommodate those who prefer it for family or individual use. —T

An Important Reminder and Petition

At the last session of the Northern District Conference, held at Henderson, Nebraska, a resolution was adopted to the effect that the last Sunday in February of each year be designated as a Prayer and Gift Day for Freeman Junior College. On that day in each of the Conference churches, and other Conferences are invited to join, prayers are to be offered for the Welfare of Freeman Junior College and a free will offering is to be taken for the work of the school. Pastors of Mennonite churches in the Northern District area would do well to call this to the attention of their congregations.—We hope that February 23 will be a day of real blessing for the College.

—*J. D. Unruh*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

From the Coast to Tamingfu

My fellow passengers had one very huge box they were not required to open at customs. I was hoping that my fortune might smile on me too, but when the customs officials became aware of the whole line of boxes, about fifteen in number, all belonging to one single "me" such luck was not mine. They had mercy on one box only. All the rest, no matter how well they were sealed, had to be inspected. That took time, especially since they had to be closed again. Still I paid only about three dollars duty in gold. Some boxes contained all new things and the officers shook their heads. I explained that friends in America were sending them to friends in China. Still they seemed doubtful, but eventually they chalked their O. K. on the boxes.

In spite of the delay we were to get the first train out that day, about noon. Five hours in a crowded train and then Peking. Before we could proceed we had to fill out a blank. This is quite the order of the day. I believe that all over China and Japan people know how old I am. The next day we went to the American consulate in order to register there. We were advised to see the Japanese Military department in order to get a pass for the interior. Before I could do that, however, I had to have my picture taken. That took a day. Then it would take three more before the pass could be ready.

Meanwhile we went down to the station in order to send my boxes which had come as excess baggage from the coast, on to Hantan, our nearest railroad station, by freight. If you should labor under the delusion that that was a very simple matter, let me disallusion you right here.

The freight depot and passenger depot are about two blocks apart. First we went to the passenger depot to see whether the baggage had come; then we went to the freight depot to get someone who would send a cart over for them, and then the fun began. The baggage had to be moved from the space in the baggage room to the counter. For that we had to give tips. From the counter a second shift moved the boxes to the cart. They had to be paid. Four small boxes were badly broken, so I wanted to take them home with me. It took another shift of four men to put these on a rickshaw. The other baggage the carter took to the freight depot where a fourth shift took the boxes from the cart and put them into the space where they were to wait for the freight train. After having paid everybody, we still hadn't spent a half dollar in gold.

Three days later we bought a ticket and checked a lot of baggage on that. This time there weren't so many shifts to tip but one of the men had made a mistake in counting the number of pieces of baggage. The mistake was not discovered until the check had been made out and the excess baggage paid. So it meant another fuss with the baggage officials, who at first refused to change the check unless we bought another ticket.

That afternoon we went back to get our passes. But now the officials had some more questions to ask us. Where had I been before I was in China? Who were the other missionaries at the station? etc. Then would I come back the next day. So we had to postpone our trip another day. I was afraid that I would have to do what some of the Shansi people had to do, wait for a permit from the interior before I could go in. However, the next day I received my pass. Had I been new, trying to go in for the first time, I would probably have been delayed indefinitely.

The rest of the trip was much more swift though, than I had expected. For some time no train had been going through all the way to Hantan, our nearest railroad station. The train did not run at night for fear of communist attacks, so the passengers had to stop for the night at Shih Chia Chuang. But for the first time again the train we boarded at Peking went straight through to Hantan. It arrived there early in the morning. Also early that morning a bus left for Tamingfu. Not only one bus but three or four accompanied by another four military trucks, so that the arrival in Tamingfu was quite impressive. We got there before noon.

Considering the present situation, we can only be thankful that everything went off as smoothly as it did. God prospered our journey and I pray that He might prevent any more wars. Which would hinder our work.

AND YET—

All things are God's! These lives of ours;
  All life by which we live.
How then be true to Him and not
  Our substance freely give?

Our subtance? Nay, we have no thing
  That is not gift divine.
How small must be in His dear sight
  A tithe of yours and mine!

And yet, for giving this mere mite
  Of things we do not own,
The windows of Heaven He opens wide;
  Pours blessings from the Throne!

Such is the Love that asks for tithes;
  For portions small returned
Of priceless gifts, seen and unseen,
  And every one unearned.

—*Norman C. Schlichter*

CHRISTIAN EDUCATION

SACRIFICE

Lloyd L. Ramseyer, Pres. of Bluffton College

Mennonites in the past generations have been called upon to make enormous sacrifices for that which they believed. Persecutions, migrations, the giving up of worldly goods to move to locations more favorable to their beliefs, have been their lot. Are we, their descendents, also willing to sacrifice, or have we become soft and decadent, no longer sure of that which we believe?

Over the radio and through the press, Americans are being challenged to make sacrifices. Even from the lips of those who have seldom used the term sacrifice, we hear it repeatedly. For what purpose is this sacrifice? to build new roads? to educate more children? to eradicate slums? to erect new libraries? No but to give aid to a fellow democracy which many tell us is fighting our war; to build up a vast war machine for our own defence; to defeat another form of government, a dictator, and an ideology which we believe to be dangerous to our future welfare. Only one method of defence is being stressed, and we are asked for supreme sacrifices in order to facilitate this method. The method to be used is force, destruction, and death. The sacrifice asked is time, money, our accepted way of living, and if necessary life itself.

It is not my purpose to enter into a discussion of the need of sacrifice for such a purpose. Suffice it to say that we, as Mennonites, believe that there are other weapons more effective than force. We believe that force is contrary to the life and teachings of the One whom we recognize as our Lord and Savior. We believe that when Jesus said, "Love your enemies—do good to them that hate you", He meant what He said.

We are a part of a great nation. We could not, even if we would escape making some contribution to the tremendous preparations to outdo an enemy before he can get us. But while we are asked to sacrifice, willingly or otherwise, for the building up of a great war machine, we dare not let our sacrifice stop there. In fact, if our belief means anything, if it is anything more than a hollow profession, we must be willing to outdo those who disagree with us in the sacrifices which we stand ready and willing to make

As children of God and members of a church, we must continue to make positive sacrifices for the spread of the gospel of Christ. With increased taxes, with increased calls for funds, it will be increasingly difficult to maintain our missions and our churches. How much are we willing to sacrifice in order to continue the growth of Christ's Kingdom, even during this period of stress?

There will be increasing demands for money for relief for those who suffer, directly or indirectly, from the influence of war. It is not for us to question who is at fault, or why this period of darkness is upon us. Jesus, during His life on earth, went about serving those who were in distress. We, as His followers, must likewise serve. To render the service necessary at such a time as this will require real sacrifice. It is not enough to take a negative attitude toward war, if we want to bear a real testimony to our belief. We must make real sacrifices to alleviate the suffering which it produces.

The maintenance of Mennonite camps for conscientious objectors will require sacrifice. Some have said that this cannot be done, that the sacrifice required is too great. Our belief cannot be very deep rooted if we fail to take advantage of the opportunity given us by a kind government thus to substitute constructive service for army duty. This is a real test of our willingness to sacrifice for our principle of a free conscience, we dare not fail.

We must be willing to sacrifice for the building up of those ideals in this country which we believe to be for its ultimate good. As loyal Americans, we could not do less. We must be willing to give all, if necessary, for the preservation of what we believe to be the best in America.

One of the principles which we believe this country needs is increased love and brotherhood. There is grave danger that with new demands in taxation and with new sacrifices to be made by Mennonites as a result of war, we may shortsightedly neglect those institutions which are helping to teach the way of love and brotherhood to our future leaders. There is little hope for a better world in the future or for our own Mennonite ideals, unless this lesson of love and peace is allowed a chance to work in those who are to be our future leaders. The only reason for the continued existence of the Mennonite Church as a separate denomination is to include in its teaching the beliefs and practices which make it unique. Unless these beliefs are taught to our potential leaders, the principles of the Mennonite Church will disappear.

The Mennonite college is one of the organizations which not only tries to help young people to lead the Christian life, but tries to keep alive the special contribution which that church has made and should make to religious thought. If we allow our colleges to suffer, the future of the church is in peril.

Colleges face a serious situation, unless their supporters rally to their aid. Increased taxation and new calls for gifts are likely to divert funds from them into other channels. Maintenance of college enrollments will be difficult because of young men being called to military or substitute service and because of increased opportunities for employment.

Our colleges are not in a position to endure further curtailment of income. They have been existing merely on a subsistence level for many years. They must be even more adequately supported than in the past or they will cease to exist. Once gone, they can scarcely be revived. We do not fully realize now, but would know to our sorrow when too late, what they really mean to the maintenance of the principles of the church.

Not only do church colleges contribute to the church, but they have made a direct contribution to the stability of worthwhile ideas and standards in our nation as a whole. Look over the roster of teachers in any state university and see what a large proportion of the best members of their staffs received their undergraduate training in some small Christian college. Trace the training of outstanding upright men in other fields and the same discovery will be made. Remove these colleges, and the future of our ideals is in grave danger.

If we merely transfer our gifts from one cause to another we have made no sacrifice. In times like this, when millions are sacrificing for destruction which they believe to be justified, we have a chance to sacrifice for constructive enterprises. Let us help, as never before, to bind up the wounds of destruction and keep alive and in a healthy condition those institutions which help to lead individuals to an acceptance of the salvation of Jesus Christ and the way of life which we believe that He taught. To do these things in days such as these will require real sacrifice, but sacrifice which we dare not refuse. Others are being asked for sacrificies for building machines of destruction, what will we give for construction?

SHOULD I EXPECT MY CHILD TO GO TO CHURCH

In the December issue of the International Journal of Religious Education an excellent article was published with the above title, written by Mr. Frank A. Shults. In the article he shows how parents can make the preaching service helpful and interesting for the child. The article was of such interest that soon requests for reprints were sent in. In the January issue the announcement is now made that copies of this article may be obtained from the International Journal of Religious Education, 203 N. Wabash Ave., Chicago, Ill., at these low prices: 5 copies 10c, 25 copies 40c, 50—75c, 100—$1.40, 150—$2.10, 500—$6.40. Ministers should order enough copies to supply every family in the church.

—The Education Comm. of Western Dist. Conf.

TENTATIVE ITINERARY

FOR W. C. VOTH, MISSIONARY TO CHINA

This is for some Kansas and Oklahoma churches. Unless other arrangements are preferred, slide pictures of China will be presented at the evening meetings. The Board desires that he conduct two meetings at each church wherever possible. If there should be any conflict or desire to change the time of meeting from morning to afternoon, or two meetings are not possible, please report to Rev. W. C. Voth. The cooperation of the churches will be greatly appreciated.

Address: W. C. Voth, 221 S. Walnut, Newton, Ks.

Sunday morning, February 23, Pawnee Rock, Kans.
Sunday evening, February 23, Pawnee Rock, Kans.
Monday morning, February 24, Hanston, Kans.
Monday evening, February 24, Hanston, Kans.
Tuesday morning, February 25, Ransom, Kans.
Tuesday evening, February 25, Ransom, Kans.
Wednesday afternoon, February 26, Colby, Kans.
Wednesday evening, February 26, Colby, Kans.
Thursday afternoon, February 27, Montezuma, Kans.
Thursday evening, February 27, Montezuma, Kans.
Friday morning, February 28, Kismet, Kans.
Friday evening, February 28, Kismet, Kans.
Sunday morning, March 2, Turpin, Kans.
Sunday evening, March 2, Turpin, Kans.
Monday morning, March 3, Perryton, Texas
Monday evening, March 3, Perryton, Texas
Tuesday afternoon, March 4, Taloga, Okla.
Tuesday evening, March 4, Taloga, Okla.
Wednesday morning, March 5, Orienta, Okla.
Wednesday evening, March 5, Orienta, Okla.
Thursday morning, March 6, Menno, Okla.
Thursday evening, March 6, Menno, Okla.
Friday morning, March 7, Goltry, Okla.
Friday evening, March 7, Goltry, Okla.
Sunday morning, March 9, Enid, Okla.
Sunday evening, March 9, Enid, Okla.

March 10 to 14 Bible Course at Bethel College

Sunday morning, March 16, W. Zion, Mdge., Kans.
Sunday evening, March 16, W. Zion, Mdge., Kans.
Monday evening, March 17, Canton, Miss. St. Okla.
Tuesday evening, March 18, Clinton, Miss. St., Okla.
Wednesday morning, March 19, Hydro, Okla.
Wednesday evening, March 19, Hydro, Okla.
Thursday morning, March 20, Bergtal, Corn, Okla.
Thursday evening, March 20, Bergtal, Corn, Okla.
Friday morning, March 21, Bessie, Okla.
Friday evening, March 21, Bessie, Okla.
Sunday morning, March 23, Cordell, Okla.
Sunday evening, March 23, Cordell, Okla.
Monday evening, March 24, Geary, Okla.
Tuesday evening, March 25, Geary, Okla.
Wednesday morning, March 26, El Reno, Okla.
Wednesday evening, March 26, El Reno, Okla.
Thursday evening, March 27, Inola, Okla.
Friday morning, March 28, Inola, Okla.
Friday evening, March 28, Fredonia, Kans.

P. H. Richert, Sec.

DAILY DEVOTIONAL MESSAGES

by G. A. Linscheid

FEBRUARY 22.— *The way of the fool is right in his own eyes.* Prov 12:15.

A certain man who was generally known to be indolent and to whom honest work seemed a real burden, tried to get the necessary wherewithal by helping himself to that which others had provided. The law interfered with his efforts, from time to time, and had even had the audacity to expect him to do some work inside of a penal institution! Yet he was so much better than any of the Christians! He happened to overhear a minister admonish a church member in regard to some failing. At once he added the weight of his authority in a very ostentatious way: "Yes, that is the way all Christians do, I am always advising them that they should not do such things. I am no Christian, but I never do anything like that." The way of the fool is apt to show up in us.

FEBRUARY 23.— *What is that to thee? follow thou me.* John 21:22b

Jesus had asked Peter three times: "Lovest thou me?" Peter had answered in the affirmative, in response the Lord said to Peter: "Follow me." Peter was concerned about John who was following, too, but not as closely, so he asked the Lord: "And what shall this man do?" Jesus answered very firmly: "If I will that he tarry till I come, what is that to thee? follow *thou* me." —There is grave danger in trying to follow the Lord from afar. As Christians it is our duty to be concerned about the walk of others but not in the spirit of: "Lord, see how this one or that one is doing." "If I will that he *tarry* till I come, what is that to thee? follow *thou* me." The mistakes and faults of others can in no wise improve our relation to the Lord.

FEBRUARY 24.—*They went out FROM us. . . they were not all OF us."* I John 2:19.

"They went out that it might be made manifest that they were not all OF us." John speaks of such as antichrists, for: "He that is not with me is against me; and he that gathereth not with me scattereth." Deplorable as conditions may be in the Church, nevertheless it is the institution that the Lord Himself established and He is by no means indifferent to conditions and causes that tend to disrupt it, for disruption is work of the Antichrist." "If they had been OF us, they would no doubt have continued with us." "They went out FROM us but they were not all OF us."— There is but one way to be OF Him and that is to be born from above. The Lord was born in the flesh in order to become one OF us, so we must be born of the Spirit in order to become one OF Him.

FEBRUARY 25.— *If any man will (willeth) .... he shall know."* John 7:17.

"Master, we would see a sign from Thee" was a request the scribes put to the Lord, with the inference that then they would be convinced. But He answered them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. Jonas knew, but he did not care to do it. Had he been willing to do God's will, he would have been saved that harrowing experience.— There is much of the attitude of Jonas found among men. In every land where the Word of God is known generally, it is not so much a lack, on the part of the individual, of knowing the will of God as it is a *lack of willingness to do it.*

FEBRUARY 26.— *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."* Luke 16:31.

A drowning man will, as long as he is conscious of his danger, grasp at every available means that may afford his rescue, when once he is dead he is altogether indifferent to any attempts at rescuing him, even though some one may be jeopardizing his own life to do so. If the opportunities generally extant in a Christian community for knowing more about God, the life beyond the grave, and the necessary steps to prepare for the great beyond are disdained, then even the miraculous would be misinterpreted.— The words of Abraham to Dives are true: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Christ did rise from the dead and still there are many who are not persuaded.

FEBRUARY 27.— *For as many as are led by the Spirit of God, they are the sons of God.*— Rom. 8:14.

This is a very searching passage. It matters not how much we may be doing, nor does it matter so much as to how much we are giving—although both are important—but it is very important to our spiritual welfare as to whether we are led by the Spirit of God. "For to be carnally minded is death; but to be spiritually minded is life and peace." "Now if any have not the Spirit of Christ, he is none of his." "The Spirit itself bareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom 8:14-17.

FEBRUARY 28.— *For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him."* 2 Cor. 5:21.

"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13. These two passages are of the most profound contained in the Holy Scriptures. It shocks one's sensibility to speak or to think of Him, in whom dwelt the fulness of the Godhead, to have been made a curse, and that for "me, the chief of sinners!" He humbled Himself, became obedient unto death, even the death of the cross.—He, by whom all things were made. No wonder Paul explains: "How shall we escape, if we neglect so great salvation?" Heb. 2:3. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

PROGRAM

Institute for Ministers and Church Workers

BETHEL COLLEGE CHAPEL

March 9-14, 1941

Sunday

7:30- Evening Song Service
"Stewardship of Life" Dr. H. E. Dana

Monday

1:20- 2:10 Bible Hour, Study in Galatians
Dr. H. E. Dana
2:15- 4:00 "The Beginnings of the Museum"
Dr. P. J. Wedel
"Our Mennonite Historical Library and Archives" - Dr. A. Warkentin
"The Soul of the Museum"
Mr. Charles J. Kauffman
4:00- Formal Opening of the Museum
Officers of the Board
7:30- Evening Song Service
"Growing Up in Rural America"
Prof. Rockwell C. Smith
"The Holy Spirit in Consecration"
Dr. H. E. Dana

Tuesday

1:20- 2:10 "Preserving Our Heritage"
Dr. H. A. Fast
2:15- 3:05 Bible Hour, Study in Galatians
Dr. H. E. Dana
3:10- 4:00 "What does 'Rural' Mean?"
Prof. Rockwell C. Smith
7:30- Evening Song Service
"Making Our Homes Christian"
Prof. Rockwell C. Smith
"The Promise of Power" Dr. H. E. Dana

Wednesday

1:20- 2:10 "The Worship Service of the Church"
Rev. J. N. Smucker
2:15- 3:05 Bible Hour, Study in Galatians
Dr. H. E. Dana
3:10- 4:00 "The Geography of the Rural Church"
Prof. Rockwell C. Smith
4:30- 7:00 *Meeting of the Women's Missionary Societies of the Western District Conference First. Menn. Church basement
7:30- Evening Song Service
"What Does the School Teach?"
Prof. Rockwell C. Smith
"The Biblical Basis of a Prayer Life"
Dr. H. E. Dana

Thursday

1:20- 2:10 "Our New Hymnary"
Prof. W. H. Hohmann
2:15- 3:05 Bible Hour, Study in Galatians
Dr. H. E. Dana
3:10- 4:00 "The Biology of the Rural Church"
Prof. Rockwell C. Smith
7:30- Evening Song Service
"Religion as the Church"
Prof. Rockwell C. Smith
"Reliance on Divine Power"
Dr. H. E. Dana

Friday

1:20- 2:10 "Measuring Our Churchmanship"
Prof. Rockwell C. Smith
2:15- 3:05 Bible Hour, Study in Galations
Dr. H. E. Dana
3:10- 4:00 "The Poetry of Rural Life"
Prof. Rockwell C. Smith
7:30- Evening Song Service
Concert Bethel Col. A Capella Choir
"The Surrendered Life" Dr. H. E. Dana

* All women are invited to attend this meeting and are asked to bring a few sandwiches for a lunch together. An offering will be taken.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 23, 1941

Jesus Calls To Prayer

Luke 18:1-4. Read chap. 18

Topic: Prevailing Prayer

Introduction

Prayer is the soul of man in communication with God, the Father. Man may be fully assured that God hears sincere prayer. Prevailing prayer is of great importance at all times and especially so since skeptics deny the efficacy of prayer. Our lesson reveals the fact that Jesus firmly believed in prayer and He calls His followers to prayer. He calls on us to pray much and also teaches us how to pray for spiritual good in an acceptable manner.

Pray Frequently, Persistently vs 1-8

The central truth of this parable is, "men ought to always pray and not to faint" (v1). Jesus meant that they should pray again and again, and not lose heart and give up when prayer seems to be unanswered. Jesus teaches us this much needed lesson in parable form. Pray is the way to victory over our faint-heartedness. Christians readily accept Jesus' beliefs and teachings concerning prayer, but often fail to put them into practice in daily living. The prayer life which Jesus enjoyed requires a deep depth of consecration and spirituality. It implies an intimate communion with God, a delight in His presence, such as can be obtained only by submission to His will.

God is not as the unjust judge was, nor is He indifferent to our needs and to our sufferings. He does withhold His answer at times for reasons known only to Himself. Doubtless His delays are often for our spiritual good—to test our faith, to develop our persistence, to draw us closer to Him, to prepare us better spiritually to meet the conditions necessary to the answering of our prayers. Our duty is plain—pray persistently. How easily we give up praying. Jesus says, "Pray on, on, on: pray through."

Pray Penitently, Humbly vs 9-14

In this parable Jesus indicates the spirit in which we should pray. He shows clearly what is true prayer and what is not. The parable was spoken to those "which trusted in themselves that they were righteous and despised others" (v9). The Pharisee's prayer was full of conceit, extolling his own virtues (vs 11, 12). It had little real thought of God, but it was intended to impress others in the temple with his superior goodness. There was no confession of sin and no real thanksgiving for he prayed "with himself." He lacked humility and the essential spirit of goodness. Much of the personel and national thanksgiving of today is of the same character.

The despised publican revealed a very different spirit. He had nothing to boast of and he was not hypocritical. He was humble in heart, and thought of God's holiness and mercy and his own sin (v13). He humbled himself before God and confessed his sin. He stood away from the crowd with bowed head and heart. His attitude in prayer, as well as his prayer, showed an intense earnestness. His prayer was a cry of the heart, simple and pointed, pouring out his soul's need. Intensely earnest prayers may be expressed in very few words. God forgave and pardoned the publican. His prayer reached God's throne. Any one who takes his place before God as a sinner, will find pardon. Every prayer needs a repentent note. Jesus believed in prayer and He urges us to pray humbly, earnestly, persistently.

How far may one legitimately bear in mind the listeners when he prays?

It has been said that prayer is the most talked about and the least used force in the world. Why is this so?

What hinders persons in finding time and a place for private prayer?

Fellow S. S. teachers, there is no time in life so favorable to sound conversion as early childhood.

—*Cuyler*

Report of the Third Quarterly Conference

of the Eastern District, held at Bethany Church, Quakertown, Monday, January 27.

The meeting was opened with a song service under the leadership of the Rev. Harold D. Burkholder, the Conference Chorister. The Rev. A. J. Neuenschwander, pastor of the host church had charge of the devotions. He read Psalm 84:1-12 and offered prayer. The Treasurer's report revealed that to date $1,668.28 had been received toward the Conference Budget. Four churches paid in full and five churches paid nothing. The General Conference Steering Committee presented their report and upon motion was accepted for later consideration.

The Rev. Erland Waltner reported for the Peace Committee and a motion carried that the Executive Committee draw up a letter to be sent to all Eastern Conference Churches, making a plea for an Emergency Fund of 50c per member for the Civilian Service Camps. Mr. Henry S. Detwiler, Treasurer of the Peace Committee reported that he had received around $1200.00 since Conference. Of this amount about 75% was for Relief and the rest toward Dr. Fast's support.

The Rev. Freeman H. Swartz then gave the message of the afternoon on "The Book of Romans." He said in part: "The preacher should have an adequate knowledge of Romans. I do not mean to be able to quote it, but to live it. As ministers, we are not familiar with the books of the Bible as we ought to be. I mean the content of the books. When you read Romans for the first time, read it as a letter. The first fifteen verses of the opening chapter contain the salutation and explanation. Beginning with verse sixteen, Paul starts his argument to 3:19. He argues this point, "Now we know that what things so ever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God." In the first chapter, we have the Gentile, the heathen man. In the second chapter we have the moral man and in the third, the Jew. God's righteousness puts us into our place as to our own righteousness. The righteousness of God is revealed so that we can understand the righteousness imputed and imparted. Abraham was a righteous man, not because of what he did, but because of what God did for him.

"Chapters nine to eleven we see that we have forgiveness of sins through Christ. This is brought about by the individual's acceptance of Christ. In chapter 10 we see that if the Jew has failed, it is because of his unbelief and not God's fault. Chapter 11 we see that the Gentiles acceptance of salvation is a hinderance to the Jews.

"The 13th chapter deals with government. This chapter seems to disturb many people. We as Mennonites need to recognize that while we have conscience, other men have conscience too, though they may not agree with us. Chapter 14 we see conscience. "Let each man be fully persuaded in his own mind." (Because of the lateness of the hour, Brother Swartz could not touch on chapters 15 & 16.

Because Bethany Church is not equipped to serve meals, arrangements were made with a near-by restaurant where the group could eat together.

During the intermission the Steering Committee met with the ministers of the Conference to decide the General Conference meeting place for August. After a long discussion, carefully considering some angles and ignoring others, a motion was made as follows: "Resolved, that we accept the invitation from Souderton." Motion carried.

The evening session again opened with a song service led by Rev. Burkholder, and devotions by Mr. Ward Shelly, supply pastor of the Springfield Mennonite Church. He read Romans 8:24-39 and offered prayer. Rev. Krehbiel then announced to the Conference that Souderton had been selected for the General Conference meeting place. Rev. Bohn also announced that they would have dedication services for the new building at Souderton, on Sunday, February 16th.

After the singing of the hymn "Must Jesus bear the cross alone," Mr. Andrew Shelly spoke to us on the theme: "A Ministerial Student Looks At His Church." Dividing his talk into three parts: 1st, Missions, 2nd, Relief, and 3rd Education, he said in part: "As to principles of the Church, we need to remember that we are not the Church. We are a part of the Church which is the kingdom of God. We have a work to do in the kingdom. We are not competing forces but are at work with other churches. Our church has been closely associated with the Bible from the very beginning. The second principle I want to refer to is, The Simple Life. We need to reinterpret our principle of simple life in our day. Yes, the principles of simple life can be applied to our modern day. We are a church that believes in expressing the Gospel in a simple way, a way that is understandable. We believe in non-violent resistance. I think this expresses our way more than non-resistant. We do resist evil by substituting good. We resist in the way of Christ. We have independent, congregational church government. We have different interpretations, because we have different backgrounds and because we went to different schools, we have different view points.

"Our church has a vital *Missionary* activity. Sometimes we look over the fence and see what other denominations are doing, but we have a work that is entrusted to us. We may want to help others but then we would be neglecting our own responsibility." Then Mr. Shelly referred to our Mission work both Foreign and Home and spent much time in speaking of our mission work showing: "The mission work our Conference is engaged in is vital and we need to give it our whole hearted support."

Of the *Relief work* he said, "We are doing a large piece of work that is vital in a neutral way. This work needs to be supported. There is much that can be said, but the time is short. This work is kept before us constantly at the present time." (Then he referred to Mr. Buller who was in our midst and about to leave for France to do relief work).

"The last division is *Education.* We may think of our training at home and Sunday School, but I speak especially of our Bluffton College. Thinking of our college, there are several questions I want to raise. First, what is a Christian College? I shall try to answer this from the negative side first. Is it a perfect college? I must emphatically answer, No. Yet, you call it a Christian college. Is your church a perfect church? No. Yet, you call it a Christian church. In order for a college to be a Christian College, must it meet my approval in every way? No. We can not meet that standard in the Church. In order for a college to be a Christian College, must all the students be what they ought to be? No. Neither are all your members what they ought to be. In order for a college to be a Christian College, must the graduates be what they ought to be? No. Not all graduates will be what they ought to be, but would you vouch that a Christian moving into another community will always truly represent the Church?

"What should a college be in order to be a Christian College? In order to be a Christian College it must be foundationally Christian. Bluffton College stands upon the principles of our church that are Christian. I speak as one who attended Bluffton College, one who knew many of the professors intimately and I believe that Bluffton College is a Christian College. A Christian College must have a Christian atmosphere, and I can testify that there is a Christian atmosphere in our college at Bluffton.

"The hope of a Christian Church is the Christian College. The need of our day is Christian leadership. Now what of the future? We should humbly thank God for our heritages. We need to enthusiastically support our Christian colleges by sending students, then we must support them by prayer and finances."

The Rev. E. J. Bohn had charge of the closing meditation, reading John 15:1-8. The following responded during a short season of prayer, Nyce, Neuenschwander, Krehbiel, Burkholder, and Bohn. Rev. Russell Mast, pastor of the Deep Run Church, dismissed us with the benediction.

Howard G. Nyce, Conf. Sec'y.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

HERE I STAND

(Written by a young Mennonite in response to Question 1, Series II of Form 47)

Since war is contrary to the spirit, life and teachings of Jesus Christ, it will not be possible for me as a Christian to take part in the wholesale murder that it entails, nor to assist in it either as a combatant or noncombatant, *nor to take part in the preparation or training for it.*

It would be possible to write a large book in support of my position, but that is not practical here. The question is one which bothered me considerably for some time. During the last ten years I have read the Old Testament through from beginning to end about three times and the New Testament about five times and have not been able to find anything in the entire New Testament that will permit the Christian to kill human beings under any circumstances. On the other hand, there are many passages that show that war is wrong. A few of these are: "Overcome evil with good." Christ said, "Ye have heard that it hath been said, thou shalt love they neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, etc." Also, "My kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, etc." Christians also shall not be "of this world," as Christ said when praying for his disciples, "They are not of the world, even as I am not of the world." There are also many other passages which support my belief.

The question might be asked "What would happen if we let our enemies run over us and do not kill them?" That is impossible to answer—to Christ it meant death, to many Christians it has meant suffering, imprisonment, torture or death. The same thing might happen to us. God, however, is very well able to protect those that trust him, but if He has a purpose in not doing so, we shall still "obey God rather than man."

I cannot take part in noncombatant service since that is part of the machine that does the killing and assists in it. This does not mean at all that I don't love my country. It would not be against my conscience to do certain work such as reconstruction work, civilian relief work, civilian, medical or hospital work, forestry, reclamation work or similar work under the direction of the Mennonite Peace Committee, the Friend's Service Committee or other organizations of a similar religious or civilian nature *not under military control or supervision.*

—A. R.

* * * * *

Another Forward Look to General Conference Sessions This Summer

A part of the Exhibit of Y. P. work, as planned by the Committee, is to be about Retreats. Pictures, programs, and folders of past Retreats, are some of the suggested material that could be used.

The Eastern District Y. P. Union is planning to have a model of the new Retreat grounds as part of this exhibit.

Programs, folders, outstanding resolutions of past Y. P. Conventions will also be of help in the Exhibit.

Clarence Kooker, Richlandtown, Pa., has charge of Retreat and Convention material from the Eastern Dist. All material from other districts is to be sent to John E. Fretz, 300 Tennis Ave., North Hills, Pa. (New address).

Anna Weiss

* * * * *

Fellowship Banquet

The third annual Y. P. Fellowship Banquet was held in the newly renovated and very beautiful Zion Mennonite Church, Souderton, Pa. A group of about two hundred young people of the Eastern District Conference gathered on Saturday evening, January 25, for a time of fellowship and inspiration. The Ladies' Aid of the Souderton Church served a delicious meal.

Among those who made the evening an enjoyable one were: Rev. Freeman Swartz, who was toastmaster, Mr. Bartholomew, who rendered several clarinet solos, and a trio of Souderton girls who gave several vocal selections. Rev. Burkholder, chairman of the 1941 Retreat Committee, announced tentative plans for the coming Retreat. Mennolan, our own Retreat grounds, is to be the site for the 1941 Retreat. The High School group will meet July 18-20, and the Senior group July 25-27.

Mr. Walter Nace, speaking about the development work at Mennolan, asked the young people to give their support not only with money but with labor. This as an investment, the returns of which will be in souls won for Christ and lives dedicated to His service. An offering which amounted to over $33 was taken to pay for a carpenter to be at Mennolan every Saturday to direct workers.

We had the unexpected pleasure of meeting Mr. Buller, a young man from California, who was to sail for France on February 5, to do relief work. He spoke briefly about the work being done and the need for continued effort.

The speaker of the evening was Mr. George Lewis of Flourtown, a member of the Anti-Saloon League. Mr. Lewis had an inspirational message and a challenge to all young people. He spoke of how our nation was founded through a search for free worship, and how it is forgetting the very basis of its existence. The need of a Christian home, Christ-centered and Christ-honoring, was the theme of his talk which was entitled, "The Place of Christian Youth in the Future of America."

An hour of entertainment followed in which Mr. LeRoy Weidner conducted a quiz program patterned after the "March of Games" radio program. This provided fun for all. The Fellowship Banquet closed with prayer, the singing of *Blest Be the Tie that Binds*, and the mizpah benediction. We thank God that we may gather together in such blessed times of fellowship in His Name. —*Grace Moyer*

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for March 2, 1941

THE LOVE OF GOD

I Jn. 4:7-11, 16

I. Worship Service

1. Songs: "Love divine, all love excelling," "O love, that wilt not let me go," "O, for a thousand tongues to tell," and "God is love; His mercy brightens."
2. Reading of Main topic, and prayer.
3. Pantomine of song, "My faith looks up to Thee."
4. Offering for Peace Work.

II. Leader's Introduction

The outstanding message of the Christian religion is that God is love. Even the O. T. Prophet, Hosea, portrayed the love of God as deep and compassionate, willing to forgive and redeem. Isaiah and Jonah bring the message that it also includes the Gentiles.

Jesus taught us to think of God as Father. John, who perhaps understood Jesus best, speaks much of love. The love of God to men is perhaps best expressed in the familiar Bible verse Jn. 3:16: "For God so loved the world that He gave His only begotten Son."

III. Suggested Topics for Short Talks

1. A providing Father, Ps. 23
2. A merciful Father, Isa. 55:6, 7.
3. A prayer—answering Father, Mt. 6:5-8.
4. A forgiving Father, Luke 15; 17-24.
5. A comforting Father, II Cor. 1:3, 4.
6. An everlasting Father, Ps. 90: 1, 2.

IV For Discussion

(1) How have you experienced the love of God in your own life?

(2) How does the justice of God harmonize with the love of God?

V. Illustration

Passing on the Love of God

One day a man quite unknown called at the Salvation Army headquarters and said he wanted to give a donation of a thousand pounds. On being asked how he had become interested in the Army and its work, he replied: "Some time ago I was walking down Aldersgate Street, and I noticed on the other side of the road a costermonger loading sacks of scrap iron onto a barrow. One of the sacks was apparently too heavy for him to lift, and a tall man wearing a silk hat stopped and put up the sack for the old costermonger and said a word to him. I was so much interested that I asked a policeman who was near by to tell me who it was that had assisted the costermonger. "Oh, don't you know?" said the policeman. That's General Booth."

VI. Food for Thought

"For the love of God is broader
  Than the measure of man's mind;
And the heart of the Eternal
  Is most wonderfully kind."

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

JESUS AND OUR SCHOOL WORK

March 9, 1941

Worship Service

Song, "America."
Salute, The American Flag
Salute, The Christian Flag.
Scripture Reading, Luke 17:20, 21.
Prayer Hymn, "Savior, Teach Me Day by Day."
Sentence Prayers

Talks

EDUCATION

Of course, the real reason for our going to school is to get an education. It is a very sure thing that we can not get very far in the world today without an education. Those older than we, know how important it is that we should go to school, as they have passed a law that says we must go until we are of a certain age. In larger cities a great many children quit school on the day that they become of age. If they knew how much they need an education, and if they really cared, they could almost always find a way to get one.

TEACHERS

One of the good things about our school life is our teachers. Sometimes we think they are hard, cruel masters, but they really are not. They are doing only what they think best in helping us to learn. Some children will not try to learn. Some have never been taught to mind their parents, and they have to be taught to mind their teachers. Some children find it hard to learn. The teacher must teach all of these different kinds of children, and she does it in the best way possible.

FRIENDS

Some of the friendships that we make at school follow us all through life. At school we meet the good and the bad young folk. We learn to know what is good and what is bad, and should learn to keep away from the bad.

All young people attend school. If one should decide not to go, he would have a lonely time, as he would see very little of other folk of his own age.

PLAYING FAIR

One of the most valuable lessons we can learn at school is to "play fair." Look about you and notice the best-liked boys and girls. They are the ones that "play fair." They can laugh if they lose in the game, and can be sorry and tactfully helpful for the other fellow who loses.

It doesn't make you happy to win a game if you have had to cheat to do it. Cheating never pays. It is better to play the game fair and fail than to shine than to break the rules and seem to win. Play the game and play it fair.

Song "I'll Live For Him"

Questions

1. Why do we go to school?
2. How should we treat our teachers?
3. How should we treat our schoolmates?
4. Are there any unchristian practices in your school? If so, what should you, as a Christian, do about them?
5. Discuss this good daily motto—Prov. 3:5, 6.

Song "Lord, Speak to Me that I May Speak"

Spelling Bee—(Have an old fashioned "spell down," using Bible questions or spell Bible words.)

Offering—(Perhaps you could arrange to have this offering sent to one of our Mission schools.)

Benediction

(Helps from Intermediate Expressional Services by permission of the Standard Publishing Co.)

JUNIOR DEPARTMENT

Miss Anna Huebert

Program for March 9, 1941

WORSHIP: PRAISE AND THANKSGIVING

I. Worship Period

1. Prelude - soft music
2. Call to Worship - O magnify the Lord, with me, and let us exalt His name together. Ps. 34:3.
3. Worship in Song - Fairest Lord Jesus. S. H. 52.
4. Worship in Scripture - Psalm 138
5. Leader's Opening Prayer
6. Introductory Remarks by Leader

II. Study Period

1. Poem by a Junior

A Sacrifice of Praise

"Praise the Lord, for the Lord is good." (Psa. 135:3)

Our God, what thanks to Thee we owe,
So much we see Thy hand bestow,
For all the mercies which we know,
We praise Thee.

For precious Blood for us was shed,
For firstfruits risen from the dead,
So slowly each must bow the head,
And praise Thee.

For what is wrought behind the veil,
For pleading which can never fail,
For love surpassing human scale,
We praise Thee.

As backward now our glance we cast,
In looking over all the past,
For love we see from first to last,
We praise Thee.

For light that broke when skies were gray,
Green places Thou hast made our stay,
And desert wells Thou didst display,
We praise Thee.

And still we think with much regret
What countless mercies we forget
For these we owe a mighty debt,
And praise Thee.

For what we darkly see revealed,
The day when sorrows shall be healed,
The Heaven where Home is now concealed,
We praise Thee.

—Edith E. Smyth

2. Topic - How often, and for how much should we render thanks? I Thess. 5:18; Eph. 5:20.
3. Song - "O Worship the King" S. H. 4
4. What element should enter into all our worship? Phil. 4:6; Col. 4:2.
5. Have each Junior mention something that he is thankful for.
6. The psalmist closes his songs of praise with the last Psalm. Have a Junior who reads well, read this Psalm beautifully and reverently.
7. Leader's Heart Talk

III. Mission Minutes

In the February number of the "Missionary News and Notes" under "Meet our Missionaries" we have the names of our most recent workers in America among the Indians. Who are they? Let us get acquainted with them. Where are they working and in what part of that state. Our little paper even gives us a picture of them.

After we are acquainted with them let us pray for them and all of our missionaries everywhere.

IV. Closing Moments

1. Repeat the verse for the month.
2. Memorize one verse of the song for the month and sing it.
3. Pray the prayer for the month.

IN MEMORIAM

ANNA BUHLER REGIER, daughter of Rev. and Mrs. Bernhard Buhler, was born July 24, 1883, on a farm two miles northeast of Buhler. On her confession of faith she was baptized by her father on August 13, 1899, and was received into the Hebron Church where she remained a member until she and her husband transferred their allegience to the Buhler Mennonite Church, October 9, 1921, of which she was a devout member until her death.— She and Jacob C. Regier were united in marriage on April 27, 1906, and were devoted companions for almost 35 years. Four children were born to them, Harold, Ruth, Herbert, and Louis.— After years interspersed with both great joys and great trials, she and her husband felt the need of a rest, so they left for Florida on January 21, for what they hoped to make their first real vacation. An unavoidable car accident near Chattahoochee, Fla., resulted in her death the following day, January 28, 1941, at the age of 57 years, 6 months and 4 days.

She leaves to mourn her passing her husband; four children, Harold of Buhler, Ruth of Champa, Central Province, India; Herbert of Denver, Col.; Louis at home; a daughter-in-law, Anna Marie; a son-in-law, Harold Ratzlaff; one grandchild, two sisters, Mrs. J. J. Wall of McPherson, Kansas; Mrs. P. W. Enns of Newton, Kansas, and many other relatives and friends.

As a practicing Christian through both heritage and belief, she gave without stint of her abilities to the home, the church, the schools and the community. Two of her children, Ruth and Herbert, were afflicted with asthma in their youth, and she suffered patiently with them. Yet, because of her hospitable nature she was always the leader of the home in welcoming friends and relatives within its doors.

She took a very active interest in the church and all its works. For over twenty years she was almost continually a Sunday School teacher and for many years a leader in church missionary and sewing circles. She took an active interest in the Community Y. M. C. A. and the betterment of the community at large. Through the long battle for Ruth's health a very close relationship was established between mother and daughter and they had a common feeling to serve God and prayed that if Ruth's health were restored, she would devote her life to Christian service. So when her only daughter left this fall to go to the mission field in India, she gave her consent ungrudgingly, because she felt that was a debt she owed God for giving Ruth health after her years of illness.

And so she has passed on leaving an irreparable void in the home, but also leaving with those who knew her the memory of a true and affectionate wife, a loving and loveable mother, and a zealous servant of the Lord.

* * * * *

PETER BURKHALTER, the son of Hans and Verena Habegger Burkhalter, was born Feb. 4, 1850 in Sonceboz, Canton Berne, Switzerland, and departed this life, Dec. 22, 1940, at his home in Berne, Ind., bringing his age to 90 years, 10 months and 18 days. He came to this country with his parents and a group of devout Mennonites in 1853, settling down in Adams County, Indiana. In his youth he was baptized upon confession of his faith, by the late Peter Lehman, and taken into the Mennonite Church of which he was a faithful member until his death. As long as he was able, he attended services regularly, but lately he listened in at his home by means of a loud-speaker. He was the only living member of the original personnel of the large Berne Mennonite S. S., being the first Assistant Superintendent, the late Rev. S. F. Sprunger serving as leader. Mr. Burkhalter enjoyed a long and useful life and until lately was in good health, really bedfast only a few days. His death was attributed to arterio sclerosis. Until recently he read considerably and kept in touch with the world and the church, especially with its missionary work. More than anything else, he read his Bible, which was very precious to him. He had a strong and unswerving faith in God and His Word. His example of a true conscientious Christian will continue to influence others. His one concern was that his children and their decendents should also serve the Lord, for which he prayed much.

His marriage to Maria Lugibihl was an event of Oct. 22, 1874. The couple celebrated both their 50th and 60th wedding anniversaries with semi-formal programs. Mrs. Burkhalter passed away on May 2, 1936. Mr. and Mrs. Burkhalter started housekeeping on a farm one mile north of Berne and lived there until 1921 when they moved to the town of Berne. Children born to this union and surviving are Amos, Menno, Rachel and Mrs. Herbert (Mary) Sprunger, all of Berne, Mrs. George (Lydia) Baumgartner and Mrs. Caroline Zook of Ft. Wayne, Ind., and Miss Martha of Janjgir, C. P., India. Preceeding besides his wife, were Sarah Ann, Susan, Levina, Noah and Helena. Noah died while serving as missionary in India and Levina while engaged in missionary work in Los Angeles, California.

Funeral services were held Dec. 26 at the Mennonite Church. Words of comfort were spoken by Rev. C. H. Suckau, based on the following texts: Luke 2:29 and 30 and Gen. 49:18. The words in Gen. 49:18 were often expressed in his family prayer during the last few months. "Herr, ich warte auf dein Heil."

CORRESPONDENCE

FIRST MENN. CHURCH, ABERDEEN, IDAHO

Another year of activity has come to a close. The officers for the New Year are elected and appointed and we look forward to another good year.

Our membership increased to three hundred fifty nine (359), eight new members by the hand of fellowship and ten by baptism. We lost five members by transfer of letter. Grandmother Anna Funk and two small children were called Home. During the year our pastor performed five marriages which involved our membership. Twenty-eight of our members are students at higher institutions of learning. Six of our number are teaching away from home. Their return adds much to our summer fellowship and choir work.

Among friends and missionaries that served us were Mr. Kenneth Stratford, Rev. and Mrs. P. W. Penner, Rev. and Mrs. Peter Becker, Dr. Cutshall, Rev. Felix Schrag, Mr. Irwin Baumgartner, Mr. Arthus Wenger, Mr. and Mrs. Arthur Friesen.

We enjoyed a memorable occasion on September 29, when Peter Becker, a member of our church, was ordained into the ministry by our pastor, Rev. Wedel. Mr. Becker and his wife, the former Gertrude Schroeder of Paso Robles, Calif., are now connected with the American Sunday School Union. The auxilaries of our church have shown growth as well as much interest and have contributed greatly to the church work in service and financially.

Now as we have entered this new year we trust and pray that each individual member may grow in grace and in the knowledge of our Savior, and that we might truly be a worthy influence for God in our community and in our conference.

—*Mrs. Gus Krempel, Corr.*

MENNONITE CHURCH, BURRTON, KANSAS

Greetings in Jesus' Name: It is a good thing to give thanks unto the Lord, and to sing praises unto His name, the most High, for the Lord blesses His own abundantly. These and others were our closing thoughts of the past year.

We are being greatly blessed again through God's new open channel to us. Our pastor and his wife became active here last July for which we are grateful to God. Services were held every Sunday but two, one due to bad weather and the other to attendance at the ordination of our pastor. Membership is 147. A young man was received by baptism upon his personal confession of faith in Jesus Christ, Dec. 2. Soon several will join by letter. Also a catechism class is in progress. There were taken from us the past year, Gene Enns, Ed. F. Regier and Rev. H. P. Krehbiel. The church has purchased an American Flag and a Duplicater, the latter is a great help in putting out our Sunday bulletins. The young people continue to show interest in the activities of the Mennonite churches. They attended the Peace Rally and the Harvey County C. E. Rally which they now have joined. February 2 we were favored by having Bethel College Volunteers with us. They always bring new inspiration on missions and we benefit by their service. Rev. W. H. Dyck of Beatrice, Neb., was the guest at the young people's gathering Feb. 3. Forty-one were present and a united spirit of joy prevailed.

Let us remain in the Hollow of God's hand.—*Corr.*

« « JOTTINGS » »

—*Rev. J. J. Plenert, First Church, Philadelphia, writes:* We now have our 200 new *Mennonite Hymnarys* and we will present them to the church next Sunday at the morning service with a fitting dedicatory service. All these books have been made possible through memorial gifts by friends and members of our church during our Diamond Jubilee Anniversary last year. We ordered 25 of the Hymnarys for individuals, and it looks like we might have to order some more. I am so happy that the people take for these new books, and I am sure that as they use them we will sell more yet.

—REGARDING THE SUPPORT OF THE CIVILIAN SERVICE CAMPS a letter by the Secretary of the Eastern District makes these significant statements: To adequately finance the work in the camps for the next six months, it will cost the General Conference approximately $20,000. At the recent Quarterly Conference in Bethany Church, Quakertown, the following resolution was passed: Resolved, that the Ex. Committee of the Conference (Eastern) send out a letter to all churches making a plea for an Emergency Budget at 50c per member. The money is to be sent to Mr. Henry S. Detwiler, 228 E. Summit St., Souderton, Pa., and labeled *"For Civilian Service."*

—*More Churches that Should have Pastors.*—In giving a list of Gen. Conference churches in need of pastors, last week, we should also have mentioned the following: Meadows Menn. Church at Mingo (Colby) Kansas, and the group at Wisner, Nebraska.

—*The Pacific "Workers' Exchange"* reports the following "Events of Interest": California S. S. and C. E. Convention at Reedley, April 25-27.—Pacific Dist. Conference at Dallas, Oregon, May 15-18.—Washington Convention in June at Newport.—Washington Retreat, July 4-6, Clear Lake near Yakima.—International C. E. Convention, 60th Anniversary, July 8-13, at Atlantic City, New Jersey.—California Retreat, August 11-18, at Lake Sequoia, near Reedley, Calif.

—*Lorraine Avenue Menn. Church, Wichita, Kans.*— Last Sunday, Feb. 9, 1941, we had a record attendance. Our building has a seating capacity of about 125. In Sunday School, which has an enrollment of 166, we had 146 present. In the church service 163 were present. Was the building crowded? Or can you imagine a Sunday School class of 15 pupils working around a table made for eight and just enough space for the table? No more space is available! Do we need a new church building?

—*Lent Season, the forerunner of Passion Week,* begins Wednesday of next week, February 26, known as Ash Wednesday. During this season many of our churches follow the praiseworthy practice of holding series of special meetings in commemoration of the eventful closing days of the life of our Savior. Such meetings are of great importance in helping Christians get nearer to their God and Master, and need to be encouraged.

—*Mennonite Church, Shafter, Calif.*—The pastor, Rev. J. P. Glanzer writes: The weather here has been cold and wet the last few weeks. People are planting potatoes, grain is six inches high. Shafter is to get a $1,000.000 airport. Rev. J. B. Epp, now of Los Angeles, is here holding meetings in our church and in the M. B. church for a few evenings.

—*"The Vine Press," Middle District C. E. organ,* calls for suggestions by readers of the paper for *some definite Project* to which the group can give united financial support. Past projects have been raising money for the return of missionaries and for the building of the Swift Current Bible School. *The editor suggests* that the C. E.'s undertake the work of introducing *The Mennonite Hymnary* in the M. D. churches that have not already done so. That is a good piece of missionary work which will not or should not entail any expense.

—*First Church, Bluffton, Ohio,* announces: This evening, Sunday Feb. 9, the orchestra of Bowling Green State University, Manchester College, and Bluffton College are combining in a concert at the High School gymnasium. The directors of the visiting orchestras are Bluffton College alumni, Earl Smith and Dr. Samuel Flueckiger.

—"THE MENNONITE" TO NEWLY WEDS.— For more than a year *The Mennonite* has been sent to newly married Mennonite couples, whose address were made available to us, free of charge for six months, with the hope that they might become regular subscribers. Letters were addressed to them explaining the advantage and need of a church paper in the Christian home. It is rather discouraging to note that only about ten per cent of the recipients of this concession actually become subscribers. We are wondering if the ministers of our churches whose members these young folks are, might not do a little missionary work in bringing about a better showing.

—BERNE, INDIANA—The following MARRIAGES were consumated at the First Mennonite Church by Dr. C. H. Suckau, on Tuesday evening, Feb. 4: *Charles Wulliman and Miss Lavon Lehman, Harry Wulliman and Miss Elmyra Lehman.* The young men are brothers, the sons of Mr. and Mrs. Menasse Wulliman. Miss Lavon Lehman is a daughter of Mr. and Mrs. Wilbur Lehman, and Miss Elmyra Lehman the daughter of Mr. and Mrs. Herman Lehman.—Since Berne is continually growing, more space has been provided by adding another tract of land to the town site.—Another Mennonite Civilian Service Camp may be established at Bluffton, near Berne, Ind. —*The Berne Witness*

—*Prof. A. C. Schultz, Bible Instructor in Bluffton College,* has been called to the pastorate of the Ebenezer Mennonite Church, near Bluffton, Ohio. He succeeds Rev. P. A. Kliewer who has held the position for more than 11 years. —*Menn. Weekly Rev.*

—*Golden Wedding by Mennonite Couple.—Rev. and Mrs. Jacob Stoesz* of Mountain Lake, Minn., recently celebrated the 50th anniversary of their wedding at the Bergfelder church. A well arranged program in charge of the oldest son, John A. Stoesz, included: Talks by Miss Anna Stoesz, granddaughter of the couple, on the Heritage of the Children of God; on the family history by a son, Jacob A. Stoesz, and a short address by the Rev. Stoesz himself, on Psalm 126. Daughter Mrs. A. F. Loewen presented the couple with a gold wreath in the name of the family.

REPORT OF OFFERING

FOREIGN MISSION RECEIPTS FOR JAN. 1941

First Menn. S. S., Upland, Calif., $10.00; First Menn. Ch., Nappanee, Ind., $43.27; Christian S. S., Moundridge, Kans., $82.95; Goessel Menn. Ch., Goessel, Kans., $24.00; New Hopedale S. S., Meno, Okla., $43.52; First Menn. Ch., Reedley, Calif., $12.98; Joe B. Schrag, Moundridge, Kans., $12.05; West Zion S. S., Moundridge, Kans, $10.00; Eicher Emmanuel Ch., Noble, Iowa, $96.00; Inman Menn. Ch., Inman, Kans., $24.40; First Menn. Ch., Nappanee, Ind., $150.00; Lymburner Frauenvereine, Alberta, Can., $25.00; Menn. Ch., Bloomfield, Mont., $82.40; Grace Ch., Lansdale, Pa., $46.39; Friend, Newton, Kans., $50.00; Through J. Thiessen, Canadian Groups, $73. 18; First Menn. S. S., Bluffton, Ohio, $12.96; Inman S. S., Inman, Kans., $25.64.

First Menn. Ch., Lima, Ohio, $31.05; First Menn. Ch., Berne, Ind., $497.33; First Menn. S. S., No. 44, Berne, Ind., $10.00; First Menn. S. S., No. 12, $5.00; First Menn. S. S., Berne, Ind., $5.00; L. A. Sprunger, Berne, Ind., $82.21; Bethany Ch., Freeman, S. Dak., $17.71; Immanuel Ch., Galva, Kans., $30.80; Hoffnungsau Ch., Inman, Kans., $23.17; Bethel Ch., Inman, Kans., $19.00; First Menn. Ch., Aberdeen, Ida , $72.03; Tithers, Reedley, Calif., $50.00; Salem Zion S. S., Marion, S. Dak., $60.00; R. E. Miller, Abbeyville, Kans., $11.16; Bethel Ch., Luster, Mont., $8.30; P. D. Dirks, Burrton, Kans., $25.00; West Zion S. S., Moundridge, Kans., $10.00; Emmaus S. S., Whitewater, Kans., $17.18; Gnadenberg S. S., Whitewater, Kans., $42.59; Friedenstal Ch., Durham, Kans., $14.82; Saron Ch., Orienta, Okla., $3.55; Johannestal S. S., Hillsboro, Kans., $11.39.

Bergtal S. S., Corn, Okla., $16.05; First Menn. Ch., Upland, Calif., $71.74; Alexanderwohl Ch., Goessel, Kans., $82.76; East Swamp Ch., Quakertown, Pa., $25.00; Bethany Ch., Quakertown, Pa., $27.15; Ebenezer S. S., Bluffton, Ohio, $350.00; Menn. Ch., Ransom, Kans., $3.96; Friend, Hillsboro, Kans., $3.41; First Menn. S. S., No. 53, Berne, Ind., $19.10; First Menn. S. S., No. 50, Berne, Ind., $25.00; Delft Ch., Mt. Lake, Minn., $51.41; Sychar Ch., Cordell, Okla., $14.27; Meadow Ch., Mingo, Kans., $27.96; East Swamp Y. P. Soc., Qaukertown, Pa., $25.00; Bethel College S. S., N. Newton, Kans., $10.36; West Zion S. S., Moundridge, Kans., $13.00; First Menn. S. S., Mt. Lake, Minn., $29.59; Eden S. S., Moundridge, Kans., $739.22; West Zion C. E. Soc., Moundridge, Kans., $65.00; First Menn. Ch., Bluffton, Ohio, $81.00; First Menn. Ch., Butterfield, Minn., $21.11.

Mennoville Ch., El Reno, Okla., $2.37; Bell Ch., Neodesho, Kans., $14.70; West Zion, No. 4, Moundridge, Kans., $2.00; Goessel Menn. Ch., Goessel, Kans., $23.70; Goessel Menn. S. S., Goessel, Kans., $51.42; Gnd. Twp. C. E., Moundridge, Kans., $17.75; Bethel College Cradle Roll, N. Newton, Kans., $11.52; Bethel College Beg. 1 & 2, N. Newton, Kans., $0.35; Bethel College Course 2, N. Newton, Kans., $4.45; Bethel College Course 3, N. Newton, Kans., $2.45; Bethel College Course 7, N. Newton, Kans., $9.74; Bethel College Intermediate, N. Newton, Kans., $14.29; Bethel College (Bargen), N. Newton, Kans., $2.00; Bethel College (Kaufman), N. Newton, Kans., $12.81; Bethel College Sophomores, N. Newton, Kans., $3.08; Bethesda S. S., Henderson, Nebr., $44.52.

Bergthal Ch., Corn, Okla., $11.52; Christian Ch., Moundridge, Kans., $67.00; Hoffnungsfeld S. S., Moundridge, Kans., $40.00; New Hopedale Ch., Meno, Okla., $18.57; Johannestal S. S., Hillsboro, Kans., $25.35; Ebenezer Ch., Gotebo, Okla., $13.32; Menn. Ch., Buhler, Kans., $27.26; Menn. Ch., Lehigh, Kans., $20.01; Hoffnungsfeld Ch., Grande Prairie, Alta., Can., $12.50; Jr. C. E., Bluffton, Ohio, $5.00; Immanuel S. S., Los Angeles, Calif., $23.45; Bergfeld S. S., Delft, Minn., $40.38; Eden Congr., Schwenksville, Pa., $16.00; Immanuel S. S., Los Angeles, Calif., $15.00; First Menn. Ch., Mt. Lake, Minn., $75.90; Zion S. S., Souderton, Pa., $500.00; Zion Bible Class, Souderton, Pa., $25.00; Second Menn. Ch., Phila., Pa., $50.00; Swiss Ch., Whitewater, Kans., $23.00; Balance Okla. farm, $250.00.

Arapahoe Ch., Canton, Okla., $7.68; Fonda Ch., Canton, Okla., $7.50; Cantonment Ch., Canton, Okla., $3.39; Longdale Ch., Canton, Okla., $2.78; Menn. Ch., Summerfield, Ill., $30.94; Bethany Ch., Kingman, Kans., $50.14; Grace Ch., Dallas, Ore., $9.51; First Menn. S. S., Bluffton, Ohio, $24.89; Menno S. S., Lind, Wash., $16.39; San Marcos Ch., Paso Robles, Calif., $14.99; Inman Menn. Ch., Inman, Kans., $20.21; First Menn. Ch., Phila., Pa., $32.49; Swiss Ch., Alsen, N. Dak., $3.00; Salem Ch., Munich, N. Dak., $18.41; Friend, Los Angeles, Calif., $300.00; Eden S. S., Inola, Okla., $120.00; J. H. Krehbiel, Moundridge, Kans., $72.00; First Menn. Ch., Aberdeen, Idaho, $36.50; Hebron Ch., Buhler, Kans., $38.00; Emmanuel Ch., Pratum, Ore., $32.61; Garden Twp. Ch., Moundridge, Kans., $45.50; Bethel S. S., Mt. Lake, Minn., $100.00; Menn. Ch., Hanston, Kans., $6.43; Tabor Ch., Goessel, Kans., $58.20; Rev. & Mrs. J. E. Entz, Newton, Kans., $20.00.

Mrs. F. Busenitz, Whitewater, Kans., $100.00; First Menn. S. S., No. 32, Berne, Ind., $150.00; First Menn. Young Men's Chorus, Berne, Ind., $320.60; Mission Friend, Colfax, Wash., $50.00; Bethany S. S., No. 3 to No. 5, Kingman, Kans., $4.30; Bethel Ch., Enid, Okla., $11.45; Immanuel Ch., Los Angeles, Calif., $20.00; Mission Friend, Beatrice, Nebr., $25.00; Menn. Ch., Donnellson, Iowa, $195.64; Menn. Ch., Trenton, Ohio, $52.03; Richfield Ch., Port Trevorton, Pa., $15.00; Menn. Ch., Medford, Okla., $43.99; Abe P. Unruh, Richey, Mont., $50.00; Refund, $3.25; St. John Ch., Pandora, Ohio, $82.39; First Menn. Ch., Hutchinson, Kans., $6.25; Bethel College Ch., N. Newton, Kans., $34.09; Bethel Ch., Mt. Lake, Minn., $75.00.

Bethesda S. S., Henderson, Nebr., $7.21; Bethel Ch., Dolton, S. Dak., $5.79; Bethel S. S., No. 1, Dolton, S. Dak., $2.21; Bethel S. S., No. 2, Dolton, S. Dak., $5.56; Bethel S. S., No. 3, Dolton, S. Dak., $6.00; Bethel S. S., No. 6, Dolton, S. Dak., $24.50; Second Menn. C. E., Beatrice, Nebr., $25.25; Mrs. N. K. Berkey, Bally, Pa., $30.00; Mr. & Mrs. E. G. Warkentin, Lehigh, Kans., $45.00; Mr. & Mrs. Frank, Holly, Colo., $5.00; Louise Regier, Newton, Kans., $100.00; Friend, Bridgewater, S. Dak., $2.00; West Zion S. S., No. 6, Moundridge, Kans., $2.00; West Zion Ch., Moundridge, Kans., $33.10; Cheyenne Ch., Clinton, Okla., $25.30.

Cheyenne Ch., Hammon, Okla., $14.68; Cheyenne Ch., Thomas, Okla., $9.04; First Menn. S. S., Reedley, Calif., $115.70; West Swamp Ch., Quakertown, Pa., $36.00; Zion Ch., Elbing, Kans., $129.93; Menn. Ch., Buhler, Kans., $15.53; Bergfelder S. S., Mt. Lake, Minn., $62.94; First Menn. S. S., Beatrice, Nebr., $184.39; Salem Ch., Munich, N. Dak., $14.29; First Menn. Ch., Berne, Ind., $389.01; Bethesda Ch., Henderson, Nebr., $88.54; First Menn. Ch., N. Butterfield, Minn., $10.00; H. H. Harder, Benton, Kans., $5.00; First Menn. S. S., Newton, Kans., $235.77; First Menn. Ch., Geary, Okla., $7.75; Ex. Com. Miss. Soc., Mrs. Frieda Regier Entz, Treas., $1,491.09;

Bills Payable		$6,000.00
	Total,	**$16,489.66**
Balance on Hand, Jan. 1, 1941,		$357.14
Gifts for General	$8,479.95	
Special Support	1,131.28	
Pension	76.90	
Sundries	801.53	10,489.66
		10,846.80
Bills Payable - - - - - -		6,000.00
		16,846.80
Paid out on Orders - - -		10,193.11
Balance on Hand, Feb. 1, 1941,		**$6,653.69**

Respectfully submitted, J. E. Regier

RURAL ROUTE 3
NEWTON, KANSAS

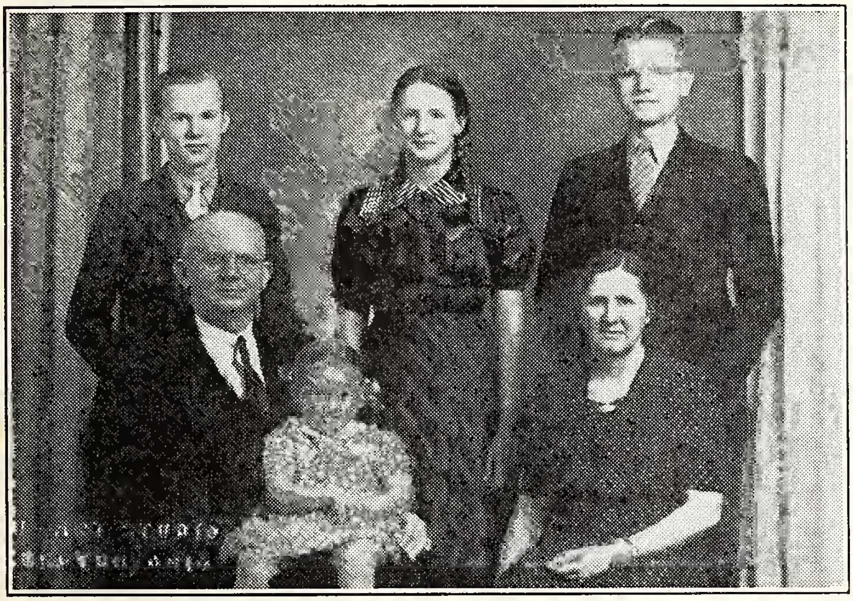
The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, FEB. 25, 1941 NUMBER 8

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

To Our Many Beloved Friends in the Home Churches



Missionary John Thiessen with Family

The time has come again for us to say good-bye to the land of our birth, to our relatives and to our many much appreciated friends. Farewells are never pleasant. It always means a depressed feeling. But for us there is a very special unpleasantness in connection with our present farewell. We have had to say good-bye to our two boys, Harold and Arthur, on February 1, in Bluffton, Ohio. We have taken leave from them for eight years, with the lurking feeling that we will never see them again. But our heavenly Father's care and keeping is with them as well as with us. We are content in Him.

By God's grace we have been able to visit 286 churches in the United States and Canada. We know that very many co-workers in God's kingdom in these churches stand behind us in the watering of the field; with sympathetic understanding, with willingness to write of encouragement, with intercession before the throne of grace, and with contributions. We promise you all again that we want to keep on planting. And we know that God will give the increase.

And now once more a grateful farewell to all. "You have refreshed our spirits," (II Cor. 7:13). We go into our third term of service with courage and hope, and love for our people in India.

—Rev. and Mrs. John Thiessen, Eleanor and Muriel.

P. S. Gifts from Canada for the General Conference Mission work in India and China should be sent, as long as the present war lasts, to Mr. D. W. Friesen, Altona, Manitoba. After the war they may again be sent to Mr. J. E. Regier, Newton, Kansas.

FOOD FOR THOUGHT

LENT in its real sense is the putting forth of a man's hand to quiet his own passions and to push them aside, that the higher voices may speak to him and the higher touches fall upon him. It is the making of an emptiness about the soul, that the higher fullness may fill it. Perhaps some day the lower needs may themselves become, and dignify themselves by becoming, the meek interpreters and ministers of those very powers which they once shut out from the soul. There will be no fasting days, no Lent, in heaven. Not because we shall have no bodies there, but because our bodies there will be open to God, the helps and not the hindrances of spiritual communication to our souls.

TRUE PATRIOTS. At times like these, when the public mind is all confused and is losing its moorings, its balance, it is a godsend that there are men who can keep their heads straight, who can envision the future with some degree of certainty, who are not afraid to speak their mind and their convictions, as to the way we should go, the right way, God's way, though thoughtless people brand them as traitors. May God bless such men and give us more like them!

FAITH is the motive power by which we lift and love and live. Faith in Christ gives us power to resist temptations to bear our burdens, to discharge our varying duties, to brave the storms that we encounter. The man without faith curls up and quits, saying, "I can't;" the man of faith harnesses untried energies to the tasks before him and says, "I can." Faith is the key that unlocks the cabinet of God's treasurers; it is letting down our nets into the untried depths, at the Divine command, not knowing what we shall take.

THE COMMON TASK. "To do your daily work honestly and faithfully, whether you ever get thanked for it or not, is everyday heroism. Jesus worked with his hands nearly all his life. I am in good company if I have to work for a living. It is the common work of the human hand that keeps us all from starving to death. It has been a good day for anyone if, at its close, he can honestly sing, "One more Day's Work for Jesus." —*Selected*

DUTY. The moment you can make a very simple discovery, viz., that obligation to God is your privilege, and is not imposed as a burden, your experience will teach you many things: that duty is liberty, that repentance is a release from sorrow, that sacrifice is gain, that humility is dignity, that the truth from which you hide is a healing element that bathes your disordered life, and that even the penalities and terrors of God are the artillery only of protection to his realm. —*Horace Bushnell*

TRUTH. "Did God Almighty, holding in his right hand truth, and his left hand search after truth, deign to proffer me the one I might prefer, in all humility, but without hesitation, I should request search after truth, for truth is only for Him."

—*Lessing*

"The sum of thy word is *truth*." Psalm 119:160. "O Lord Jehovah, thou art God and thy words are *truth*." 2 Sam. 7:28.—"The law was given through Moses, grace and *truth* came through Jesus Christ." John 1:17.—"If ye abide in my word . . . ye shall know the *truth*, and the *truth* shall make you free." John 8:31, 32.—"When the spirit of *truth* is come, he shall guide you in all *truth*." John 16:13.

—*The Bible*

—PASTORAL MESSAGE: Our world is a sick world—so sick that some people doubt the possibility of recovery. With Jeremiah we ask, "Is there no balm in Gilead? Is there no physician there?" (Jer. 8:22). The New Testament proclaims the answer, "Yes, there is a balm and there is a physician." The *physician* is JESUS CHRIST (Mark 2:17) and the *balm* is His message of REDEEMING LOVE. Here is the cure for a sick world. Here is the cure for the sin-sick soul.

—*Rev. Erland Waltner, 2nd Church, Phila.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Janjgir, C. P., India, Dec. 2, 1940

Dear Members of the Mission Board:

One year ago today we arrived in Janjgir. This last year brought us sights of a new land, contacts with strange and new people, and a new conception of the drakness of heathenism. Above all it gave us a new realization of God's mercy, grace, and love towards us all.

The welcome of the Janjgir church immediately upon our arrival in the evening of Dec. 2nd was a pleasant ending to the nine weeks' trip. The faces of these people are dark but their smiles and happy welcome indicated that in their lives was a light put there by Him who came to remove darkness from the lives of all men. The next day was Sunday. Thrilling, indeed, it was to see the big Janjgir church packed with Indian Christians. We were conscious of the efforts of the missionaries to win these people to Christ and of the work of God in and through these missionaries. How we wanted to begin work then, but the language—it was all so strange. We were eager to learn Hindi. So we soon had our first Hindi lesson, which meant many hours of tedious, difficult, at times discouraging, but at the same time interesting work. In between language study, we took a few days to visit the other stations. In all of our visits we were amazed and impressed at the work that the missionaries are doing. A search for evidences of fruitful labor is not necessary. It reveals itself.

From the 22nd of April to the 28th of August, we attended school at Landour, Mussoorie. Those were happy days of making new acquaintances, of receiving spiritual inspiration to Christian service, and of applying ourselves to the immediate task of acquiring the language of this land. But our time was not spent in language study only. We both helped with Junior Church services, teaching the missionary children who come there for their education. Mrs. Waltner together with a group of women went to the Landour Hospital every Wednesday afternoon to tell the Gospel to the Indian patients. A group of us men reserved Tuesday evenings for a period of fellowship and devotional meeting with the British soldiers. Just before we left Landour we took our Oral Examinations there and a few weeks later our Written Examinations here in Janjgir. We have since then learned that both of us have been passed in the first division.

Since our return to Janjgir we have begun our second year Hindi language work. We have two pandits meet with us for two classes a day. Besides language study, we have both been given some station work to do. Mrs. Waltner helps in supervising the primary school here and also assists Mrs. Moyer with the Junior Sunday School. In the afternoons of five week days she meets with Indian women, teaching them how to sew. At present I am teaching two classes a week in the Bible School of which Miss Burkhalter is principal. Friday afternoons I go with the Bible students to the different villages to preach and witness. Station repairs have to be done and so I help with whatever may arise in that line. So at present, as we are still studying the language we are getting invaluable personal contacts with the Indian through the various tasks that have been assigned to us.

The past year has inspired us to apply ourselves strenuously to the task of getting the language. It is almost a trite expression to say that there is much work to be done here, but that is the truth. We, therefore, feel that we must get into full time work before long. We are grateful to the many friends at home who have sustained us in their prayers and above all we bow before our Heavenly Father who gives us health, happiness, and great joy to be here. Truly He is with those whom He sends into His service.

Praying that God may use us all in greater services, we are

Sincerely yours, Orlando and Vernelle Waltner

HOME MISSIONS

AN OBSERVATION OF HOME MISSION WORK AS MAY BE SEEN IN PENNSYLVANIA

As one travels along state route No. 164 which leads through the central part of Pennsylvania, one comes into a country that is commonly known as the Allegheny Mountains. This is a hilly country and it is true that one unfamiliar with it would wonder how the farmers could farm the hills but they do.

Between these hills are valleys that are cool even in summer, and in every one there is a beautiful stream of clear water, and in its struggle to get down out of the mountains it tumbles over stones and rounds curves that it looks like a hard job for the stream. This makes a good picture of the farmers in these foot hills' trying to farm a living out of the ground, and one wonders why they stay here. The houses for the most part are made of logs, some have been whitewashed, some have even been weatherboarded. But why do these people stay on here trying to farm? THIS IS HOME and, like everyone, they love their homes. For the most part they are poor, few of them having any of the conveniences that folks in other parts enjoy. Generally they are people easy to get along with, willing but unable to do much, due to position and circumstance. It was in this country that the HOME MISSION BOARD of the General Conference took over the work that had already been started, by Mennonites.

Now let us get a mental picture of the work here in this place. It is Sunday, and as one tops the hill at a certain place, he sees ahead a short, level place in the road and to the left of the highway there is a small church building, a frame structure. It is painted in aluminum color, trimmed in white. There is a bell on the roof, the sound of which sends out an invitation to come and worship; there is a bulletin board announcing the services for the week and the preacher's name. Below the church in a little meadow is a stream of water and a pond because some of these people still prefer to be immersed.

A short distance from the church there is the home of the preacher. But within the church there is a service, just starting. The Superintendent has announced the opening hymn, one of the younger men takes his place at the front of the church to lead the singing. Yes, the one who plays the piano is here today. She must walk two miles and is at least sixty-five years old. The service is started by singing, "I need thee every hour, most Gracious Lord." After the usual opening the classes, of which there are six, take their places, the secretary's report says there are seventy-four on the roll, this morning there are fifty-five present, about the average, offering $2.45. After the closing prayer we enter right away into the church service. Something worth noticing here is that never more than four or five leave at this time. We hear the preacher's voice; "Let us open our service by singing hymn No. 160, "Ye servants of God, your Master proclaim," etc. Then within the room all is quiet until the voice of the preacher is heard reading from the Word from 1 Kings 8:54-66, "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord," etc. The subject for the morning is, "The importance of prayer in the Christian's life." The text will be found in the sixth chapter of Ephesians and the eighteenth verse, notice the "alls" in this verse. After the service there *is* handshaking and good fellowship because most of these people only get to see each other at the church.

Throughout the afternoon the quaint little building stands in the quiet country as if in quiet expectation, waiting for the evening service. Now the time is come, the bell sends out the invitation and there is a Young People's meeting at seven, then preaching again at seven thirty. And we watch them go home, some in old model cars, some walking with lanterns to give light along the rough and often muddy roads. They have come for the services, some one mile, some two, some as far as eleven miles over the mountains.

Thanks be to God, and to the Home Mission Board, and to all the good people who give their support.

Concluded on page 9

DAILY DEVOTIONAL MESSAGES

by C. H. Suckau

MARCH 1.—*"I will heal their land."* II Chron. 7:14

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Let us, who are God's people, heed the four admonitions here given during this time of crisis. Let us acknowledge our pride and humble ourselves. Let us watch and pray. Let us lose sight of all else beside and seek His face. Let us confess our wickedness and turn to God. After such vicarious confession and repentance we may expect God to hear from heaven and forgive our sins and heal our land.

MARCH 2.—*"He (Satan) should deceive the nations no more."* Rev. 20:3

"I saw an angel . . . and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, . . . that he should deceive the nations no more, till the thousand years should be fulfilled."

We see from God's word that it is Satan's business to deceive the nations. He gathers them to battle. Let us recognize this supernatural cause of war and the necessity of a corresponding divine cure. This cure is promised to us in the return of Jesus Christ as Prince of Peace. Therefore let us fervently pray, "Even so, come Lord Jesus."

MARCH 3.—*"Casting all your care upon him."* I Peter 5:7

What tender love is manifested in these words! God knows that we will have cares in this world of woe. He does not chide us for having cares. But how lovingly He bids us cast our cares upon Him.

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"
Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."
—Elizabeth Cheney

MARCH 4.—*"I will come again."* John 14:3

The teaching concerning the return of the Lord Jesus Christ is receiving more and more prominence in our day. The coming of the Lord is the blessed hope of the church. In this time of distress and fear in the world, it is indeed blessed to know that Jesus Himself has promised to come again.

Even so, come, Precious Lord Jesus;
Creation waits Redemption to see;
Caught up in clouds, Soon we shall meet Thee;
O blessed assurance, Forever with Thee!
—Mabel Johnson Camp

MARCH 5.—*"As thy days so shall thy strength be."* Deut. 33:25

This was one of the special blessings pronounced upon the Israelitish tribe of Asher. It is a comforting promise to God's people today, to know that we need not concern ourselves with the whole span of life collectively. No, God has divided our life into years, the years into months, the months into weeks, the weeks into days. He says to us, "As thy days, so shall thy strength be."

"Enjoy the blessings of the day if God sends them: and the evils bear patiently and sweetly; for this day only is ours: we are dead to yesterday, and not born to tomorrow." —Jeremy Taylor

MARCH 6.—*"Ye believe in God, believe also in me."* John 14:1

Jesus had just pointed out to the disciples the dreaded but common disease of heart-trouble. This heart-trouble cannot be cured by human aid. Therefore He says, "Believe in me." Beloved, do you have heart trouble? Heart trouble that no one else can know and no doctor can diagnose? Then come to the one who alone can speak peace to your heart and cure all its hidden and deep-seated troubles, even Jesus Christ who said, "Let not your heart be troubled, ye believe in God, believe also in me."

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.
—Edward H. Bickersteth

MARCH 7.—*"Not I but Christ."* Gal. 2:20

How prone we are to reverse as it were the order of this statement and say, "Not Christ but I." How slow we are to make our crucifixion with Christ a blessed reality and say,

Not I but Christ
Be honored, loved, exalted;
Not I but Christ
Be seen, be known, be heard;
Not I, but Christ
In every look and action;
Not I, but Christ
In every thought and word.
—Anonymous

'Tis ever thus, when in life's storm
Hope's star to man grows dim,
An angel kneels in woman's form,
And breathes a prayer for him.

EVANGELISM

THE GOSPEL AS NEWS

The Gospel is news. Although it has been known for nineteen hundred years it is still news in a very real sense. The old Gospel becomes fresh and new with each fresh set of people to whom it is presented because of its application to their particular situation and need. The time and circumstances to which the news are related contribute to make it fresh and vital. Under certain circumstances the Gospel message will be just what people want to hear because it promises help. "Good news" they will call it. It is in this sense that the Gospel is preeminently good news. Some person, for instance, may have been brought into a distressing conflict of mind through the war news and propaganda. He loves peace and would give anything for it, but the war news make him feel that people are bleeding for the ideals which are his own. For him to hear somebody simply quote the sayings of Jesus on how to overcome evil and conquer the world for God will come to him as "good news," because it gives him the assurance that he is on the side of the Eternal Victor when he suffers for peace rather than fight for it.

Another person though well situated in life may be extremely unhappy because he finds no challenging purpose in life which urges him on to make the most of life. He finds life drab for lack of an impelling loyalty. To such a one it will come as "good news" indeed when he hears a Christian friend say with a ring of jubilant satisfaction that from the day that he gave his life to Christ, life has become one great venture which holds ever new experiences with God. Still another person may be struggling under the fear of eternal condemnation not knowing how he may obtain assurance of God's forgiveness. To such a person a friend's testimony that he found release and an abiding peace with God when he put his whole-hearted trust in Christ's Atonement for sin and surrendered himself to the Lord, will come as "good news" because it shows the way out. And thus the circumstances and needs of various people make the old Gospel fascinating and living "news."

W. F. Unruh

THE FELLOWSHIP OF PRAYER

"THE COMMISSION OF EVANGELISM AND DEVOTIONAL LIFE," 287 FOURTH AVENUE, NEW YORK CITY, has again published a splendid booklet of 44 pages devotional material as an aid to Christians during the season of Lent, February 26 to April 13. For each day there is provided a devotional meditation on some scriptural text and a short prayer. These booklets may be had for 2 cents a copy. We shall give the topics and Bible passage for each day, of the first three weeks, the rest later: *Wed., Feb. 26,* topic, "Ashes," Matt. 11:20-22; Psalm 51:1-12; *Thurs., Feb. 27,* topic, "Out of the Depths," Psalm 130; *Fri., Feb. 28,* "The Hero in the Soul," John. 1:1-9; *Sat., March 1,* "The First Stand," Eph. 6:10-16; *Sun., March 2,* "The Hospitality of Prayer," I Thess. 1:2-6; *Mon., March 3,* "Not Only So," Rom. 5:1-5; *Tues., March 4,* "I Saw," Is. 6:1-5; *Wed., March 5,* "Unseen Defenders," II Kings 6:8-17; *Thurs., March 6,* "Hardship Incorporated," II Tim. 2:2-9; *Fri., March 7,* "Experience and Character," Rom. 5:4 (Moffat and Goodspeed), James 1:1-6; *Sat., March 8,* "This is the Victory," I John 5:1-6; *Sun., March 9,* "Lifted by Kneeling," I Kings 8:54-61; *Mon., March 10,* "Defending Hope," Peter 3:12-17; *Tues., March 11,* "Clouds," Psalm 104:1-9; *Wed., March 12,* "Plumb Lines," Amos 7:4-9; *Thurs., March 13,* "Unbalanced Accounts," Mal. 3:13-18; *Fri., March 14,* "The Remnant," Is. 37:31-35; *Sat., March 15,* "Crowned by Goodness," Heb. 6:19-7:3; *Sun., March 16,* "Doors," II Cor. 2:12-17; *Mon., March 17,* "The Ascent of Desire," Psalm 25:1-7; *Tues., March 18,* "Windows," Dan. 6:1-10.

OUTLINES OF HYMNOLOGY

With Emphasis on Mennonite Hymnology

edited by Prof. Walter H. Hohmann, M. M., and published by the Board of Publication of the General Conference has just come off the press. It is a paper bound book of 72 pages, and is to be given gratis to churches who order *The Mennonite Hymnary,* at the rate of one copy for every 25 Hymnaries bought. Its purpose is to assist song leaders, ministers and lovers of church music to make a more appreciative use of our Hymnary, to acquaint our people with our Mennonite heritage in hymnology, and to stimulate greater interest in church music and congregational singing.

Part I of the book traces the history of church hymns, beginning with what may be called the first Christian hymns found in the first two chapters of Luke's Gospel. Then it shows the development of Greek, Latin, German, English and Dutch Hymnody and Psalmody, Gospel Songs, etc.

Part II consists of a carefully compiled chronology of Mennonite Hymn Books, from the sixteenth century down to date. One has to see and examine the book to fully appreciate its very valuable contents.

—J. R. T.

The book may be had at the MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS, OR MENNONITE BOOK CONCERN, BERNE, INDIANA, at 25 cents a copy.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 2, 1941

THE AUTHORITY OF CHRIST

Luke 19:41 to 20:8

Introduction

It is greatly important that we should grasp clearly the fact of Christ's authority and understand wherein it consists. Jesus would doubtless have answered the Pharisees' question (v2) had they been willing to accept it and not charge Him with blasphemy if He told them the truth. Christ's authority lies in the fact that He is the Son of God. Because He was divine He had a deeper perception of spiritual truth and could proclaim it with an authority such as none other ever had.

Christ Exercises His Authority vs 41-48

Christ and the throng of people were coming around the southern shoulder of the Mount of Olives and suddenly the magnificent beauty of the city of Jerusalem came into view. He exercised His authority as He predicted the awful fate of the city when it would be utterly destroyed (vs 43, 44). He knew that He could save His people if they would but accept that which was essential to their peace (v42). The city refused to receive Him, the Son of God. Their hardness of heart grieved Him and He wept in anguish of soul. Jesus did not speculate, He spoke with authority.

Christ exercised His authority in cleansing the temple (vs 45, 46). He cast out those who carried on traffic therein and defrauded those with whom they had dealings (cf Mk. 11:15, John 2:14-16). This was a dramatic event. We can see no evidence in the record that Christ used physical force on the persons whom He cast out of the temple. Christ exercised His authority in the house dedicated to prayer and worship (Is. 56:7). Being indignant at the wrongs done in the name of religion, He cleansed the temple. He only exercised His ownership rights. Our church houses are primarily houses of worship, not social centers.

Christ also taught the people with authority (vs 47, 48). Daily He taught in the temple, exercising an authority which the chief priests and scribes resented. He did not speculate, weigh evidence, advance theories, declare suppositions as being probably true. He spoke with the ring of authority and the people were greatly impressed and eager to hear Him.

Christ's Authority Questioned vs 1-8

The chief priests and scribes were moved to jealousy and malice against Christ. He had so totally ignored their authority in the temple when He cleansed it on His own authority. Then, too, He taught openly, not caring for priests and scribes. This angered them and they sent a delegation to interview Him (vs 1, 2). He skillfully evaded their question by asking a question concerning John and his baptism (v4). This question showed up their hypocritical spirit and they dared not answer it (v7). In His answer (v8) Christ clearly implied that He did have authority for what He was doing and teaching. He was Lord of the temple and had a right to cleanse it when those in charge of it neglected to do so.

The enemies of Christ have always denied that His Word has authority above all others. Do we accept and consent fully to the authority of Christ? To do so means to give His will and Word first place in life, making these the rule of our lives. Many believe that His teachings are true, but they do not follow them; even some who call themselves His followers.

How can we make Christ's lordship real in our lives?

What is our supreme reason for accepting Christ's authority?

God set the house of prayer, worship at the center of Israel's national life. What stands at the center of our American national life? At the center of my life?

CORRESPONDENCE

FIRST MENNONITE CHURCH OF CHRISTIAN, MOUNDRIDGE, KANSAS

Since this church has not been heard from for a long time, this humble, newly-elected correspondent will mention just a few of the various events which occurred in our congregation during the past year.

We must say that it has been a very prosperous year in many respects for our church members. We are very thankful for the many material and spiritual blessings, which we have received. But we must also report that sickness and sorrows have not spared our congregation. During the past year, two of our members were called to their reward, namely, Mr. David Bechtel on August 25, age 79 years, and Mrs. Jacob Ewy on November 26, age 62 years.—The following officers served our C.E. Society: President, Paul Goering; Secretary, Ruby Schrag; Treasurer, Linda Kaufman. Mr. Ed Schrag directed the Ladies' Chorus, the Men's Chorus, and the Mixed Choir. As has been our custom, the Choir again presented an Easter Cantata on Easter Sunday evening. The sisters, who are members of the Sewing Society, have worked diligently in the field of Christian benevolence and much good was accomplished. The work of this Society was directed by Mrs. C. H. Goering, President; Mrs. Ed C. Schrag, Secretary; and Mrs. P. P. Wedel, Treasurer.— On Sunday, May 26, our pastor baptized and received into our church membership 18 young souls. After the baptismal services, we observed the Lord's Supper with these new converts. On Sunday, July 14, Mrs. Cecil Mae Stucky and her two sons, Richard and Robert, became members of our church through baptism.

The annual church meeting was held in October. Mr. Herbert Kaufman was elected as a new member on the Board of Trustees. Our church has 353 members. Twenty-three new members were admitted during the past year, 21 by baptism and 1 by letter. Six non-resident members joined other churches. In 1940 there were three marriages and two deaths. The congregation gave $1,605.01 for foreign missions, $752.23 for home missions, and $652.00 for relief. Our Church Building Fund has accumulated to the amount of $7,750.51. Dr. P. S. Goertz of Bethel College occupied the pulpit on Thanksgiving Day forenoon.— Last year the Sunday School enrollment was 252, with 18 classes. The School presented a fine Christmas program on Christmas Eve. On Christmas morning Rev. A. E. Kreider brought a very fitting message on "Glory to God in the Highest." Holy Communion was observed following Reverend Kreider's sermon.

In September our dear pastor, Rev. P. P. Wedel, became quite ill. Since his recovery from this illness was rather slow and since he needed some time to regain his strength, he was not able to serve our congregation for about four months. We are very grateful to all the ministers who brought the Word of God to us during that time. Our pastor was remembered in many ways during his illness, but especially in prayer. The love of the congregation for its pastor was further expressed in a benevolent way at Christmas time.—At this writing we are glad to report that our heavenly Father has restored his health and strength to such an extent that he is again able to preach regularly each Sunday.

—*Orlando E. Unruh, Corr.*

EBENEZER MENNONITE CHURCH NEAR BLUFFTON, OHIO

We had two wonderful feasts the last couple months. Ours being a country church we take our vacations in winter, not in Florida though, just to vacate from hard labor and feast upon the Word of God. The Table was spread before us on December 1 to 6, by Rev. John Baergen of Villa Park, Ill. The evening services started with Bible study at 7:00. The half hour was very profitably spent in studging I Tim. Rev. Baergen had a full week as he spoke to several organizations and also in the College Chapel. The evening meetings were evangelistic and one soul was saved, a young man who had recently married into the church and who is now a regular attendent and a great help in establishing a Christian home.

Another table that was spread with precious things was when Dr. M. R. DeHaan, an outstanding Bible Teacher and Radio preacher of Detroit, Mich., gave us food for hungry souls in the form of Bible lectures. From Sunday P. M., January 19, through Wednesday 22, his subjects were, "The Days of Noah Repeated," "The Doom of Russia and End of the Age," "The Translation of the Church," "The Jew in Prophecy." Every afternoon a Bible study class was held and the theme of his studies was "Love for the Word of God." The Bible is a dry book to those who have no love for it. To love God is to love His Word. (I Cor. 2:14,15.) Dr. DeHaan made such a favorable impression the first meeting that scores of people never missed a meeting and asserted that they just couldn't stay away. He is gone from us but his books and his Radio Bible class are ever with us.

—*Corr.*

GRACE MENNONITE CHURCH, PANDORA, O.

On the evening of January 19, the John Thiessen family gave a farewell service before leaving to resume their work as missionaries in India, both Mr. and Mrs. spoke and the children rendered a musical number. On the evening of the 23rd Rev. M. Lehman, recently returned from relief work in Europe, spoke to a joint meeting of the four churches at First Mennonite Church, Bluffton. On February 9, President L. L. Ramseyer presented the work and need of Bluffton College to the church and the following Sunday an offering was taken for the College.

Our choir is busy rehearsing the cantata, "Olivet to Calvery" by J. H. Haunders, to be given April 13 in the evening. The church will conduct its annual pre-Easter services from March 23 to 30 with Rev. William H. Stauffer of Sugar Creek, Ohio as speaker. He will use the following subjects:

The Master's Call, The Master and Men, The Master's Joy, The Master's Trust, The Master's Sincerity, The Master's Patience, The Master's Indignation, The Master's Self-Restraint, The Master's Generosity, The Master's Strength.

—*Correspondent*

BETHANY BIBLE SCHOOL, MUNICH, N. DAK.

Greetings with I Cor. 3:9, "For we are laborers together with God." This is the verse the seniors have chosen for their class motto.—We are sorry to relate that school will soon close. The 21st of March will be the last day of school, although the last week will be only examinations on all the different subjects, so we plan on having our closing program the 16th of March. The following program will be rendered:

Leader, Richard Hooge
Introduction, Choir—Mixed Quartet
"What the Bible School has meant to me,"
Jacob Hoffman

Ladies Chorus, Instrumental Number
Talk, Prin. of School, Rev. Walter
Double Quartet—Male Quartet
Scripture Contest—Anna Hoffman and Viola Klein
Solo—Mixed Octet—Choir
Close

Lately much has been done to make the Year Book. The school decided to call the book, "Bethany Echoes." Anyone desiring a book can abtain it by writing to the Bethany Bible School. A member of each class was chosen to make some reports of the different classes, Alma Janzen for Class I, Mildred Ortman for Class II, and Olga Thiessen for Class III.

The commencement exercises will be held Friday night, March 21, at 7:30. The speaker is to be Rev. A. E. McCracken of Fargo, N. Dak. We are all looking forward to a blessed time. The program will be given as follows that night:

Choir selection
Scripture reading, Rev. H. F. Ortman
Prayer, Rev. B. B. Fadenrecht
Commencement Address, Rev. A. E. McCracken
Presentation of diplomas and close by Rev. Ed. Duerksen

The above is intersperced with choir selections.

Perhaps some would like to know how this school is financed. Each student pays a small sum for tuition, which is the teacher's salary. The up-keep of the school is done by voluntary gifts and free will offerings. We invite you to a substantial partnership in this enterprise.

With gratitude for your prayerful and loyal cooperation, I am yours in the crucified, coming Christ.

Mildred Ortman, Corr.

IN MEMORIAM

JOSEPH C. GRABER, son of Peter and Verena Graber, was born in Russia, May 24, 1857. In the spring 1873 he was baptized by Elder John Schrag, on the confession of his faith and received into the Mennonite church. In 1874 he migrated with his parents to their new home in South Dakota. On the 23rd of October, 1880, he was married to Sister Anna Graber, by the Rev. Christian Kaufman. In 1885 they moved to Pretty Prairie, Kans. On August 27, 1930, the Lord took his wife from his side, and on October 9, 1933, he found in Mrs. Lucy Shark, another helpmate. As a young man he contracted bronchial asthma. As he grew older it became worse. On January 17 he took sick with the flu. He did not want to get well any more, but said, "As the Lord wills," and on January 28, 1941, the Lord took him home. He obtained the age of 83 years, 10 months, and 4 days. He leaves his wife, six daughters, Lizzie, Anna, Frances, Martha, Ida, and Emma; one son, Joe C., Junior; three daughters-in-law, Mrs. Henry C., Mrs. Emil C., and Mrs. Joe C., Jr., five sons-in-law, Simon Stucky, Tobias Schrag, Christ Schrag, Amos Stucky, and J. J. Goering, 57 grandchildren, twenty great-grandchildren; two brothers, Jacob K. Graber and John P. O. Graber; also five half brothers and one half sister, besides many friends and relatives to mourn his death. Funeral services were held in the Mennonite Church by the Rev. P. P. Tschetter in German, and by Rev. R. L. Foster in English.

* * * * *

CHRISTIAN ADOLF HIRSCHLER, the son of David and Barbara Hirschler, was born September 11, 1855, at Franklin, Iowa, and died recently at his home at the age of 85 years, having spent nearly all his life in Lee County, Iowa. He was a life long member of the Zion Mennonite Church. On February 14, 1884, he married Anna Refior in the David Hirschler home, east of Dover. Besides his wife, there are surviving his son, Ralph E. Hirschler; three daughters, Edna at home, Mrs. Cora E. Able and Mrs. Olga B. Grant, both of Donnellson. There are also four sisters, Mrs. Mary Benjamin of Fort Madison, Mrs. Christina Krehbiel of Pratum, Ore., Mrs. Katherine Mattern and Mrs. Hulda Koller of Donnellson; five brothers, Jacob H. of Haywood, Calif., Gustav D. of Gladstone, Ore., Oswald E. of Cucamonga, Calif., August H. and Otto M. of Donnellson.

The funeral services were held in the Zion Mennonite Church, Sunday afternoon,————, and were conducted by his pastor, the Rev. Adolf Friesen.

* * * * *

MRS. MARY ANN KEINER, 93, died January 16, 1941, at the home of her daughter, Mrs. Amos Gerber, southwest of Bluffton, Ohio. A native of Canton, Bern, Switzerland, Mrs. Keimer came to this country when she was twenty years old. Her husband, Benjamin Keiner, preceded her in death in 1920. Surviving are her two daughters, Mrs. Amos Gerber, and Mrs. Frank Burkholder, a foster son, George Bixler, Ft. Wayne, Ind., and one brother, Solomon Bixler, Geneva, Ind. Mrs. Keiner was a member of the Ebenezer Mennonite church where funeral services were held by her pastor, Rev. P. A. Kliewer, on Sunday January 19.

* * * * *

MRS. SUSANNA STAUFFER, nee Schantz, was born in Lower Milford Township, September 30, 1846, the daughter of Rev. Joseph and Maria Moyer Schantz.

On April 16, 1864, she was baptized upon her faith in the Lord Jesus Christ, and admitted into the membership of the Upper Milford Church, by the late Rev. Christian Clemmer. Her transfer to West Swamp dates back many years, exact date lost. She was united in holy marriage with Daniel G. Stauffer, October 13, 1866. Four sons were born into this union: Oliver S. who died in 1879, those surviving their aged mother are: Joseph S. and Robert S., Milford Square and Herbert S., Dublin. She is also survived by four grandchildren and three great-grandchildren. Her husband preceeded her in death, April 15, 1911. The home-going came when she fell asleep late in the evening of January 29, thus bringing her age to 94 years, 3 months and 29 days. For many years she made her home with her son Mr. and Mrs. Robert S. Stauffer.

Rev. A. J. Neuenschwander, her Pastor conducted the funeral Service in the West Swamp Church, using Job 5:26 as text. Interment adjoining cemetery.

Tuno is Dead

by S. T. Moyer

Tuno is dead. When I heard the news, my memory took wings over the decades. One vision after another came to mind.

Back in the first or second decade of this century came his father and his stalwart sons to the village of Sukhri. The headman had called them from the southlands to clear the jungles and carve out the village lands from the forests and undergrowth. Long hours had they labored and perspired. The sons married and built small jungly huts for their brides. The Headman in return for their services gave them a tract of lowlying swampy land beyond the outskirts of the clearing. If tigers and panthers roamed over that tract as yet uncleared, or if wild hog and wild deer should destroy the crops that they might be able ultimately to sow, well, it was just too bad.

The years fled by. When Missionaries Steiner and Wiens came to the village of Sukhri, Tuno was the first convert baptised in that whole area by our missionaries. He was the oldest son of his father. During a morning service they were baptised under a Mauhawa tree. They had no church building. That afternoon, before God and the little group of believers, Tuno dedicated his children to the Lord. The oldest sons retained their names, but little three year old Cito became Phillip, and an unnamed infant in the mother's arms became Joseph.

The years again had the habit of flying by. The edge of the jungle was steadily pushed back. The swamps were drained and cleared. The Headman with covetous eyes gave Tuno and his brothers no end of trouble in trying to seize by fair means and foul those fields. For after years of sweat and labor, of felling the trees and tussling with stumps and roots, of building walls around the fields and determining water courses they were a prize to be had: they were always well watered; crops never failed due to slack rains; fertility from the higher fields naturally seeped down. We too were on the edge of the jungle of man-soul struggling valiantly with Tuno to keep his possessions from being stolen.

A year ago Tuno, now of patriarchal age, called together his sons and his daughters, their wives and their husbands, their little ones, his grandchildren. He recounted with them how he had come penniless to that country from the south. He reviewed how God had protected and had prospered them. He praised God before them that He had sent His messengers to that village to bring them the precious message of Jesus. And then after that memorable family gathering his children and his children's children scattered to their homes. Within one year he was dead.

When I heard the news of his death, I could not help but do some recounting of God's blessings on my own. For when Tuno was received as the first convert by our missionaries in that area, that little group after the first baptismal service numbered about sixteen souls. For forty miles to the East, except for Gopal and a few like him, none knew nor heard of the name of Christ.

What is the story of the years at that one station? Today:—There are at least 53 villages in that area to the East where live our Christians.—There are 18 regular places of Sunday worship established.—Instead of a Mauhawa tree as a place of worship, there are now 8 houses of worship largely or entirely built by the converts themselves, and entirely maintained by them.—For practically every one of the 365 days of the year, regular sunset worship is carried on in from 25 to 30 different places.—Six shepherds from amongst their own flock shepherd a community of close to 2,500 souls.—For the last five years, the average number of converts baptised year after year, for five years, has been 120 per year.—Are there any difficulties or problems? Yes, plenty! A wise mother once said that as the children grow older, the problems of the home increase rather than decrease. So with the church. But with the problems and sufferings and persecutions and sins and shortcomings, Christ is gloriously at work.

—From "INDIA IS CALLING"

AN OBSERVATION OF HOME MISSION WORK

(Concluded from page 3)

These people here in this section have been privileged to unite their voices and hearts with the multitudes the world over, in worshiping and praising the GOD of all GRACE. A part of the burden of the expense in carrying on this work is borne by the people here, however, the greater part is borne by the Home Mission Board, without whose help the work would not be done. In the past six years forty-eight souls have made public confession of CHRIST as their Savior.

—Writer's name withheld at his request

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

The Quiet Time

Oh, what is life if, full of care,
We have no quiet time for prayer;
If in the busy rush of things
We see no glint of angels' wings,
Nor hear, amid the strife and din,
The still small Voice that speaks within;
If we so crowd the passing hours
With tasks that weary all our powers,
Then seek our rest in earthly pleasure,
And miss the joy of heavenly treasure;
If we can find no time to brood
On things divine, in solitude,
Nor tread the mystic way of love
That leads the souls to realms above—
Oh, what is life if, full of care,
We have no quiet time for prayer?

—Percy Austin

* * * *

We Recommend:

THE COMING OF THE RUSSIAN MENNONITES by C. Henry Smith. (This book contains a very good and interesting section on the C. O's of the last war.—R. W.) *The Rev. Victor Sawatzky, Northern District Representative.*

THY KINGDOM COME BUT NOT NOW by Margaret Slattery. Published by Harpers. *—The Rev. David C. Wedel, newly appointed member of the Emergency Relief Board.*

Both books may be obtained from the Mennonite Book Concern, Berne, Indiana.

* * * *

May I Accept Non-Combatant Service?

Yes, if it does not interfere with my relationship to God. I love to be in close fellowship with my Father. If I disobey His Will and love not my enemies I lose that close fellowship. "Love your enemies"—the all-sufficient "yardstick." Apply it on any thing you like.

I was offered a construction job on a bomb-proof bombing plane hangar. I applied the "yardstick" of "love your enemies." I did not take the job. Why? Because building a house for enemy-destroying "birds" was not and cannot be an act of love toward my enemy.

Apply the "yardstick" to raising wheat, corn, or any type of non-combatant service. For instance, if you raise a crop of wheat because you want "Our Boys" to be well fed so that they may kill the enemy before he slays you and for the big wartime profits which you may be able to make, then may God have mercy on you. But, if you do it because you have a passion and a love for hungry men, women, and children who need food whether they be friend or enemy, then raise your wheat and your corn with a prayer in your heart that EVERY hungry mouth may be fed.

Certainly God's arm has not grown short, and if you are confronted with any problem concerning non-combatant service then take it to God in prayer. This is the best suggestion I can give.

—Harry Albrecht, Wash. Y. P. Representative

* * * *

BLUFFTON COLLEGE NOTES

Final registration shows 209 students taking regular college grade work and 11 taking work in the conservatory of music. The net enrollment is slightly less this semester than the first semester.

While in Indiana, Prof. I. W. Bauman, chairman of the Retreat Committee, conferred with ministers of the Central Illinois Conference in respect to the Young People's Retreat for this and the Middle District Conference. The retreat will again be held at Quaker Haven, Indiana, from August 4 to 10.

Miss Betty Kenney, Miss Frances Beckenbach, Bert Smucker, Paul Martin, and Walter Kirk, all members of the Bluffton College Peace Club, attended a conference of Christian Pacifists at Ahimsa Farm, Aurora, Ohio, over the week-end of February 8. The Rev. Carl Landes, now rural secretary for the F. O. R., was one of the leaders.

The Men's Gospel Team Quartet, composed of Leonard Metzker, Robert Sommer, John Boehr, and James Habbeger, completed a week-end tour of churches in Indiana. Churches visited were,Topeka, Eighth Street in Goshen, Silver Street, and Middlebury.

About twenty-three Bluffton College students attended the annual International Institute, held at Wilberforce University, a University for negroes. Last week a group of Wilberforce students with the Professor of Sociology visited Bluffton. The students sang negro spirituals and Professor Yarbough spoke on the various problems faced by the negro. He presented some revealing facts of racial discrimination and stressed the attempts made by Nazi and Communist groups to get the support of the negroes.

Though the negro has not been very susceptible to this type of propaganda in the past, there is danger that some may be won over.

The 1940 Financial Statement of the Young People's Union

Receipts: $197.12 (Carried forward from 1939)

	Pac. D.	East. D.	West. D.
Ernst Harder	2.00		1.00
	35.07		7.50
	2.50		
Swift Current	10.00		50.00
	3.43		17.62
Return of Missionaries	25.17		41.05
	13.70		
	39.55		
Foreign Missions	6.67		99.00
	3.21		
	20.00		
Home Missions	3.33		27.26
	21.50		
Kansas Institute of International Relations			34.95
Follow-up		12.50	4.30
Field Secretary	2.00		
	27.60	25.00	
General	3.00	2.50	4.60
	3.00	2.00	
	10.00		
	2.00		
	3.00		
	$236.73	42.00	287.28

Pacific District	$236.73
Eastern District	42.00
Western District	287.28
Carried Forward	197.12
Total Receipts	$763.13

Expenses:

Jan. 7 to P. H. Unruh for Emergency Relief	$ 2.00
March 2 to P. H. Richert for Return of Miss.	160.00
March 11 to R. Weinbrenner for editing the "Mennonite Youth"	20.00
April 20 to Bethel College for letter heads and envelopes	15.00
April 27 to Kans. Inst. of International Rel.	34.95
June 5 to R. Weinbrenner for editing	12.00
June 5 to Home Mission Board for Swift Current fund	65.50
June 5 to P. H. Unruh for Emergency Relief	3.00
July 29 to Bethel Treasurer for Follow-up	15.87
Aug. 1 to Richert for Field Secretary	25.00
Aug. 26 to Herald Publ. Co. for Prayer Cal.	20.00
Nov. 18 to Secretarial Bureau for Follow-up	5.93
Nov. 18 to J. E. Regier ($163.08 for Return of Missionaries, and $27.60 for Friesen and Ratzlaff)	190.68
Nov. 18 to Board of Ed. for Ernst Harder	42.59
Nov. 18 to J. J. Plenert for Swift Cur. Proj.	17.62
June 5 to Foreign Mission Board for Return of Missionaries	53.55
Total	$683.67

Receipts	$763.13
Expended	683.67
Bal.	$ 79.46

December 31, 1940

Respectfully submitted,
William Juhnke, Treasurer

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for March 9, 1941

WHY READ THE "MENNONITE YOUTH" SECTION

Rom. 12:4-9

I. Worship Service

1. Songs: "Blest be the tie that binds," "What a fellowship, what a love divine," "I would be true."
2. Reading of main topic, and prayer
3. Special music—use songs out of "Mennonite Hymnary."
4. Offering for expenses of Young People's Committee.

II. Leader's Introduction

It is a privilege that we as young people have a share in the making of our own church paper, **The Mennonite.** This offers us an opportunity to give expression to our own religious convictions, it gives us a chance to speak of our ideals, it is a bond of fellowship between the young people of the East and the West, the North and the South, it enables us to work more efficiently at common projects, it helps us to grow in abiity, to carry on the work of the church which will be our responsibility in even a larger measure as we grow older, it is a means of growing in grace and knowledge.

III. Suggested Topics for Short Talks

1. What topics in this section have been of the meditative, devotional type within the last three months? Give a review of one of them.
2. Reading of two or three poems which have come in this section.
3. Review of story: "The Latchstring" (Jan. 21 and 288).
4. Review of Article: "Union Projects after Two Years" by Wm. Juhnke (in Nov. 26, 1940 number).
5. Talk on Retreat work as presented in the Youth section within the last half year.

6. Talk on Peace Work (Rallies, Y. P. Meetings, F. O. R. Work) as reported in Youth section within the last three months.

7. Review of article, "Student Co-op Tour" by Esko Loewen (Dec. 1940)

IV. For Discussion

1. Is the program material brought in the Youth section suitable for our own use?

2. Do we use any of the suggestions that are given under "Worship Service?"

3. Would it be helpful to have more poetry, or more short "Thought" nuggets?

4. Should the "Illustrations" given be retold by some one at our meetings?

5. What use can we make of the "Leader's Introduction" and "Facts for Study" in preparing for our programs?

(Will the societies please appoint some one to take notes on these discussions, and please send these notes to the editor of the Youth section:— Mr. Reynold Weinbrenner, Beatrice, Nebr., or to Mrs. Gerhard Friesen, Newton, R. R. 2. Kansas.)

V. Facts for Study

There is need for some way of communicating thought between the young people. Young people are deeply religious, and have high ideals. They have a lot of strength and enthusiasm to go ahead in carrying them out in practical,everday living.

Through the "Youth" section they can share the inspiration they gain at the retreats, the resolves they make at the peace rallies, the projects of often far-reaching nature which are planned at the conventions. They find mention of wider movements and valuable reading material off and on. The C. E. departments offer help for the planning of C. E. programs—programs where young people meet from time to time to share in the world-wide task of "Building the Kingdom of God."

VI. Food for Thought

The "Youth" section is like an instrument. Its value increases with its use.

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

JESUS AND OUR RECREATION

March 16, 1941

Opening Song, "I Need Thee Every Hour."
Scripture Reading, Luke 5:27-34.
Prayer by Superintendent.

Recreation is not the highest kind of enjoyment, but in its time and place is quite as proper as prayer. S. I. Prime.

Song, "Just for Today."

Discussion

1. What has been the program of recreation carried on by your church?

2. Have there been too many or too few parties?

3. Have they been worthwhile?

4. How do they compare with other amusements in the community?

5. Have they interested other young people who are not members of the group?

6. Is there a real need that the church shall have a program of recreation for young people? If so, what should be the character of its program?

7. How many social events should we have during the year?

8. How can we have them varied in character?

9. What are some of the rules by which Jesus tested His recreation?

10. Do we follow the above rules in our recreation?

Scripture References

Jesus at a wedding, John 2:1-11.
Care in Speech, Col. 4:6.
Christ first in everything, Col. 1:18.
Pursue good conduct, Tit. 3:1-7.
Qualities of goodness, Tit. 1:6-9.
The best recreation, Psalm 1.

Song, "Work, For the Night is Coming."
Offering.

Quotations:

Recreation is not being idle; it is easing the wearied part by change of occupation. To re-create strength, rest. To re-create mind, repose. To re-create cheerfulness, hope in God, or change the object of attention to one more elevated and worthy of thought. —C. Simmons

The mind ought sometimes to be diverted, that it may return the better to thinking. —Phoedrus

It is doing some service to humanity to amuse innocently; and they know very little of society who think we can bear to be always employed, either in duties or meditations without any relaxation. —Sir P. Sidney

Snog, "Savior, Like a Shepherd Lead Us."
Mizpah Benediction.

JUNIOR DEPARTMENT

Miss Anna Hubert

Program for March 16, 1941

Worship: MEDITATION AND PRAYER

Setting:— Copy following verse on the blackboard:

Prayer makes the darkest hour withdraw;
Prayer climbs the ladder Jacob saw,
Gives excercise to faith and love,
Brings every blessing from above.
—Wm. Cowper

I Worship Period

1. Prelude, Soft Music

2. Call to Worship, James 4:8a. Draw nigh to God, and He will draw nigh to you.

3. Worship in Song, Draw Me Nearer. S. H. 242.

4. Worship in Scripture, I John 5:10-14.

5. Leader's Opening Prayer

6. Introductory Remarks, by Leader.

II. Study Period

Let us use our Bibles and see what God's Word teaches us concerning prayer. (The Leader may use the questions and Bible references in which ever way she thinks they will be most effective.)

1. By what title does the psalmist address God? Ps. 65:2.
2. Of whom does the Bible teach that God is a rewarder? Heb. 11:6.
3. Upon what conditions are we promised needed blessings? Matt. 7:7, 8.
4. How must we ask in order to receive? James 1:6, 7.
5. What does Christ say concerning secret prayer? Matt. 6:6.
6. To what place did Jesus retire for secret devotion? Matt. 14:23.
7. For whom did Christ teach us to pray? Matt. 5:44. Note:—We cannot hate those for whom we pray.
8. With what should our prayers be mingled? Phil. 4:6.
9. Song
10. How often should we pray? Eph. 6:18; I Thess. 5:17; Ps. 145:2.
11. By what means can we escape temptations? Matt. 26:41.
12. What encouragement does the Bible give us in regard to helping us in our weakness in prayer? Rom. 8:26.
13. Is there any limit to God's ability to help? Eph. 3:20.
14. How fully has God promised to supply our needs? Phil. 4:19.
15. If an answer does not come at once what should we do? Ps. 37:7.
16. From whom does every good and perfect gift come? James 1:17.
17. Leader's Heart Talk.
18. Song, "Sweet Hour of Prayer" S. H. 283.

III. Mission Minutes

1. A discussion of the letter by Mr. and Mrs. Fred Johnson found in the February number of "Missionary News and Notes." Have a map of the U. S. and point out to the Juniors just where this field is located. A short discussion of our Mission work there and our Missionaries there will make this letter of more interest to the Juniors.
2. Prayer for God's protection over His work and His workers.

IV. Closing Moments

1. Repeat verse for the month.
2. Memorize verse of the song for the month and sing the song.
3. Pray the prayer for the month.

—*Rev. A. J. Neuenschwander of Quakertown, Pa.,* writes that Grandmother Stauffer, whose obituary is found under "In Memoriam," has an interesting history. Her life of over 94 years spans the forming of the Eastern Dist. Conference in 1847—the starting of the General Conference in 1860 until now. Her husband was keenly interested in spreading information regarding the development of the General Conference. He was a printer and helped in putting out "Der Familien Freund."

« « JOTTINGS » »

—*Rev. W. S. Gottshall,* whom many of the readers of this paper affectionately remember, is still living with his daughter Flora's family, Mr. and Mrs. Homer Geiger, 1989 Nellawood, East Cleveland, Ohio. She reports that her father's condition is no better, but he is always delighted to hear from any of his friends. He likes to have *The Mennonite* read to him. He enjoys the news very much. Many of the items bring back fond memories. Let us remember the brother in our prayers, and with tokens of appreciative remembrance of him. The Geigers have a son who as a freshman in the large Princeton University is maintaining an A standing. Mrs. Geiger concludes the letter thus: "I wish I could tell you how grand my husband is in helping take care of father." How true: "I will pour my blessing upon thine offspring." Is. 44:3b.

—*Salem-Zion Church, near Marion, S. Dak.*—A committee of three, consisting of our church choir director and two directors of general church singing reported favorably on the new "Mennonite Hymnary," and expressed themselves as being heartily in favor of it. Consequently an order for 200 copies of this fine book will be placed soon. —*Corr.*

—*Bethel College Church, North Newton, Kansas.*—This church recently purchased 308 copies of *The Mennonite Hymnary* which were fittingly dedicated to their use in a short service. Although the church had about 250 Mennonite Hymn Books in fairly good condition, it was felt that the new book would serve the spiritual life and interests of the congregation so much better than the old book that a change was well worth the financial sacrifice.—The church is meeting once a week for the next month or longer to make a study of Hymnology, using Prof. Hohmann's "Outlines" described elsewhere in this paper as a guide, with Professors Hohmann and A. E. Kreider as leaders.

—*Zion Mennonite Church, Souderton, Pa.,* the town where the next General Conference is to be held had a *Red Letter Day,* Sunday, February 16, with programs extending into the week. The occasion was the dedication of the greatly enlarged and remodelled church auditorium. Dr. J. E. Hartzler preached the dedicatory sermon in the morning. Rev. Olin Krehbiel delivered a message at the Conference service in the afternoon, while other Conference ministers extended greetings. Tuesday evening the program was centered on *the Sunday School,* Wednesday evening on *the Community,* and Thursday evening on *the Organizations* of the church. We hope to be able to get the cut of the stately looking church and bring a brief sketch of the interesting history of this congregation.

—"THE CHRISTIAN CENTURY" recently published the following comment: "THE MENNONITE HYMNARY. Edited by Walter H. Hohmann and Lester Hostetler. Mennonite Publication Office, Newton, Kansas. *One of the best edited and most attractive of the recent hymnals. After the main body of the book, containing 400 well chosen hymns of the more substantial and classic sort, there are sections devoted to hymns for children, gospel hymns and metrical psalms and a particularly interesting collection of about seventy chorales arranged according to the seasons of the Christian year.*"

—*Rev. J. P. Glanzer, Shafter, Calif.*, reports the following newly wedded couples, members of his church, and recommends them for gift subscriptions to *The Mennonite*: *Mr. and Mrs. Vernon Neufeld, Corcoran, Calif., Mr. and Mrs. Albert Froese, Shafter,* Calif.

—*Deep Run Mennonite Church, Pa.*,—Due to the ill health of Mrs. Fretz, Rev. and Mrs. A. M. Fretz have not been able to worship with us much of late, otherwise activities continue about as usual. Choir practice continues, and Bible study will be resumed in the spring. Glad to report an Intermediate C. E. was organized with Mrs. Russell Mast as leader. Much interest is shown. —*Corr.*

—*Roaring Spring Menn. Church, Pa.*—We have a neat, interesting Year Book of this church. Rev. Willard Claassen is pastor of the group and Rev. Arthur Snyder, associate. The pastor conducted 45 Bible Study-Prayer services, preached 50 sermons and made 785 pastoral calls. The booklet lists a board of six trustees but no deacons. The church has a regulation that those who show no interest in the church by attendance or support are placed on the "inactive list." They are then notified twice by letter, at an interval of six months, if there is no response their names will be taken from the church roll. This may appear somewhat drastic, but the "ballast" that some churches we know of are carrying of members who have not been heard from is certainly not commendable.

—*Bethel College*—One of the wide-awake students from Aberdeen, Idaho, Mr. Orlando Wiebe, '42, has been elected president of the Student Christian Movement for the coming year, and Miss Frances Becker of Ringwood, Okla., vice president. This is the strongest and largest organization on the campus.—From a member of the S. C. M.: "How shall we interpret what is meant by holiness without which no man shall see God? Simply this, God wants men to set apart their lives for His use regardless of the vocation they enter. This involves . . . accepting Jesus Christ as Lord and Master of our lives. With Him as a center of reference holy living is possible. Holiness then characterizes that type of life in which every thought and every deed is evaluated and incorporated when it fits into His plan for our lives."

—*Freeman Junior College.*—Prof. John B. Toews, in charge of the Bible department had a part in the annual Bible conference of Tabor College, February 7 to 9.—Miss Aganetha Loewen, teacher of English, is taking out time to finish her work for the Master's degree at the University of Minnesota. Miss Caroline A. Waltner, for many years a valued instructor, but retired from active service, as a good standby is filling the vacancy.—About 15 students with some faculty members gave a gospel program to the residents of the Turner county poor farm, which pleased so well that they were invited to return.

—*Mennonite Church, Buhler, Kansas.*—The local fellowship officers attended the annual Bethel College Fellowship meeting. This past year our Fellowship contributed $647.00 to the College, an average of $2.74 per church member or $12.94 per donor.

—*Church Bulletin*

Is it Worth Trying?

President H. J. Burgstahler, of Ohio Wesleyan University, has made a proposal that deserves thorough discussion in these days when all Christians want to take some positive action against war.

He proposes that the churches of the United States shall ask our President and the Congress to call for an armistice: "to call together all of the belligerent nations and as many other nations as are vitally interested—such nations as Russia, the United States, the South American republics, Turkey—and have thrown on the table the requests of all belligerent nations. Face the issues clearly and see if there is not some possible conciliation of these differences that have resulted in this terrible war."

The Editor of *The Christian Advocate* is well aware of the fact that many sincere people believe that such a procedure holds no hope, and that any peace concluded with Hitler may be little more than an armistice. But, in the name of the millions of boys who will have to bear arms, and the millions of women and children who are living in front lines, this editor believes that some such plan is worth trying. After the fighting and dying have been done the nations of the earth will sit around a table and talk peace. Why not try to do it before so many men have given their lives? —*The Christian Advocate*

MEETING OF WOMEN'S MISSIONARY SOCIETIES OF THE WESTERN DISTRICT CONFERENCE

War conditions have brought about problems for our missionary societies, that are best solved as a group rather than by individual societies. The Executive Committee has therefore planned a meeting of all the societies during the Bethel College Bible Week. The date selected is Wed., March 12 from 4:30 to 7:00 o'clock p. m. in the basement of the First Mennonite Church of Newton.

A very simple evening meal is planned, which will not entail much work nor expense, and which will leave a maximum of time for fellowship and business. Coffee will be served and each lady is asked to bring just enough sandwiches for herself. An offering will be taken for relief and civilian camp work and it is suggested that each member contribute the ordinary price of a luncheon or dinner plate. These are difficult times and we need to pray and plan together. All women who find it at all possible are urged to attend this meeting.

REPORT OF OFFERINGS

REPORT OF THE TREASURER OF THE BOARD OF PUBLICATION

of gifts and money received from April 1, 1940, to Jan. 1, 1941, for the following funds:

General Fund

Emmaus Ch., Whitewater, Kans., $17.31; Missionary Society, Trenton, Ohio, Ch., $10.00; Bethel College Ch., N. Newton, Kans., $21.57; First Ch., Upland, Calif., $6.70; West Swamp Ch., Quakertown, Pa., $13.60; Menn. Ch., San Marcos, Calif., $5.20; Inman Ch., Inman, Kans., $4.90; First Ch., Philadelphia, Pa., $4.99; From two friends, Upland, Calif., $5.00; Bethesda S. S., Henderson, Nebr., $11.39; First Ch., Upland, Calif., $4.53; Hopefield Ch., Moundridge, Kans., $5.43; Hoffnungsfeld Ch., Moundridge, Kans., $10.00; Katie E. Krehbill, Donnellson, Iowa, $3.00; Hoffnungsau Ch., Inman, Kans., $6.52.

Eden S. S., Inola, Okla., $2.66; Salem Ch., Dalton, Ohio, $29.37; Gnadenberg Ch., Whitewater, Kans., $13.49; Johannestal Ch., Hillsboro, Kans., $4.50; Bethel S. S., Wolf Point, Mont., $4.05; Bethany Ch., Norwich, Kans., $5.19; First Ch., Reedley, Calif., $16.94; First Ch., Upland, Calif., $5.39; Alexanderwohl Ch., Goessel, Kans., $20.51; Goessel Menn. Ch., Goessel, Kans., $10.45; Garden Twp. Ch., Hesston, Kans., $13.40; Burrton Ch., Kans., $6.55; Emmaus Ch., Whitewater, Kans., $9.20; Buhler Ch., Buhler, Kans., $12.00; Bethel College Ch., N. Newton, Kans., $12.10; Bethel Ch., Fortuna, Mo., $7.26; Bethany Ch., Quakertown, Pa., $3.75; First, Ch., Newton, Kans., $15.75; West Swamp Ch., Quakertown, Pa., $14.40.

First church, Reedley, Calif., $21.52; Lehigh church, Lehigh, Kans., $2.70; Salem Zion S. S., Marion, S. Dak., $10.00;First church, Upland, Calif., $7.23; First church, Wadsworth, Ohio, $5.00; First church, Philadelphia, Pa., $3.93; Johannestal church, Hillsboro, Kans., $5.41; Zion church, Elbing, Kans., $16.55; Hoffnungsau church, Inman, Kans., $16.32; A friend, Donnellson, Iowa, $3.00; Buhler church, Buhler, Kans., $12.86; Imanuel church, Los Angeles, Calif., $10.00; First church, Philadelphia, Pa., $3.84; First church, Reedley, Calif., $12.98; Tabor church, Walton, Kans., $11.45; Bethany church, Quakertown, Pa., $4.16; First church, Upland, Calif., $5.40; Bergtal church, Pawnee Rock, Kans., $16.65; First church, Philadelphia, Pa., $4.87; Second church, Beatrice, Nebr., $10.00;West Zion church, Moundridge, Kans., $16.00; Swamp Mennonite church, Quakertown, Pa., $7.20; Eden church, Inola, Okla., $7.00.

Total **551.17**

Gifts to New Hymnary Fund:

Missionary Society, Trenton, Ohio church, $10.00; Zion church, Souderton, Pa., $50.00; A friend, Philadelphia, Pa., $10.00; A. D. Ruth, Reedley Calif., $50.00; First church S. S., Bluffton, Ohio, $16.85; Menno church, Reedley, Calif., $27.60; Fred Peters, Hills-Mennonite church choir, Lind, Wash., $5.00; First boro, Kans., $.25; Young Ladies Aid Society, First church, Hillsboro, Kans., $9.69; Elizabeth Linscheid, Boulder, Col., $10.00; Agnes Schmitt, Moundridge, Kans., $1.00; Emanuel church, Canton, Kans., $7.84; A friend, Newton, Kans., $10.00; First church, Aberdeen, Idaho, $30.22; Mr. and Mrs. L. W. Ledig, Upland, Calif., $100.00; Mennonite church, Newport, Wash., $5.15.

Ohio and Indiana C. E. Societies, $45.00; Trust Fund, General Conference Diamond Jubilee Fund, $250.00;Music Committee, St. John, Grace Ebenezer, and First church of Bluffton and Pandora, Ohio, $12.00; Union S. S. of Mennonite church, Sugarcreek, Ohio, $10.00; Emanuel church, Los Angeles, Calif., $10.00; S. S. Class No. 50 of First church, Berne, Indiana, $25.00; Mission Fund, Mennonite church, Mt. Lake, Minn., $25.00; C. H. Goering, Moundridge, Kans., $50.00.

Total **$770.60**

INTERESTING OBSERVATION ON GIFTS BY THE CHURCHES

Of the 136 Conference churches that might be expected to take at least one offering in a year for the work of Publication, 56 have actually done so, **92 have not done anything!** Of the 56 that have given, 45 have sent in one offering, 11 more than one, as follows: Bethel College Ch., twice, total, $33.67; Buhler Ch., twice, total, $24.86; Eden Ch., Inola, Okla., twice, total $9.66; Emmaus Ch., Kans., twice, total, $26.51; First Ch., Philadelphia, Pa., four times, total, $17.63; First Ch., Upland, Calif., five times, total, $29.22; Hoffnungsfeld (Hopefield) Ch., Kans., twice, total, $15.43; Hoffnungsau Ch., Kans., twice, total, $22.84; Johannestal Ch., Kans., twice, total, $9.91; Reedley, Calif., four times, total, $79.04; West Swamp (Bethany) Ch., Pa., four times, total, $35.91; Reedley Ch., having given the largest amount.

Money Received in Advance for the Purchase of the New Hymnary

(Hymnal Purchase Fund)

First church, Reedley, Calif., $50.00; Second church, Beatrice, Nebr., $107.50; H. D. Voth, Escondido, Calif., $5.00; Jacob Unruh, Lancaster, Pa., $2.00; P. J. Friesen, Butterfield, Minn., $2.00; Gnadenberg church, Whitewater, Kans., $183.00; Bethel College church, North Newton, Kans., $100.00; Grace Mennonite S. S., Lansdale, Pa., $25.00; Bethel College church, North Newton, Kans., 112.90.

Total **$587.40**

Gratefully received, E. W. Baumgartner, Treas.

Receipts, General Conference Peace Committee

January, 1941

West Swamp Church, Quakertown, Pa., $2.70; Hebron Church, Buhler, Kans., $54.00; Johannestal Church, Hillsboro, Kans., $68.31; Mennonite S. S., Flathead, Pa., $8.00; Mr. Buller, Ontario, Calif., $1.00; Anna Buller, Ontario, Calif., $1.00; First Mennonite Church, Bluffton, Ohio, $20.00; Western District Conference Peace Com., $125.00; First Church, Berne, Indiana, $101.33; Bergtal Mennonite Church, Pawnee Rock, Kans., $10.00; Zion Mennonite S. S., Souderton, Pa., $98.50; Bethany S. S., Quakerton, Pa., $10.00; Mennonite Church, Burrton, Kans., $15.68; "A Member," Emmaus Church, Whitewater, Kans., $100.00; Mennonite Church, Pretty Prairie, Kans., $163.93; Eden Church, Moundridge, Kans., $250.00; Ivan Badertscher's Class, Salem Mennonite S. S., Dalton, Ohio, $7.50; Second Mennonite Church, Beatrice, Nebr., $10.61; "A Member," First Mennonite Church, Berne, Ind., $2.00; Brudertal Church, Hillsboro, Kans., $26.25; Meadow Mennonite Church, Mingo, Kans., $11.00; J. J. Neufeld, Madrid, Nebr., $1.00; P. J. Deckert, Pawnee Rock, Kans., $5.00; Jacob H. Unruh, Lancaster, Pa., $10.00; Mennonite Church, Medford, Okla., $34.50; Gerhard D. Peters, Mountain Lake, Minn. , $10.00; Hoffnungsau Church, Inman, Kans., $119.00; S. S.,(Hoffunugsau Church, Inman, Kans., $11.89; First Mennonite Church, Madrid, Nebr., $22.00; Mrs. Katherine Kruse Ewert, East River, Conn., $5.00; Allen Unruh, Pawnee Rock, Kans., $5.00; Kermit Deckert, Marion, S. Dak., $16.00; William T. Snyder, Altoona, Pa., $1.00; Gardentownship, near Moundridge, Kans., $48.00.

Total Receipts, Jan. 1941, $1,484.40

Gratefully acknowledged, L. J. Horsch, Treas.

Treasurer Report of General Conference Home Mission Board for Month of January, 1941

RECEIPTS:

First, Bluffton, Ohio, $43.77; Ebenezer S. S., Bluffton, Ohio, $175.00; Grace, Albany, Ore., $9.56; Bethany, Quakertown, Pa., $13.57; First, Upland, Calif., $32.88; Bethesda S. S., Henderson, Nebr., $20.08; Memorial, Altoona, Pa., $6.43; H. S. S. S. Class, Bethel College Ch., N. Newton, Kans., $5.10; First, Mt. Lake, Minn., $25.31; First, Mt. Lake, Minn., $35.20; Immanuel S. S., Los Angeles, Calif., $23.45; Bergtal, Corn, Okla., $16.97; Menn. Ch., Lehigh, Kans., $10.01; Johannestal, S. S., Hillsboro, Kans., $12.67; First, Phila., Pa., $16.24; Buhler Ch., Buhler, Kans., $6.75; Emmaus, Whitewater, Kans., $100.00; Bethel S. S., Mt. Lake, Minn., $35.00; Menno S. S., Lind, Wash., $8.20; C. E. Soc., Hutterdorf Ch., Freeman, S. Dak., $5.57; St. John, Pandora, Ohio, $41.19; Trenton Ch., Trenton, Ohio, $30.00; Flatland S. S., Quakertown, Pa., $3.25.

Zion, Donnellson, Iowa, $42.84; Bruderthal S. S., Hillsboro, Kans., $57.73; First, Berne, Ind., $110.23; Menn. S. S., Springfield, Ill., $12.80; First, of Christian, Moundridge, Kans., $77.00; Bethel, Mt. Lake, Minn., $25.00; West Swamp, Quakertown, Pa., $22.50; First, Hutchinson, Kans., $6.25; West Zion, Moundridge, Kans., $29.15; H. B. Buller, Buhler, Kans., $7.77; Bank of Calif., Tacoma, Wash., Nichols, Contract, No. 2309, $22.31; Woodland C. E., Warroad, Minn., $20.00; First, Berne, Ind., $129.67; First, S. S., Beatrice, Nebr., $45.66; Bethany, Kingman, Kans., $25.06; St. John, S. S. & Women's Bible Class, Pandora, Ohio, $27.38; First, Sr. C. E., Mt. Lake, Minn., $10.00; Pacific Conf., on Note and Int., $20.00; Mrs. Frieda Regier Entz, from Ladies Organization of the Gen. Conf., $456.21; First, Monroe, Wash., $14.92; H. D. Voth, Escondido, Calif., $15.00; Pulaski Ch., Pulaski, Iowa, $12.53; Y. Women's Miss. Soc., West Swamp, Pa., $21.00; Menn. S. S., Deer Creek, Okla., $12.77; Lorraine Ave. Ch., Wichita, Kans., $15.00.

Total, $1,914.98

DISBURSEMENTS:

Vouchers drawn for month, **Total, $754.91**

J. J. Plenert, Treas.,
429 Knorr St., Phila., Pa.

Treasurer's Report Education Committee, Western District Conference, Oct. 21 to Dec. 31, '40

RECEIPTS

Balance on conference date, $15.52; J. B. Regier, Buhler Menn. Ch., $13.00; Buhler Bank, by error, $2.00; Johannestal Ch., H. J. Enns, $2.71; Inola, Okla., John Funk, $1.85; Inman Menn. Ch., D. P. Wiens, $4.00. Total receipts since Conference report. **$39.08**

DISBURSEMENTS

Bethel College, $23.00; Rev. J. M. Suderman, $10.00. Total, $33.00. **Balance $6.08**

January 1, 1941

E. E. Kaufman, Treas.

RECEIPTS HOME MISSION COMMITTEE OF WESTERN DISTRICT CONFERENCE, Jan. '41

H. M. Board, Gen'l. Conf., J. J. Plenert, $25.00; Ransom Menn. Ch., Elmer Huxman, $60.00; Fredonia group, Marvin Schmidt, $7.50; Deer Creek Menn. Ch., D. S. Krehbiel, $5.68; Mennoville Ch., Mrs. O. C. Wehmuller, $12.67; S. S., Newhopedale, Meno, R. M. Koehn, $16.00; Emmaus Menn. Ch., Walter A. Claassen, $14.70; S. S., Walton, Kans., Erwin Goering, $2.81; Saron Menn. Ch., J. J. Buller, $27.40; First Menn. Ch., Hillsboro, Kans., P. A. Pankratz, $31.32.

Buhler Menn. Ch., J. B. Regier, $6.75; Lehigh Menn. Ch., R. Weinbrenner, $10.01; S. S., Walton, Kans., A. S. Woelk, $2.55; Sychar Menn. Ch., H. S. Ratzlaff, $1.10; Gnadenberg Menn. Ch., Leo Voth, $20.00; Buhler Ch., H. B. Buller, $7.77; Halstead Menn. Ch., J. E. Friesen, $28.30; S. S., First Menn. Beatrice, H. M. Penner, $45.66; Vona, Colo., D. J. Tanner, $4.70; Herold Menn. Ch., J. A. Harms, $18.25; Alexanderwohl Menn. Ch., H. J. Reimer, $63.54; Lorraine Ave. Menn. Ch., Fred Voght, $121.76; Bergtal Menn. Ch., Pawnee Rock, Kans., H. C. Schultz, $12.54; Medford Menn. Ch., P. W. Friesen, $12.35; Hebron Menn Ch., C. L. Wall, $27.59; Bethel Menn. Ch., Perryton, Tex., Jacob B. Wiebe, $13.18.

Total, $599.13

Above sums gratefully acknowledged,
G. A. Linscheid, Treas.

RURAL ROUTE 3
NEWTON, KANSAS

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M

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, MARCH 4, 1941 NUMBER 9

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

GOD'S WORD

"Thy testimonies are wonderful." Psalm 119:129. Every true Christian will subscribe to the truth of this utterance by the Psalmist. God's words *are* wonderful! They with the redeeming grace of Christ are everything to us. Like the pearls on a necklace they awaken our admiration, are our chief delight. They are the food of our soul, our bread of life. As the hart pants for the waterbrook, so our famishing spirit is quenched by His Word. We are saved, we are made clean by the Word of redemption in Jesus Christ, and are sanctfied by His truth. His Word serves as our guiding light out of darkness. We hide His Word in our hearts to fortify ourselves against the onslaughts of the evil one, as our Savior did when tempted. His Word is our message in sermon and song. At midnight it gives us comfort and solace and in the morning it fills our hearts and lips with songs of praise. When we go astray, it is His Word that can bring us back to the fold. When we need wisdom and counsel, His Word is the only reliable source. —T.

Thy Word is like a garden Lord, with flowers bright and fair;
And every one who seeks may pluck a lovely cluster there.
Thy Word is like a deep, deep mine, and jewels rich and rare
Are hidden in its mighty depths, for every searcher there.
—Edwin Hodder

The World After the War

Irrespective of who wins the present war, an attempt will be made to create a new world order or set-up. Political economists and scientists, and social reformers here and there have been conjecturing what the new order may or will be, and a good deal has been written about it. But all this must be considered largely guess work, as even the leaders of the nations at war cannot be said to have a very definite idea. For, much depends on the condition in which the world will be when this terrible carnage and endless destruction now going on will be over. Perhaps H. G. Wells' book, "The New World Order," comprises as good a guess as any. He holds that the present war is a foolish struggle, emanating from minor issues, and is merely delaying or even preventing a world adjustment that is due. He is looking for a social revolution "profounder even than the revolution attempted by the communists in Russia." Hitler seems to envision a revolution along economic lines, an adjustment that is to give to people generally the things that they need and ought to have. Those known as the "have-nots" are to disappear. As for our country, it is felt that because of the leading role that it plays among the nations, it will hold out for a new, justifiable international economic system, perhaps in a union of nations somewhat on the pattern of the United States; if not all nations, then a great federal union of our country, Canada and England as a nucleus, which other nations would be invited to join, to form a great world republic. While the totalitarian nations are yearning to have things which they have been denied so long as "have-nots" and thus favor a readjustment of international scope, the democracies seem to hold that an adjustment tending toward internationalism may bring about the abolition of war. As in the past, wars have been caused by the overlapping of national interests, so it is with the present conflict. Hence the supposition or argument, that if nations were abolished, wars would come to a stop. Thus there is envisioned a sisterhood of nations, of all nations if possible, with national distinctions obliterated. A fine dream of reform philosophers, is it not? But the question: Would the scheme work? They forget that, whether nations or no nations, the root of war is sin, and no human schemes can eradicate it. It will continue to do its ugly work as long as the world, as it now is, continues to exist. Although if the leaders of the people could get together in a friendly, brotherly attitude, forgetting selfish interests, conditions might be brought about that would make the lives of the down-trodden on the earth more bearable, more tolerable. This is worthy of our hopes and the prayers of all honest Christians, but hardly realizable unless the great majority of people the world over should experience such a change of heart as was the case of the five thousand on the Day of Pentecost. However, wars are pretty sure to continue until our Christ returns to earth to establish His reign of peace and righteousness. Before that event takes place, even if nationalism could be abolished, there would be internal strifes, sectional strifes, because of the perversion of the human heart. —T.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Champa, C. P., India, Oct. 29, 1940

Our dear friends,

Our paper states that the boat on which this letter is to go is due in New York on Dec. 10th., in good time for Christmas. Though communications are somewhat dislocated, yet we are grateful to God that it is yet possible to correspond with our dear friends and relatives in the United States.

Mrs. Penner and I wish for you all a most blessed Christmas Season. Although the world is torn and bleeding, yet it is possible to believe that God has His hand on the throttle. This world will not run away with Him. The Prince of Peace shall and will reign. This assurance alone is a blessing vouchsafed again to us at Christmas time.

This is probably our last greeting from India's soil where we have been privileged to spend 40 happy years. Now the time is near when we must entrust our share of the work into younger and more efficient hands. To leave India will not be easy. There will be a tug at our heart strings as we bid farewell to our dear, good fellow workers, the Indian Christians and many non-Christians and especially our lepers with whom for almost 38 years we have shared joys and sorrows. India has become almost a part of us.

I WISH THEE PEACE

"Peace I leave with you, my peace I give unto you."
John 14:27.

I WISH THEE PEACE! The Earth is full of trouble,
And days are marked by rush, and strain and test;
And life grows one unceasing round and struggle;
I wish thee peace! God's peace,—thy heart's deep rest!

I WISH THEE PEACE! the peace of sins all taken,
All cleansed away through Christ's atoning blood;
The peace that rests, untroubled and unshaken,
Since God's redeeming grace is understood.

I WISH THEE PEACE! peace past all understanding,
Which comes through prayer, and loving God's dear Word;
So shall thy life be fruitful, strong, outstanding,—
And thou shalt be of service to thy Lord.
Luke 2:14. —*I. Danson Smith*

Received at North Newton, Kansas,
Feb. 15, 1941.

P. A. and Martha Penner

Personal News from China

Mr. and Mrs. A. L. Jantzen and Grace Joan spent a happy summer at Kai Chow and on August 5th welcomed a son, Lyman Albert Jantzen, into their midst.

Dr. Balacz, our Hungarian doctor, who is giving very acceptable service, on the way home from his vacation in Peitaiho and Peking, became violently ill with dysentery and was forced to spend a month in the hospital at Shunteh.

The Kai Chow-American School opened September 15th with six pupils, viz. Betty Jean, Anita, and Alice Ruth Pannabecker, Irene, Ralph and David Ewert. Lelia Pannabecker and Martha Ewert are the teachers, each giving one-half day. Grace Joan Jantzen Philip Ewert, and Donald Pannabecker spend an hour each morning with Etta Davis in a kindergarten which she is sponsoring.

Richard Pannabecker, who graduated from North China American School at Tungchow near Peking in June, has entered Yeng Ching University. In a school of 1000 only about fifteen are foreigners. Outside of a course each in the study of German and Chinese, his work is all in the English language. He has an Australian and a Chinese as roommates. Robert Pannabecker is taking his sophomore high school work at Fungchow near Peking and Roland Brown at Pyeng Yank American School in Korea.

After spending a happy summer at Peitaiho studying the language, Mr. and Mrs. Marvin J. Dirks and Marvin Junior journeyed to Taming to make that their home for the coming year. They will continue their langauge study and also assist in teaching in the schools.

For three years in succession we have been able to welcome new arrivals in China. Such an occasion always causes rejoicing. This year we welcomed Miss Marie Regier who is returning from an extended furlough, and Mr. and Mrs. Lester Wuethrich who have come to China for the first time. Miss Regier is stationed at Taming and Mr. and Mrs. Wuethrich are taking their first year of language study in the College of Chinese Studies at Peking.

—*The Chinese Bond, Sept. 1940*

—Mennonite *Church at Napier, Pennsylvania.* From a church letter by the pastor of this church, Brother Willard Claassen, we take the following: "We could not have finished the projects of last year—the furnace, book racks, electric lights—without unselfish giving. Christian stewardship means that God is the rightful owner of life and property, and that we ought to acknowledge him thus. . . . *Family Altars:* In how many homes is the Bible read at family devotion? I am afraid in all too few. It is not, because it is out of date or that we do not have time, for we find time to do the things we want to do. We would have fewer broken homes and stronger churches, if we would let the Bible be heard in the home. It is not taught in school; in some states the teachers are not even permitted to read it to the pupils. Sunday School lasts only one hour a week. The Bible is the most up-to-date Book.

CHRISTIAN EDUCATION

THE CASE FOR THE RELIGIOUS COLLEGE

By William McAllister

Since the usual state college and large private colleges have student bodies ranging from 1,000 to over 10,000, and the religious college is essentially a small college, with a student body under 1,000 and as a rule nearer the 500 mark, the question of the relative value of the two types of institutions resolves itself to the advantages of the small college over the large, with the emphasis of course on the religious aspects of the two types.

After questioning several students of a large California state college, I was forced to the conclusion that the main reason for going to the large state school was the matter of finances, a just reason of course, but one must also conclude that the educative process is mass education in a huge learning machine by a disinterested faculty. A spiritual emphasis on the campus of a state university is doubtful, in fact, out of question.

I have learned what the large college has to offer the undergraduate, but in spite of the wealth of resources for educational and scientific research and the financial backing which it may have, I am convinced that the religious college has as much to offer, on a scale suited to its student body, and even more which the large college cannot offer at all.

Granted that not every student who attends a college is, or will be, a credit to its name; nevertheless, at religious colleges, the opportunity for religious cultural enrichment exists. The student can make of this opportunity what he will.

The small religious college definitely has the spiritual emphasis. It adds to the good of the large state school the betterment of the religious attitude and way of life. In our church training we are given a foundation for a life philosophy based on religion. In continuing our education at a religious college it means that this background can be developed into a working philosophy of life which is full of idealistic practicality.

Although there is a tendency on the part of colleges founded by religious groups to draw away from that control toward more worldly and material attitudes and activities that characterize many state controlled colleges, the true religious college holds to the primary tenets of its religious founders. Modern in every aspect and just as challenging as the state college, or larger private school, in its educational purpose and methods, it holds that the individual, not the mass, is of the first importance educationally, and so provides individualized plans of instruction designed to meet the needs and abilities of each student. Its purpose, as one institution states, "is to help its students attain their best, to become men and women whose wholesome bodies are fit temples for the indwelling of the Holy Spirit, whose social graces make them welcome where gentlefolk congregate, whose keen minds enrich scholarship, whose reverent souls worship God in spirit and in truth, whose loyal lives examplify the teachings of Jesus Christ and serve to advance His Kingdom and His righteousness."

It adds to one's attitude toward the relative values of life to live in the small religious college. You gain independence; you are more easily oriented into college life than at the large school. There is a friendly spirit to greet the newcomer. There is unity of thought and aims, because your fellow students are for the most part of like minds and tastes.

The classes in the religious college are small. Your professors are neighbors, and willing to help and advise you at any time. Athletics are more for the benefit of the student and team spirit instead of being publicity stunts. The social life cannot be excelled anywhere. There are more things to do than you possibly have time for, and more organizations and activities than you can join; but even at that one feels more a part of real college life, because there is such close contact with everyone, which is impossible in the large university. Back of it all there is the true spirit of brotherhood, the religious spirit.

Perhaps we of the religious college feel that spirit most when we sit in the hush of the chapel; or perhaps we feel it when we sing college songs together; perhaps it is as I have felt it at my own college when we stand as a group on the steps of the administration building overlooking the campus after a student body meeting or rally, and sing the alma mater, watching through the cool and starry night the blazing, rugged, college initials carved on the distant mountainside, a symbol and a challenge toward truth and goodness, beauty and service. But wherever we catch that glimpse of the chalice that is the grail, we of the religious college follow that gleam, for we feel that it is there, and we know that it is real!

—Condensed from *The Watchman Examiner*,
in *Religion a Digest*

THY WONDROUS GRACE

O, Jesus when our lives lose fervor
And evil thoughts assail the mind,
When worldly pleasures seek first place
And secret sins our eyes would blind;
  Then cause us to behold Thy mercy,
  Thy boundless love, thy wondrous grace.

O, Jesus, when our lives stop singing
And knotty problems bow us low,
When darkening shadows cloud the face
And sorrows cause the tears to flow;
  Then cause Thy presence to be near us,
  Thy boundless love, thy wondrous grace.

—Olin A. Krehbiel

DAILY DEVOTIONAL MESSAGES

by C. H. Suckau

MARCH 8—*"I am the way, the truth, and the life."* John 14:6

Jesus Christ is the only *way* unto the Father. The most popular way man would go to the Father is by his goodness. But alas, "There is none good but one, that is, God." Jesus Christ is the only *truth* unto the Father. No amount of scientific truth can save man. The truth which alone can save man is Jesus Christ, because "the truth is in Jesus." Jesus Christ is the only life unto the Father. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

MARCH 9—*"My words shall not pass away."* Mt. 24:35

A present treasure is His word and oh, to know it shall be ours throughout eternity!

Blessed Bible, sacred treasure,
  Precious book, of all the best,
There is comfort never failing,
  And a calm abiding rest.
Read with reverence, and commit it,
  Verse by verse, and day by day;
'Tis the word that God has spoken,
  And it cannot pass away.
—Fanny Crosby

MARCH 10—*"That I may know him."* Phil. 3:10

Why was Paul so desirous to know Jesus Christ? Because to know Him is life eternal. What a sad mistake we make when we spend more time to learn to know great men, than to learn to know Jesus Christ. We may enrich our lives by learning to know great men and be blessed by their influence. But it is indeed wrong and impoverishing to our own lives if we neglect to learn to know Jesus Christ and fail to let His life influence our own.

Christ is the Fact of facts, the Bible's Theme,
Who stands alone, august, unique, supreme.
—Daniel L. Marsh, D. D.

MARCH 11—*"My beloved is mine, and I am his."* Song of Sol. 2:16

In these words we have expressed the declaration of what we might call mutual or reciprocal possession of two lovers. These words are indicative of what should be the relationship between Christ and the believer. God has given us His only begotten Son. Jesus Christ "loved me and gave himself for me." I have received Him, He is mine. Now the question is, Am I His? Have I given myself to Him? It is not proper nor natural to claim as our own the one we love without yielding ourselves to his possession as well. Do we thus yield ourselves to Jesus Christ? He has chosen us a His bride before the foundation of the world. Beloved, let us respond and say, "I am His."

MARCH 12—*"His name shall be called Wonderful."* Is. 9:6

The Holy Spirit knew that Jesus Christ would be wonderful and so He prophecies that He shall be called "Wonderful."

Wonderful, wonderful Jesus
Who can compare with Thee?
Wonderful, wonderful Jesus,
Fairer than all art Thou to me.
Wonderful, wonderful Jesus
Oh how my soul loves Thee!
Fairer than all the fairest
Jesus, art Thou to me.

MARCH 13—*"Yea, I have loved thee with an everlasting love."* John 31:3

In spite of all the manifold and grievous failures on the part of Israel, God declares in these tender words that His love to them is everlasting. They are still His chosen people. Men may hate them and nations may persecute them, but God's watchful eye is still upon Israel and His love to them will never cease. As is God's love to His ancient people, so it is to His chosen people of the New Testament. He loves us with an everlasting love, though we have often failed Him. How unspeakably sad, how utterly hopeless would be our lot, if God's love to us would be conditioned upon our faithfulness to Him. Oh matchless grace, He loves us with an everlasting love.

MARCH 14—*"Hitherto hath the Lord helped us."* I Sam. 7:12

Hitherto the Lord hath helped us,
  Hitherto His hand hath led,
Hitherto His arm protected,
  Hitherto His bounty fed;
Will His love desert us wholly,
  Will His heart our need forget,
Will His presence clean forsake us,
  Who hath never failed us yet?
—Annie Johnson Flint

No, basing our assurance upon His dealings with us in the past, we take courage and trust Him and believe that He will help us to the end.

—Distance is no item to the *Reverend P. A. Wedel, pastor of the Mennonite Church of Aberdeen, Idaho,* for he recently conducted a series of meetings at Madrid and Henderson, Nebraska.

OUR HYMN BOOKS

THE MENNONITE HYMNARY

The following are further comments on our *Mennonite Hymnary.*

The Reverend Olin A. Krehbiel, President of the Eastern District Conference, writes: "Received a copy of the new *Mennonite Hymnary* and examined it very thoroughly. The result is, our Sunday School ordered 150 copies to start with. Have noted the comments on the books in *The Mennonite* from time to time. But there are a number of important points not yet mentioned. Who spends the most time with the book? The pastor, for he devotes hours arranging his program, picking appropriate hymns and responsive readings. I wonder whether the congregation considers this fact in selecting a song book? Most books cannot be compared with *The Mennonite Hymnary* in the variety of hymns offered and the arrangement of indexing them.

"A special word should also be said about *The Responsive Readings* in *The Mennonite Hymnary,* for they far outstrip anything in the field. Our churches should make greater use of these readings, for this is Scripture used in a scriptural way. People read the Bible so little nowadays, and these readings will help them get acquainted with God's Word. The ninety selections in this book give a well rounded coverage of the important subjects of the Bible, and their arrangement is the best."

A word from the Reverend Wilmer Shelly, pastor of the First Mennonite Church, Wadsworth, Ohio: "I am highly delighted with *The Mennonite Hymnary.* We here at Wadsworth have a series of union services during the year, when the members of all churches, such as the United Lutheran, Methodist, Evangelical, and Reformed meet in the various churches. I always felt, in comparing their denominational hymn books with our old *Mennonite Hymn Book,* that ours was far inferior. But I will be PROUD, as a brother wrote in last week's *Mennonite,* to have *The Mennonite Hymnary* in the book racks when the brethren of the other churches worship with our church."

Dr. D. D. Eitzen of the University of Southern California faculty comments: "It seems impossible that this publication, *The Mennonite Hymnary,* should be as flawless as the testimonials of *The Mennonite* would indicate by the absence of criticism. Therefore I have allowed myself this evening for a critical study of this hymn book, albeit with very limited resources. We all appreciate the way the book opens. More significant is the "Mennonite modesty" of its general appearance. How unfailingly the cross in the very center of the front cover will penetrate the consciousness of thousands with its uniquely Christian challenge! It is, however, a bit ornate to remind me of the cross my Savior bore.

"The selection and organization of these songs of Zion impresses me as a comprehensive research labor of love. The self-investing service of the Editors, the Hymn Book Committee, and the members of the Board of Publication is an impressive manifestation of "the love of God shed abroad in the hearts of men by the Holy Ghost which is given unto us," It is gratifying that several of our own number have contributed translations of German hymns which preserve for me the indispensible depth of spirituality of their orginal message."

Das Deutsche Gesangbuch

(The German Hymn Book)

At the General Conference session in 1935 the Canadian brethren presented a rather urgent need for a unified hymn book in the German language. Attention was called to the "Gesangbuch mit Noten." But that did not meet their situation. Besides, the plates of the "Gesangbuch" were pretty well worn, so that another printing from them appeared rather inadvisable. Consequently it was resolved, "That they work out their manuscript and submit it to our Board (of Publication) to see in what manner we could cooperate with them in publishing such a book."

At the session in Saskatoon, in 1938, the Board of Publication presented this proposition to the Conference: "The Board of Publication is ready to assist the German speaking and German singing churches in the publication of a new unified hymn book and to do all within its power to expedite the project. To do this it is necessary that the Hymn Book Commission of Canada submit the manuscript as early as possible, accompanying the same with concrete proposals, so that the necessary financial estimates may be made and the contracts for the printing of the book may be executed." The Conference approved this plan and encouraged our Board "to proceed with its execution as soon as possible."

In May of 1939 the Commission had finished the manuscript and forwarded it to the undersigned who immediately began to cast about in search of a publishing firm fully competent to manufacture this German hymn book at a reasonable cost. Some obstacles were found: the scarcity of German compositors, the fact that some of the pages of the manuscript contained more matter than could be accommodated on the printed page, also the time it would take to do the book. After considerable correspondence the Canadian Commission went to work to rearrange the matter on some pages. When we thought we had the plans for the work pretty well arranged, one firm that we favored gave notice that they could not handle the book for some months, while the next competent firm had set the price too high. Thus valuable time was passing. Meanwhile, however, the

Canadian Hymn Book Commission and others worked on the financial problem. Brother John G. Rempel, as its spokesman, solicited pre-subscriptions for the book at fifty cents a copy and succeeded in getting more than 4000 subscribers. And with the aid of the General Conference Home Mission Board the cash thus accruing, nearly $2000.00 in U. S. money, could be turned over to the treasurer of the Board of Publication. The brethren have also made another $2000.00 available. This, making a total of $4000.00, is the amount that the Board of Publication felt should be in the hands of its treasurer, to enable it to let contract and start work on the book. The noble efforts which the Commission, in particular Rev. John G. Rempel, with Rev. David Toews' help, have put forth are most commendable.

In due time it was found that the Methodist Book Concern of Dobbs Ferry, New York, which has given us such splendid service in the manufacture of *The Mennonite Hymnary* might be induced to handle this German book also. An agreement was reached and the contract was let to them. They are now beginning with the work and, if no unforseen obstacles arise, they hope to have the books ready about the time the Conference meets. It is believed that the 4,000 some members of the Canadian churches will buy the book when it is ready, so that the financing of the project is pretty well assured. This new book will be much like the "Gesangbuch mit Noten." Let us pray that God may bless this work as He has so signally blessed the undertaking of the English book!

—*J. R. Thierstein, Chm., Board of Publication*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 9, 1941

CHRIST REJECTED

Luke 20:9-20

Topic: TAKING OUR STAND WITH CHRIST

Introduction

The subject and topic of this lesson represent opposite attitudes toward Christ. Every person who knows of Him will take one or the other of these. The question, what one will do with Christ, involves the most far-reaching consequences. One cannot be neutral. The decision either to reject Him or to take our stand with Him, lies wholly within our power. They who busy themselves with this world's affairs and ignore Christ, shut Him out of their lives. Thd worldly, materialistic spirit of our age causes many people to ignore religion, the Church and Christ.

The Rejected Son vs. 9-18.

The purpose of the parable of our lesson is to show that the Jewish nation by persecuting the prophets and the Son of God Himself, so provoked God that their high privileges as His people were withdrawn and the consequent suffering and ruin came upon them. Privilege and opportunity have their end. The vineyard refers to the people of Israel (cf. Isa. 5:1-7) and represents the opportunities and privileges which God—"a certain man"—had given to them. The "husbandmen" has special reference to the leaders who were responsible for the policies and condut of the Jewish nation during the long period of their national history.

God expected the vineyard, Israel, to bring forth fruit of righteous character, holy living, in keeping with the law which He had given to them. He sent servants, the prophets (vs. 10-13), to teach and warn Israel. These were shamefully and cruelly treated by the wicked husbandmen. They were all rejected. Finally God sent His beloved Son, love's final appeal to Israel (v. 13). Jesus here declares Himself as being exalted above the prophets. God sent His Son as reconciler and Israel killed Him, thinking that now they were through with Him. Jesus gave a stern warning to the Jews (v. 16) which should have turned them from their evil purpose. The place of leadership in the kingdom of God would be given to the Gentiles. He whom they rejected was to attain the place of highest honor (v. 17). The wicked husbandmen moreover would be, as it were, ground to powder (v. 18). Some stumbled over the stone—Christ's claims—and afterwards accepted Him. Persistent and defiant rejection of Christ leads to utter destruction. Those who enjoy God's privileges in grace are stewards and they are to bring forth fruit unto God. Israel was unfruitful and her opportunity came to an end. Disastrous destruction overtook Jerusalem in 70, A. D., bringing an end to Jewish nationality. We need to guard well against the sinister influences which tend to weaken our loyalty to Christ, sap our spirituality, anl lead to religious indifference.

The chief priests and scribes were stung to the quick by this parable and it hardened their hearts, instead of moving them to repentance. Their hatred sought underhand means to put Jesus out of the way (vs. 19, 20).

Taking our stand with Jesus means an initial act of choice and surrender and a life of heroic loyalty and love. It means bringing forth Christ-like fruits of character, a spirit of loyalty to Christ expressed in acts of faithfulness to Him. It brings rich rewards. God is on our side and Christ will stand with us, a helper who can help at all times.

Why does God expect spiritual fruit of us?

In what ways do people reject Christ today?

How well, or how poorly, do we as individuals, as a nation, use our God-given privileges?

"In His death Christ is a sacrifice for our sins; in the resurrection, a conqueror; in the ascension, a king; in the intercession a high priest." —*Luther*

LEADERS FOR BIBLE WEEK

BETHEL COLLEGE

North Newton, Kansas, March 9-14, 1941

Dr. H. E. Dana

Dr. H. E. Dana, one of the leaders for the Bible Week or Institute for Ministers and Church Workers, March 9-14, is president of the Kansas City Baptist Theological Seminary and professor of New Testament there. He has been a teacher of the New Testament for many years, and out of these years of study and wide experience he will bring helpful and inspiring messages. Dr. Dana will speak twice daily during the week. Each afternoon; Monday at 1:20, the rest of the week, at 2:15; he will lead in an expository study of the Epistles to the Galatians. The general theme for his evening addresses will be, "The Holy Spirit in Christian Living."

The other speaker during Bible Week is *Prof. Rockwell C. Smith,* teacher in the department of the Rural Church at Garrett Biblical Institute, Evanston, Illinois. He has been a rural pastor and has given much study to rural life and to the problem of rural America. This is his special interest. Professor Smith is scheduled to appear twice a day during Bible Week. In the afternoon he will center his addresses around the specific work of the rural church. He aims to offer help in understanding and meeting the challenge which comes to the rural church. In the evening his general theme will be, "Preserving the Values of Rural Life." These addresses will give us a higher appreciation of our rural heritage and will magnify the calling of the farmer. Everyone is welcome to attend all of these meetings and benefit from the messages of these leaders.

ANNOUNCEMENT OF ANNUAL BIBLE CONFERENCE

The Annual Bible Conference will be held at the City Auditorium, Newton, Kansas, from April 13 to 20 inclusive. Doctor W. H. Houghton, president of the Moody Bible Institute, will be the main speaker. We ask for your prayers. The meetings will be free and open for anybody. —*The Committee*

Annual Meeting of the Bethel Deaconess Home and Hospital Society

The 37th annual meeting of the Bethel Deaconess Home and Hospital Society was held Tuesday Feb. 11, beginning at 10 o'clock a. m., in the First Mennonite Church of Newton, Kansas.

Rev. W. C. Voth, Missionary to China, read several passages of scripture and gave the invocation; after which Rev. J. M. Regier, pastor of the Johannestal Church of Hillsboro, gave an inspiring message, based on "The man with the withered hand," in Mark 3. The speaker emphasized, that while the world is bent on destroying and killing, this institution stands for healing. Jesus came to save life. Our goal is saving life. We are surrounded by bodily, mental and spiritual ailments. Soul surgery is often more painful than physical surgery. Our institution offers spiritual recompense for bodily suffering. If only the body finds healing, we wonder what has been accomplished!" After this Rev. J. E. Entz, president of the society, declared the annual business meeting in session.

A quartette of student nurses gave a double number. The report of the directors showed the present membership of the society to be 338, with a total of 2170 votes. Nine of its members have passed away during the past year, but new members were received. The sisterhood consists of 30 ordained deaconesses and one probation sister. Two have retired from active service. The Bethel Deaconess Hospital School of Nursing has 28 students at this time. Seven have finished their training during the part year. The administrator's report indicated a healthy condition in all phases of the work and and considerable progress. Twenty-five per cent more service had been rendered during the past year.

The forenoon session closed with prayer by Rev. C. E. Krehbiel. As in other years the ladies of the auxiliaries again proved their interest in their loyalty to the work of the society by serving a bountiful meal in the basement of the church.

The afternoon session opened with a short memorial service conducted by the Rev. P. P. Wedel of Moundridge. Among the departed were the following ministers: H. J. Krehbiel, H. P. Krehbiel, Bernhard Regier, and John Roth. Also the brethren C. F. Claassen, who for about thirty years was a member of the Board of Directors; G. R. Toews, J. J. Friesen, Dav. G. Bechtel, and Mrs. Edw. Classsen. Rev. Wedel based his remarks on I Cor. 15: 50-58 anl led in prayer.

An item of special interest was a paper prepared and given by Sister Newta Newfield on, "The Care of the Patient." In this she discussed the various departments and different facilities of the modern hospital, which must be maintained and function effeciently for the care and proper treatment of the patient.

The report of the Home for the Aged gives the number of residents as thirty. The Home makes it a practice to celebrate the 90th and 100th birthday of its residents. During the past year two celebrated their 90th birthday and one, Gerh. Ewert of Gnadenberg, passed his century mark.

Both the senior and the junior auxilaries reported on their work, which was highly appreciated. The members of the Board of Directors, whose terms had expired and who were reelected are as follows: H. J. Dyck, H. E. Suderman, D. O. Rupp, and Gerh. Zerger was elected as a member of the Advisory Council to the Home for the Aged.

Sister Newta's paper, "The Care of the Patient," is to be published in our church papers. After the report of the Committee on resolutions the meeting was closed with prayer by Rev. H. J. Kliewer.

—*H. J. Dyck, Sec.*

Our Unsolved Problem in Evangelism

By Charles W. Koller

The "unreached" are becoming more and more "unreachable" under present methods. This is the testimony of evangelists whose experience extends from coast to coast. A "campaign" is likely to result in a fair attendance on the part of Christians, but not of the "unreached." Our customary appeals to "bring them in" do not produce results, because neither the preacher nor the congregation has felt the urgency of changing our approach. We are living too much in the memory of other days when a substantial proportion of every audience consisted of the "unreached." Moreover, when efforts are made to "bring them in," it seems increasingly difficult to bring them. The evangelist, with only a few of the "unreached" attending, is limited in his appeal to these few. These in turn feel conspicuous, and are afraid to come back. The most general appeal from the pulpit seems personal, and they do not wish to be singled out. Thus we are involved in a discouraging cycle, which we have been unable to break. What is the solution?

Here, as elsewhere, we do well to study again the technique of the apostles and of the early church. Did they merely announce public services and wait for the people to come? Not so! Paul, the Evangelist, ministered "publicly and from house to house." And the deacons were not silent. Of Stephen, we read that "they were not able to resist the wisdom and the spirit by which he spake." Philip likewise "preached Christ. . . . and the people gave heed." People will often "give heed" to a deacon when they will not hear the pastor or the evangelist.

When Peter stood up to preach, at Pentecost, "the eleven" stood up with him. Imagine the effect today if, when the preacher stood up, eleven strong men rose up and stood with him as he bore testimony and gave the Gospel appeal! Or imagine a whole congregation, as at Pentecost, *all* filled with the Holy Spirit" and speaking " as the Spirit gave them utterance!" Later we see them not only "continuing in the temple," but "breaking bread from house to house." And when they were "scattered abroad," they "went *everywhere* preaching the word." That is the New Testament pattern. Other plans will fail—and *are failing!*

Perhaps in the very futility of our unscriptural procedures lies our salvation. Men have been forced back to a pure Gospel by the futility of unscriptural substitutes. Perhaps we shall be forced to rediscover the Scriptural way to evangelize. The apostles and the early church, with an effectiveness which has never been duplicated, are well able to teach us. They did not leave soul winning to a chosen few. It was the business of the whole church.

—*Fron "The Northern," Jan., 1941*

THE FELLOWSHIP OF PRAYER

Concluding the Program Published Last Week

Wed., March 19, "The Light in Thee," Matt. 5:13-16; 6:22-23. *Thur., March 20,* "I Meant To—" 1 Cor. 22:6-11. *Fri., March 21,* "Came the Dawn," Song of Sol. 11-11-17. *Sat., March 22,* "As They Sleep," Psalm 127 (Moffatt). *Sun., March 23,* "The Grace of Confession," Matt. 10:29-33. *Mon., March 24,* "Lift up Your Eyes," Is. 40:21-26. *Tues., March 25,* "Living in the Sky;" *Wed., March 26,* "The Blessing of the Dew," Hos. 14:1-7.

Thursday, March 27, "Grass," Gen. 1:9-13. *Fri., March 28,* "If We Love One Another," 1 John 4:7-12. *Sat., March 29,* "Seeds," Gen. 8:20-22. *Sun., March 30,* "Together," Heb. 10:19-25; *Mon., March 31,* "The Reconciliation of Prayer," Psalm 69:29-36; *Tues., April 1,* "The Final Answer;" *Wed., April 2,* "These Are They," Rev. 7:9-14; *Thur., April 3,* "The End of Tears," Rev. 7:15-17; *Fri., April 4,* "Except I Drink," Matt. 26:36-42; *Sat., April 5,* "The Ascending Way," Luke 19:1-10; 28; *Sun., April, 6,* "Borrowed," Luke 19:29-34.

Monday, April 7, "Invaded Temples," Luke 19:41-48; *Tues., April 8,* "Beyond Entanglements," Matt. 22:15; 34:46; *Wed., April 9,* "Not Always," Matt. 26:6-13; *Thurs., April 10,* "Bread of the Upper Room," Matt. 26:26-29; *Good Friday, April 11,* "The Cross Victorious," Mark 15:39-46; *Sat., April 12,* "Where Are the Dead?" Rev. 20:11-12; 21:1-5; *Easter Sunday, April 13,* "The Burning Heart," Luke 24:28-34.

Four things which are not in thy treasury,
I lay before thee, Lord, with this petition:—
My nothingness, my wants,
My sin and my contrition. —*Southey*

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Why I Cannot Accept Non-Combatant Service

Carl J. Landes, Rural Sec., F. O. R., Merom, Ind.

One of the most frequent questions I face from Mennonite young people runs something like this: "Do you consider Non-Combatant Service consistent with our Mennonite Doctrine of Christian Pacifism." ("Non-Resistance" we have called it; which is not quite true. We do "resist," but not with violence, only as Christ "resisted.") Since this is a serious question, I would like to answer as best I can, for those who are digging their way through these problems today.

I cannot accept Non-Combatant Service as consistent with my pacifism for the following considerations:

I. Because of The Military Set-up.

For every person on the firing line, shooting at the "enemy," the army has from seven to ten men in tasks which are "non-combatant" in nature, cooking, medical corps, quartermaster, etc. When seven-tenths of the army is doing what I term "non-combatant," I can hardly accept such duty as being consistent with my pacifism.

II. The Army Makes No Distinction, Except in Name.

One Mennonite (Kansas) farmer wrote a letter to a commanding officer, in the last war, asking that his son (a non-com) be released during "seeding" and "harvest time," thinking the army would gladly release his son for work as important as farming. The commanding officer informed the father that his son could not be released. Why? Because his son was in "one of the most important" branches of the service—the sanitation service. Evidence, that the army makes no distinction between "combatant" and "non-combatant" service can be piled high and wide. It is a useful distinction in name, because it brings many sincere C. O's. into the military, who would otherwise not consent to such service.

III. Because in Non-Combatant Service I merely release another who has no scruples against taking life. *He* shoots, while *I* do the work *he* would be doing, if *I* didn't take his place.

Some then argue, "But I must help take care of wounded and dying; I want to help *save* life." I too want to *save* life; but I must refuse to do so within the military machine for two reasons: (1) The army will have an ambulance driver, hospital orderly, etc., whether *I* am there or not. The army is set up in "units," and for each unit there are so many ambulance drivers, so many orderlies, so many nurses, etc. If *I* become one of those "cogs in the machine," another is left free to do my shooting for me. The army will not be minus a driver because *I* cannot go. (2) Is the medical corps primarily interested in human life? Or, is the army medical corps interested in health because it desires an efficient killing force? Based on two years experience in the army, I'm convinced that the latter is true; and I cannot participate. I *will* take care of wounded and dying *anywhere* as a *civilian,* if I can take the spirit of *Love* and *Forgiveness* with me. The army demands *hate* (read an army manual).

IV. The Basic Purpose of the Army is *Killing Men*—that is how wars are won. No matter *what* duty I perform behind that machine, I am there for one purpose—aid a *killing machine.* A farmer contributes to the war machine *indirectly* but he is in a *peace-time industry. No* service in the military is *ever* a peace-time industry; it serves one purpose, all its training is toward one end, *efficient killing.*

There are many other considerations. I cannot answer this question for you, nor you for me. We all have a conscience. Let us permit God to touch that conscience with His Spirit, and then have the courage to follow. Let us respect each other, where God leads us by different paths. Positively, I renounce all military service, because I have given allegiance to Christ, whose Cross is self-giving Love and Forgiveness. Negatively, I renounce *all* military service, because "They that take the sword shall perish by the sword." I want my country, my posterity to *live* not *perish.*

"He that would follow after me, let him deny himself, and take up his cross and follow me," said Jesus. I challenge youth to answer that call.

—Woodland Menn. Church, Warroad, Minn.—Jesus said, "I came not to be ministered unto but to minister." Your pastor is "in the midst of you as he that serveth." Use him—if you have a special problem, tell him about it. If there is sorrow or sickness, do not fail to let him know. If you have run into a moral tangle, let him help unravel it. If you have any question about your spiritual or everyday life, let him help answer it. Use him, give him an opportunity to be a real minister. *—Church Bulletin*

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for March 16, 1941

MAIN TOPIC: THE GRACE OF CHRIST

Jn. 1:15-17; 2 Cor. 8:9; 2 Tim. 2:1-3

I. Worship Service

1. Songs: "I stand amazed in the presence," "In the cross of Christ I glory," "I love to tell the story."
2. Reading of main topic, and prayer
3. Special music: "Fairest Lord Jesus"
4. Offering for Missions

II. Leader's Introduction

When Napoleon was exiled, he is reported to have said to one of his companions, "Tell me, Bertrand, how do you account for the great abyss between my misery and the eternal reign of Jesus? I am forgotten, so is Caesar and Alexander. Our exploits are given to pupils in school who sit in judgment upon us, but behold the destiny of Christ! His Kingdom extends over the whole earth, and there are milions who would die for him."

Who is Jesus, the Christ?
He is the Light of the World,
He is the Water of Life,
He is the Good Shepherd,
He will live in us and our hearts shall rejoice,
He is our joy no one taketh away from us,
These things has he spoken unto us,
That his joy may be in us and that our joy may
be full.

III. Suggested Topics for Short Talks

1. Gift of grace Eph. 2:4-8
2. Grace for sin Rom. 5:15-17
3. Grace by love John 3:16, 17
4. Salvation and hope Tit. 2:11-14
5. Proof of grace 1 Cor. 15:10
6. Victory through grace 1 Cor. 15:54-57

IV. For Discussion

1. Why is the cross the best symbol of Christ's real greatness?
2. What does the grace of Christ do for men?
3. What story of Christ's deeds do you think reveals his grace in a special way? What parable?

V. Facts for Study

People who lived with Jesus had various answers to the question, "Who is Jesus?"

For John the Baptist he was the "Lamb of God." The Syro-phenician woman called him "O Lord, thou Son of David." The Samaritan woman said of him to her friends: "Can he be the Christ?" Nathanael says: "Thou art the Son of God, thou art the King of Israel."

Peter on the mount of transfiguration is asked by Jesus: "Who do people say that I am." We are familiar with his answer. The demons testified that he was the Son of God, and the multitudes said of him: "He hath done all things well, he maketh even the deaf to hear, and the dumb to speak."

In Jesus own estimate that was the way people should know that he was truly the Messiah. To the messengers sent by John the Baptist with the question whether he was the expected one or whether they should wait for another, he says: Tell John—the blind see, the lame walk, the deaf hear and to the poor the Gospel is preached."

His life, his teaching, his love for men reveals his grace. His death, his willingness to go the way of the cross to redeem men, his life giving spirit, reveals his grace in a depth and with a glory that will always win the hearts of men. The benediction, "The GRACE of our Lord Jesus Christ be with you all," is well worth pondering upon.

VI. Food for Thought

I cannot put his presence by, I meet him everywhere;
I meet him in the country town, the busy market
square;
The mansion and the tenement attest his presence
there.
Upon the funneled ships at sea he sets his shining
feet;
The distant ends of empire not in vain his name
repeat—
And, like the presence of a rose, he makes the whole
world sweet.
He comes to break the barriers down raised up by
barren creeds;
About the globe from zone to zone, like sunlight he
proceeds;
He comes to give the world's starved heart the
perfect love it needs.

—Harry Kemp

VII. Illustration

Love Conquered

The story is told of a young Christian woman, who, during the Armenian atrocities, was pursued with her brother by a Turkish soldier. The brother was killed before his sister's eyes. She escaped. Later on, being a nurse, she was forced to work in a military hospital. Into the ward one day was brought this Turkish soldier who had killed her brother. She recognized him. He was very ill, a slight neglect on her part would have been all that was necessary to insure his death. The young woman describes the struggle that ensued. The old Adam called, "Revenge!" The new Christ cried, "Love!" Love conquered. She nursed the Turkish soldier as carefully as she did any patient. One day he recognized her. Unable to restrain his curiosity, he asked her why she had not let him die. She replied, "I am a follower of Him who said, 'Love your enemies and do them good.'" The soldier was silent for a time. At last he spoke, "If that is your religion, I want it, too."

VI. Illustration.

Is Our Youth Section also Performing a 'Helpful Ministry?"

A man seeking for work was bidden to take a rope and pail, draw water from a well, and pour it into a sieve. The work seemed highest folly, but he continued hour after hour the long day through. As evening approached he found the well nearly dry, when he happened to notice a bright sparkling light at the bottom. It proved to be a ring set with a brilliant gem which had been accidently dropped into the well. He had not understood before; but having been instant and faithful in obedience he now saw the reason for the work he had been given to do. Here are some good words for every disciple of Jesus to bear in mind: "Whatsoever he saith unto you, do it."

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for March 23, 1941

JESUS AND OUR FRIENDS

Song "Savior, Like a Shepherd Lead Us"
Scripture Reading John 15:11-17
Song "I've Found a Friend, O Such a Friend"
Sentence Prayers
Vocal Solo "I Choose Jesus"

Talks How to Win Friends
1. By kindness (Acts 28:1-10)
2. By helping them (Mark 2:1-12)
3. Win friends by love (John 15:12)

Prayer Hymn "Savior, Teach Me Day by Day"

Talks How to Keep Friends
1. By being friendly (Prov. 18:24)
2. By serving them (John 19:25-27; Luke 22:24-27)
3. By being faithful (Ruth 1:16)
4. By being sympathetic (John 11:1-46)
(Note how Jesus observed the above)

Song "What a Friend We Have in Jesus"

Talks Friends of Jesus
1. John, the beloved disciple (John 19:25-27)
2. Mary (John 12:1-3)
3. Martha (John 11:20-23; 11:5)
4. Zacchaeus (Luke 19:1-10)

Questions

1. What kind of friend are you?
2. Are your friends able to trust you?
3. How can we be better friends?
4. Who is our best friend?
5. How has Jesus proved that He is indeed a true friend? John 15:13
6. If we are friends of Jesus, what will we do? John 14:15
7. Do you suppose Jesus ever feels hurt by the way we treat him?
8. Read Prov. 18:24. Who is the friend to whom the passage refers?

Daily References:

Jesus with His friends	Luke 10:38-42
Jesus, friend of children	Mark 10:13-16
Jesus, friend of sinners	Matt. 9:9-13
Jesus encouraging friendship	Luke 7:36-39
An unexpected guest	Luke 24:13-35
Bringing a friend to Jesus	John 1:43-49

As the above references are read, notice that Jesus made friends of all kinds of people; that he chose people who needed his friendship rather than those who could give Him advantages; that He judged people as He saw them, not by what others said about them; that he gave rich and poor friends the same loyalty.

Song of Consecration "I Would Be True"
Benediction

(Helps from Intermediate Expressional Services)

JUNIOR DEPARTMENT

Miss Anna Huebert

Program for March 23, 1941

WORSHIP: PUBLIC WORSHIP

I. Worship Period

1. Prelude - Take Time To Be Holy, S. H. 248
2. Call to Worship - Isa. 56:7, "Mine house shall be called an house of prayer for all people."
3. Worship in Song - Take Time To Be Holy, S. H. 248
4. Worship in Scripture - Ps. 46
5. Leader's Opening Prayer
6. Introductory Remarks by Leader

II. Study Period

These questions may be used in any way that the leader thinks they will prove most effective.

1. Question: How only can God be worshiped?
Answer: John 4:24
2. Question: How are we instructed to worship the Lord?
Answer: All answer by giving the verse of the month. Ps. 29:2
3. Question: What attitude is indicative of reverence in worship?
Answer: Ps. 95:6
4. What is promised to those who wait upon the Lord?
Answer: Isa. 40:31
5. Is Christ's presence limited to large congregations?
Answer: Matt. 18:20
6. What were David's feelings concerning public worship?
Answer: Ps. 122:1; 84: 2, 10
7. Song: Let Juniors suggest a favorite.
8. What admonition has Paul given concerning assembling for public worship?
Answer: Heb. 10:25
9. Is there a blessing in habitual church attendance?
Answer: Ps. 84:4; 27:4
10. What caution is given regarding behavior in God's house?
Answer: Eccl. 5:1; 1 Tim. 3:15
11. Are offerings an appropriate part of divine worship?
Answer: Ps. 96:8; 76:11
12. What day has God specially designed for public worship?
Answer: Lev. 23:3
13. How has God commanded us to keep this day?
Answer: Isa. 58:13-14; Ex. 20:8-10

14. Leader's Heart Talk

III. Mission Minutes

1. Either the leader or one of the Juniors who reads German may give a report of the letter written by W. F. Unruh in the February number of **Missionary News and Notes.**

2. A short prayer service for Christians, who suffer for His name's sake.

IV. Closing Moments

1. Repeat verse for the month
2. Memorize another verse of the song for the month and sing the song
3. Pray the prayer for the month

Mennonite Central Committee ReliefNotes

England:—20 Gordon Square WCI, London. Letter—December 13, 1940, from Claassen and Coffman.

Clothing—"Several weeks ago, a letter reached Ted from Brother C. F. Klassen of Winnipeg, concerning the shipment of clothing which the Canadian Mennonites had sent via the Canadian Red Cross. The shipment reached us on the tenth, and we have placed it in a room which the Save the Children Fund are allowing us to use for storage and distribution purposes. There are certainly plenty of calls for the clothing. We plan to use what we can for the children in our residential nursery center at Wickhurst Manor. Some of the mens' and boys' clothing will be distributed to our Polish boys."

Nursery Home—"Last Monday morning we saw the first eight children leave the receiving center on London for our own residential nursery home at Wickhurst Manor in Kent. Four more have been sent since then; a third group of fourteen are to reach there on the following Saturday. We have both had occasion to see the place which is being used, and we are satisfied that it will provide excellent accommodation for the forty children who will be kept there.

Quotation in letter received by our English Relief Workers from Captain Gracey to the Save the Children Fund:

"On behalf of my committee I desire to thank you for your generous and kindly action in providing us with twenty-two steel cots for use at our residential nursery center at Long Barn, Sevenoaks. May I say how much we appreciate your thoughfulness and practical cooperation in helping us to meet an urgent need. These cots will add considerably to the efficiency of our work, and we are deeply grateful to you for filling this breach for us so promptly and readily. Please convey to the Mennonite Central Committee our warm appreciation of this further mark of their sympathy."

War Prisoners Aid—Young Men's Christian Association, 347 Madison Ave., New York, January 11th: "This will acknowledge receipt of your note of December 18, announcing the forwarding of eighty-four 11- pound cartons of books. These have arrived and have been immediately sent off, after preliminary examination, to various camps in Canada. Books are one of the most appreciated supplies which we have been sending in to the different camps."

Conrad Hoffman, Jr.

In later personal contact with Tracy Strong of this office, it was stated that the further need of good literature for Prison Camps was practically unlimited. Mr. Strong encouraged us to continue to make this need known among our constituents. German and English grammars, story books and fiction of the better type, religious books of all kinds, technical books in either French, German or English are wanted. We would continue to encourage the sending of such donations in prepaid packages to the Mennonite Central Committee, Akron, Penna., from where via this New York office they will be forwarded to the various countries where most needed.

Bro. Jacob Siemens—Fernheim, Chaco, Paraguay, January 4, 1941, J. Legiehn: "On December twenty-nineth in forenoon was held the funeral of our dear Bro. Jacob Siemens. On the same day, in the afternoon, we received a telegram stating that a group of Hutterites would arrive at station 145 on Tuesday, the thirty-first. Forty teams were requested to meet this group. The group was composed of eighty-one persons (twelve families) and was accompanied with twenty-three tons of baggage and supplies. Very quickly ten rooms in our Central school building were prepared for these new-comers. The group were all well. One of their number is a doctor and we hope that this will also help solve our doctor problem. Last night in our hospital arrived the first member of their group born in the Chaco."

In later January 12 correspondence, Bro. Legiehn states that he, in company with two of the Hutterian brethren, were leaving on a trip to east Paraguay, to continue the study of settlement possibilities for this new group. It is hoped that they will locate near the present Fernheim settlement.

—*Compiled by Ernest Bennett and A. Warkentin*

—*Loon Forks, Saskatchewan, Canada.* The Reverend Peter B. Friesen subscribes for *The Mennonite* and *Missionary News and Notes* again and says: We all enjoy reading these papers so much. I must say the sermon sketches have been very helpful to me, as I have to preach in English quite often. I also like the Sunday School Lesson discussion. Only we generally get the paper about a week too late. We get our mail only once a week, and we live about 360 miles north of the United States boundary, sixteen miles from the nearest town.

IN MEMORIAM

MRS. ERNEST E. SCHRAG, (Olga Miller), daughter of Peter and Anna Miller, was born at Marion, S. D., Feb., 28, 1900. She was baptized upon her confession of faith in Jesus Christ, her personal Savior, Sept. 10, 1916, and became a member of the Salem-Zion Church, which she served faithfully with her God-given talents. In 1921 she graduated from Freman College Academy. And in September of the same year she was united in marriage to Ernest E. Schrag with whom she shared many blessings and joys, with some griefs and disappointments, for 19 years. The union was blessed with one son, LeRoy, and two daughters, Loraine and Glennis. After her marriage she had her membership transferred to the Salem Mennonite Church at Freeman, S. D. Here, too, she took an active part in all the activities of the church. She was a true Christian. Her friendliness, her willingness to share with others, and her hospitality endeared her to all who knew her. As a true, devoted mother she made a real home for her family. Her life was short, but she has finished her course, she has fought a good fight, she has kept the faith.

About a year ago a thorough physical examination disclosed the fact that she was suffering from a malignant malanosarcoma type of cancer. This discovery cast a dark cloud on the happy home. Medical aid was sought in different places, but slowly the malignant cancer did its deadly work. When she realized her condition she busied herself more than ever in making provisions for her family. Her spiritual preparation was also taken care of. On January 25, after a severe pain attack, she became bedfast. She suffered patiently and sought help in the grace of Christ. In the morning of February 13, she passed peacefully on to be with her Savior, at the age of 40 years, 11 months, and 15 days.

She is mourned by her grief-stricken husband, her son, and her two daughters, her aged father, her mother-in-law, six sisters, two brothers, and a large circle of relatives and friends.

RUDOLPH H. EWY, son of Peter and Katherine Brubacker Ewy, was born in Austria, December 29, 1976. He came to America in 1882 and made his home in Kansas. Upon the confession of his faith he was baptized by the Rev. Valentine Krehbiel, and received into the First Mennonite Church of Christian, April 17, 1892. May 6, 1900, he was united in marriage with Josephine Bufferding at Perry, Oklahoma. To this union four daughters and one son were born. Soon after his marriage they moved to Moundridge, where he followed the blacksmith trade. Later he became a mechanic in a local garage, and after that he setablished his own business, following it for many years, until 1935, when he retired due to illness.

Soon after they came to Moundridge he and his wife united with the fellowship of the West Zion Mennonite Church in the spring of 1902. His wife was called to her final reward in 1910. Then he was married to Christina M. Dahlem on September 24, 1911. She also preceded him in death, on July 19, 1922.

His Heavenly Father saw fit to call him home on February 6, 1941, at the age of 64 years, one month and seven days. He leaves three daughters, Mrs. Henry Ewy, and Mrs. Alfred Ewy of Hanston, and Mrs. Harvey Ball of McPherson, Kansas, two sons, Carl of Beloit, Wisconsin, and Harold of Moundridge, Kansas; four grandsons, seven granddaughters, and many other relatives and friends. Funeral services were conducted at the West Zion Church in Moundridge, Sunday afternoon, February 9, by the Rev. P. K. Regier.

CORRESPONDENCE

WEST ZION CHURCH, MOUNDRIDGE, KANS.

Our congregation hearily endorses all that has been said in the *Mennonite* in regard to the new hymnary. Our people have all praised it highly. Our books were dedicated at the morning worship service on Dec. 29. Following the worship service a fellowship dinner was served in the church basement. The annual business meeting of the church was held during the afternoon. The attendance was somewhat larger than usual, but there was room for many more.

The anniversary of the birth of our Savior was fittingly observed during the Christmas season. The Vesper service by the Ladies' Chorus will long be remembered. Those present felt that truly Christ was born again, as we listened to the beautiful Christmas songs. The children of the Sunday School presented a junior Cantata as their contribution. This was different from the type of program usually given but was much appreciated.

Our pastor continues to minister to us with his inspirational sermons. He is our leader at the mid-week services. At present the current Sunday School lessons are being studied. Teachers especially are finding these meetings greatly worth while.— Our morning worship services are very well attended, but the attendance at the evening services leave much to be desired, though Juniors and Intermediates are faithful in attending the respective meetings. Last fall a new plan was put into practice. The Christian Endeavor meets every other Sunday; the pastor is in charge of the other evenings. These are known as "church nights." Attendance has been quite good.

Early in December Rev. J. Esau ministered to our congregation with a series of inspiring sermons. His being with us was a blessing indeed!

We appreciate and enjoy *The Mennonite,* and feel it is a great power for good to our people. May God bless all who have any part in it.

Mrs. August Ewy, Corr.

HEBRON CHURCH, BUHLER, KANSAS

Feb. 26, 1941

In January we received 143 Mennonite hymnaries which we now use every Sunday. We enjoy the songs very much and feel that this book is a blessing to our people. Feb. 9, Miss Justina Schmidt, missionary among the lepers of Nigeria, Africa, showed colored pictures of her work in the leper colony. We enjoyed the pictures but we were sorry that there is so much suffering among the poor lepers.

Feb. 12, Missionary and Mrs. John Thiessen of India showed pictures of their work in our mission field in India. Mr. Thiessen is well known in our community and many friends came to hear him and to see the pictures. Feb. 16, the C. E. Societies of the Hebron and Buhler and of the Hoffnungsau churches presented a joint musical program. The program consisted of choruses and readings. The church was filled to overflowing. Feb. 20, August Regier, was the first to leave from the Hebron church for camp Robinson. He went as a noncombatant. Feb. 23-28, the Rev. J. M. Regier of Hillsboro is conducting a series of meetings in our church. He is using "The Lord's Prayer" for his topic. The meetings are fairly well attended, in spite of the snow and bad roads. The Hebron church is Rev. and Mrs. Regier's home church and they have many friends here. *Correspondent*

NEW HOPEDALE MENNONITE CHURCH MENO, OKLAHOMA

Greeting to all through Christ Jesus our Lord:

Our blessings since the last writing have been many. We have had showers of rain which give us hope for the coming year, also showers of spiritual blessings in the preaching of His blessed Word. The special Bible Course at the Oklahoma Bible Academy affords our church and the surrounding churches splendid opportunity to receive Bible instruction. The speakers have been Rev. P. P. Tschetter, Rev. H. N. Harder, Rev. J. C. Kaufman. This week Rev. Clyde Dirks is the speaker, and the next week Rev. P. H. Unruh will conclude the series of addresses of this Bible Course.

Our church will celebrate an ordination service in the near future of one of our members, Rev. Albert Unruh, for whom we thank God and pray that God may richly bless him and use him in His service. Recently Brother John J. Johnson had the misfortune of falling and dislocating his shoulder after returning home from church services. We pray that he may recover speedily. Sister Penner's health has not permitted her to attend church services very often. We pray that God may be very near to our older Brothers and Sisters that they may not feel lonely when they are confined to their homes. Our pastor, Rev. H. U. Schmidt, and his wife have not been well but are improving.

—Correspondent

« « JOTTINGS » »

A LOOK AT ERRORS

Errors in print are always annoying. They gaze at the editor and readers with disapproving looks. They are especially disagreeable when they appear in proper names. We can hardly suppress the urge to call attention to a few in the 1941 MENNONITE YEAR BOOK which has recently been mailed to hundreds of suscribers. For the benefit of the owners of these books we shall list them here so that they may be corrected if desired.

On page 34, first column, Middle District Board of Trustees, it should be *Eli Luginbill,* not Lugilbill. Same column, same page, *Rev. M. Horsch* or *M. M. Horsch,* never M. H. Horsch. Same page, second column, Central Conference Bluffton College Board, it should be *Rev. I. R. Detweiler,* not R. I. R. Detweiler. A little farther down, same column, under Middle District Mission Society officers, *Mrs. Howard Gilliom, Berne, Indiana,* not Gillion, nor Pulaski, Iowa. Below, same page, it should be *Rev. Harold D. Burkholder,* no longer Burkhalter in his case. On page 36, Ministers of the Western District, *Rev. G. N. Harms* is erroneously listed as a minister without a regular charge, though he is still active as Elder of the Gnadenberg Church, a position which he has held for forty years. Under Pacific Conference Ministers, page 36, *Rev. J. P. Glanzer* is made to reside at Srafter, Calif., where it should be *Shafter, Calif.* In the next column under "In Manitoba," it should be Winnipegosis. On page 47, Pacific District Conference it should be *San Marcos* (not Marcus) *Mennonite Church,* and below, Aaron Wiens, not Weins is the pastor at Deer Park.

—Recently *Miss Emma Ruth of the First Church, Reedley, California,* gave an Organ Vesper Service in the church. Judged by the program this must have been a greatly worth while entertainment. Some of the numbers were: "Sixth Organ Concert," by G. F. Handel; "Hymn of the Nuns," by Lefebure-Wely; Chorale, "Mein Herz ist voll Verlangen," by Bach-Schreiner; "Pastorale," by Alex. Guilmant; "Largo," from "The New World Symphony," by Dvorak; "The Lost Chord," by Sullivan.

PLEASE, BE PATIENT

The editor occasionally receives articles of a great deal of merit for publication. He is glad for these and intends to publish them as soon as he can find space for them. Fortunately they are contributions that retain their value for some time, while other material must be published presently or it will get stale. We hope that all kind contributors will keep this in mind and have patience with us. Of the sixteen pages in *The Mennonite*, only twelve pages or a little more are at our disposal, hence space is an important item.

—*Second Mennonite Church, Philadelphia, Pa.* The congregational meeting has voted to purchase 125 copies of *The Mennonite Hymnary*. This will entail a fund of nearly $150.00. A committee composed of Mr. Wm. H. Shelly, Mrs. G. Huffman, Mr. Walter Troup, Miss Edith Geisinger, and Mrs. Mary Wright is at work to procure the fund. It is suggested that each member contribute the price of one book.

—*Rev. A. S. Bechtel, Hanston, Kansas*, writes, February 26: This is a white country out here for almost a week now. Have had snow almost every day. And there has been no wind to blow up drifts. This spells much good for the growing crops in spring.—Missionary W. C. Voth was with us for an evening service. We appreciated his very informative talk and the pictures of China.—You folks living within our Mennonite centers hear so much direct from the missionaries, while we on the outer fringes hear so very little.

—*Bethel College.*— In full uniform, forty-six members of the Bethel College Band, under the direction of Professor David Suderman, gave a much appreciated concert, Sunday night, February 23, in the College Chapel. The first division consisted of "O Lord of Life," Bortmansky; "Adoramus Te," Palestrina-Harvey; and the "Crusader's Overture," Buchtel. Then there followed a number by a woodwind quintet, "La Gondoliera," by Zamercnick; "Twin Stars," by Wendland, "Storm," played by two trumpeteers. In the second division was given "Aladdin's Lamp," by Charles O'Neill; "First Movement from the Symphony in B Minor No. 8," by Schubert-Cailliet; "King John," Moehlmann; "La Rosita," by Dupont-St. Clair, and "Rustucon," by Franghiser. . . . Amid signs of fear and uneasiness on the part of some students the College is going through its second quarter examinations. A student with fair intelligence who has faithfully pursued his studies should have no fears.

—*East Swamp Church, Quakertown, Pa.* The Reverend J. J. Esau, our blind evangelist, has been engaged to hold evangelistic services at this church, from March 2 to 16. Brother Harold D. Burkholder is pastor of this church.

—*Bluffton College.*— Registration now shows 209 students taking regular college grade work, with eleven taking work in the conservatory of music. Several students dropped out at the end of the semester and a few transferred to Bluffton. The net enrollment is slightly less than the first semester.... President Ramseyer recently spoke at a Father and Son Banquet at Waynesfield, Ohio, on "Our Responsibility." He stressed the fact that we have to strengthen our fundamental principles of democracy, if that institution is to survive. A consistent religious attitude, clean living, an awareness of social problems, with a desire to work toward their solution, together with the ability to think clearly, are the essential conditions if democracy is to continue. . . . Professor I. W. Bauman, chairman of the Retreat Committee recently talked with ministers of the Central Conference concerning the Young People's Retreat for this and the Middle District Conference. It will again be held at Quaker Haven, Indiana, and from August 4 to 10.

—*Meadow Mennonite Church, Mingo, Thomas Co., Kansas.* The Reverend John H. Epp of Hillsboro, Kansas, was again with us, Sunday, February 3. Final arrangements have now been made for Brother Epp with his family to move here, to be the pastor of the Meadow Church. They will move sometime in March. —*Mrs. Alvin L. Goossen, Corr.* This rural church is certainly fortunate to get Brother Epp to shepherd the flock. For years this group has been yearning and praying for a pastor in their midst. Now their longing is fulfilled. May God richly bless pastor and church. —*Editor*

—*With our Reverend H. N. Harder as chairman of the Social Service Department* of the Enid, Oklahoma, Council of Churches, a *Race Relations Institute* is to be featured in the town from February 9 to 11. Rev. Harder is to speak on "The Race Problem," also on the "Findings of the Seminar." There will be interracial seminars for both negroes and white folks. In the First Presbyterian church of the city Rev. Harder is scheduled to address a Social Relations Conference upon the subject, "A National and Christian Problem."

—*Well done! The Bulletin of the First Church,* Bluffton, Ohio, reports: Our collection for National Service Camps so far amounts to $127.11. Our quota for the first six months is $232.00. From March 9-14 this church will have special services. The Reverend E. J. Bohn of Souderton, Pa., will bring the messages.

"*The talent of success* is nothing more than doing what you can do well, and doing well what ever you do without a thought of fame. If it comes at all it will come because it is deserved, not because it is sought after." —*Longfellow*

REPORT OF OFFERINGS

Report of the Executive Committee of Mission Societies for January, 1941

Foreign Miss. Gen'l. Treasury

Oakleaf Miss. Soc., Mountain Lake, Minn., $20.00; Busy Bee Soc., Donnellson, Iowa, $10.00; Brudertal Sew. Soc., Hillsboro, Kans., $35.00; Sister Hillegonda van der Smissen, Newton, Kans., $3.00; Sichar Miss. Circle, Cordell, Okla., $10.00.

Total $78.00

Home Missions

Busy Bee Soc., Donnellson, Iowa, Home Miss., Gen'l. Treas., $22.50; Woodland Sew. Soc., Warroad, Minn., Same, $25.00; Sichar Miss. Circle, Cordell, Okla.,Same, $25.00; C. E. Soc., Alex. Ch., Goessel, Kans., City Mission Work. $9.00.

Total $81.50

Retired Mission Pension Fund

Miss. Soc., Lima, Ohio, $9.05; Women's S. S. Class, Johannestal Ch., Hillsboro, Kans., $10.04; St. John's Miss. Soc., Pandora, Ohio, $3.89; Deep Run Miss. Soc., Bedminster, Pa., $4.00; Mrs. Clovis Oberli, Berne, Ind., $5.00; Hebron Sew. Soc., Buhler, Kans., $113.22; Onecho Miss. Soc., Colfax, Wash., $10.00; Miss Mary Hege, Newton, Kans., $25.00; Sichar Miss. Circle, Cordell, Okla., $8.59; Tabea Sew. Soc., Sardis, B. C., $5.00; Tabitha and Mary Martha Sew. Societies, 2nd Church, Beatrice, Nebr., $21.16; Christian Menn Sew. Soc., Moundridge, Kans., $13.08.

Total $228.03

For India

Grace Miss. Soc., Albany, Oreg., Bible Teacher, $40.00; Truth Seeker's S. S. Class, Medford, Okla., Biblewoman, $25.00; Christian Menn., Sew. Soc., Moundridge, Kans., Biblewoman, $30.00; Int. Miss. Band, Berne, Ind., Orphan, $30.00; S. S. Class, Salem, Ch., Munich, N. D., Leper Work, Champa St., $27.32; Friendship Circle, Inman, Kans., Same, $15.00; Sew. Societies, Menn. Ch., Buhler, Kans., Same, $11.25; Sew. Soc., First Menn Ch., Hillsboro, Kans., Champa Hospital, $16.00; Miss. Sew. Soc., Pretty Prairie, Kans., Touring Equipment, Champa, St., $5.00; Same, Medicines, Korba St., $5.00; Young Women's Soc., West Swamp Ch., Quakertown, Pa., Touring Equipment, Korba St., $10.00; Busy Bee Soc., Donnellson, Iowa, Tents and Village Work, Basna St., $12.50;

Salem Ch. Sew. Soc., Munich, N. D., Same, $10.00; Bergfeld Sr. Miss., Mountain Lake, Minn., Same, $15.00; Sichar Miss. Circle, Cordell, Okla., Same, $5.00. Same, Native Doctor's House, Basna St., $10.00; Miss. Sew. Club, Avon, S. D., Same, $7.00; Hoffnungsfeld Sew. Soc., Carrot River, Sask., Same, $15.00; East Swamp Miss. Soc., Quakertown, Pa., Same, $34.21; Sew. Soc., First Menn. Ch., Hillsboro, Kans., Morning Boy's School, Basna St., $16.00; Miss. Sew. Soc., Pretty Prairie, Kans., Girl's School, Janjgir St., $2.50; Brudertal Sew. Soc., Hillsboro, Kans., Mrs. P. W. Penner, Birthday Gift, $5.00; Friendship Circle, Inman, Kans., Rev. Thiessen's Return to India, $15.00.

Total $361.78

For China

Grace Miss. Soc., Albany, Ore., Bible Teacher, $40.00; Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Miss. Sew. Soc., Inman, Kans., Biblewoman, $40.00; Salem Ch. Sew. Soc., Munich, N. D., Medicines, etc., $9.58; Miss Sew. Club, Avon, S. D., Same, $7.00; Young People's Miss., Soc., West Swamp Ch., Quakertown, Pa., Same, $11.00; Pleasant Valley Miss. Soc., Kismet, Kans., Hospital Work, $10.92; Children's Depts. S. S., Wayland, Iowa, Children's Work, $6.78; Friendship Circle, Inman, Kans., August Ewerts, Work where needed, $15.00.

Total $145.28

Expenses of Ex. Com. and "Miss. News and Notes"

Ladies' Aid Soc., First Menn. Ch., Allentown, Pa., $2.50; Bethel Sew. Soc., Fortuna, Mo., $3.60; Miss. Soc., Portland, Oreg., $1.35; Grace Miss., Soc., Lansdale, Pa., $4.30; Miss. Soc., Trenton, Ohio, $3.00; Sister Hillegonda van der Smissen, Newton, Kans., $1.00; Miss. Soc., Perkasie, Pa., $.70; Eigenheim Sew. Soc., Rosthern, Sask., $2.16; Miss. Soc., Sardis, B. C., $1.00; King's Daughters, Aberdeen, Idaho, $.20; Salem-Zion Miss. Soc., Freeman, S. D., $.10; Mrs. Fred Bauman, Halstead, Kans., $.25; Miss. Susie Hiebert, Gretna, Man., $.25; Miss Gertrude Wiebe, Morden, Man., $.25; Miss Viola H. Siemens, Altona, Man., $.25; Miss Anna F. Bergman, Altona, Man., $.25; Misses Anna and M. Siemens, Altona, Man., $.25; Friendship Circle, Inman, Kans., $4.40; Sew. Soc., First Menn. Ch., Hillsboro, Kans., $11.40; Miss., Soc, Gretna, Man., $1.55; Mrs. Albert Schmitt, Newton, Kans., $.25; Herold Publ. Co., Newton, Kans., (Donation), $3.24.

Total $42.25

Miscellaneous

Miss. Soc., Lima, Ohio, Canadian Relief, $10.00; Same, European War Relief, $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., Same, $15.00; Same, Bibles, Okla., Sts., $2.50; Deep Run Sew. Soc., Bedminster, Pa., Same, $5.00; Miss Pauline Wiebe, Ness City, Kans., in memory of Miss Minnie Schmidt, Same, $5.00; Johannestal Miss. Soc., Hillsboro, Kans., Ashland, St., where needed, $10.00; Same, Jr. Quarter Fund, Elizabeth Foth, N. Y. Children's Work, $19.45; Miss. Soc., Sardis, B. C., Mary Schirmer, Ariz., where needed, $15.00; "True Blue" Circle, Aberdeen, Idaho, Same, $5.00; Jr. Quarter, Johannestal, Sew. Soc., Hillsboro, Kans., Miss. Schirmer's Hopi Children, $19.45; Menn. Sew. Soc., Buhler, Kans., Miss Schirmer, personal gift, $7.50.

Total $118.90

GRAND TOTAL $1,055.74

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

"CHARITY suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." —*Bible*

MR. P. P. SCHMIDT
RURAL ROUTE 3
NEWTON, KANSAS
JA 42

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, MARCH 11, 1941 NUMBER 10

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

COLLEGE AND CHURCH

Letter From a Father to a Son at College

My dear Son:

I expect you to take the contents of this letter in the spirit that it is written you, for both your present and future benefit, and it is to be understood that you will be guided accordingly.

The purpose of this letter, primarily, is to give you to understand that you are still a minor—that you have brought no fame to yourself and deserve no praise regardless of the many false admirers you may have. Knowing the world as I do, I realize my responsibility to God and society, in rearing you to the age of reason, so that you develop a character that can stand the temptation of wrong. However, you or no other human being can withstand the temptation to do wrong if they do not have God to rely on. And as I pick up the papers and read of the failures of college-bred men and women, I know it is not the colleges who are to blame. I know that it is not the parents that are to blame. This last-mentioned may be a factor to some degree, but I know I am not going to be to blame, if God gives me strength.

I am now coming down to the point.

When you were a baby and a small boy, your mother and I took you up to the center of Church, or as near as we could get to the Altar. As time went in, you got to going to church alone, and as we would come into the church, I would find you standing in the back of the church with plenty of empty pews in front. As you know, we had more than one battle—church or no church—but you invariably came up with us. Now it may not be long when there will result, through carelessness or some other reason, that you will want to be out of the Church altogether. But it will never be as long as I live. What I am leading up to is this, your last report card shows a deficiency in religious study and application. This is going to be improved, believe me, old Pal, and where I am for you at all times, I am for you especially on one point—the recognition of right. When I see your religious studies going haywire, it is time that I jerk you up, and I don't mean maybe.

I appreciate all the confidence you have in your mother, and regardless of what confidence you have in me at the present, long after I am gone, regardless of your successes or failures in life, you will realize that my teaching and advice at this time was for your benefit. To be good to you, Son, one must be cruel, at least that is the way you will take advice. When I hear you express some of your ideas of life, especially pertaining to the present time, my only recourse is to guide you firmly until you realize your humbleness.

I am at a complete loss to understand why you fall down on religious training; unless you have solid, sound reasons, or can acknowledge that you have not applied yourself humbly and faithfully to your studies, beliefs and practices. I don't care to hear any weak alibis. The faculty there are going to grant you no special favors unless you are worthy of them. You appear to feel that you can create your own ideas anl laws to satisfy yourself. At least, you have many times in the past. This is an error, and the sooner you cease this kind of thinking, the happier you will be.

You are the son of poor people with no position. Your prominence will come only with your successes, and if it does come, you can't get by on that. While you are down there at college with the sons of rich and socially prominent people, don't think for one moment that you can live and enjoy the same atmosphere and pleasures that they can, based on their parents' successes, because you are going to have to make the grade on your own hook. If you use the right kind of bait, as I may express it, you will land the fish of life that means horor and suscess, but if for one moment you think these will come to you if you neglect your religious teachings, you are lost right now.

Because you may graduate from college, don't think that is going to get you by. I can run a big factory with the college men who are motermen and conductors on the street car system of New York City. To bear out that college isn't the making of you unless you lead a good clean life, well balanced, with only the thoughts of righteousness predominating, I am enclosing various clippings from newspapers which state that college graduates forgot their God and committed criminal acts.

Now, Son, this is a tough letter to write, but I am putting it all in one book. There are no ifs nor ands about it; you are going to obey the law of your

God and your superiors, and avoid the mistakes that I have made.

A certain amount of pleasure at college is in order, but those good faculty members know better than I do what constitutes pleasure, and they have my full unrestricted authority to handle you in any manner they deem fit, with no reservations. Two weeks ago when you came home, you told me you came home for pleasure and not for work, but before you left, you found it was for a combination of work and pleasure, and as such it will always be.

Regardless of whether I am at home or not, when I tell you there is certain work to be done, you do it. You are costing me a lot of money to give you this education, but I don't begrudge it. I am happy to give it to you. And as I have no desire to leave a great amount of money to you after I pass on, unless you can show me that you can use it judicially, I would rather spend it on you now, knowing it is going to your benefit—giving you this education, rather than taking any chances of leaving it to you later on, not knowing how you will handle it.

When I put you down there, I didn't figure that I was buying a second-hand car from an advertisement in the newspaper, or as the saying goes, buying a pig in the bag. I didn't send you down there to be merely a well-dressed "gentleman." I sent you down there to learn to think for yourself, and prepare for leadership. I didn't send you down there to wear a tuxedo before you have the ability to pay for it. And I don't intend you will have one, until you show the ability of being worthy of it, because in my travels I see enough of these lounge lizards wearing tuxedos who haven't the backbone of a worm, and don't have the knowledge of the true and beautiful which makes for good and happy living. Tuxedos and poker, alcohol and automobiles, won't enter your life if I know it, to the point of endangering your soul or keeping you from building up the tough fibre that makes for character.

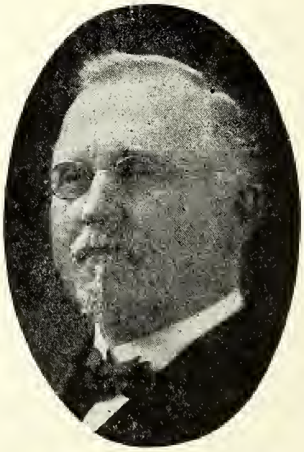
I am giving you this, this Sunday afternoon, in the manner I am giving it to you, so that nobody else will have to give it to you later on in life. I want to convey to your mind that the world will be a cruel master to you if you disobey the natural law of right. Knowing that I am right in these expressions, I hope that my feelings will prevail. If they didn't prevail on this subject, yours will. And should they be contrary to mine, you will be wrong to the age when you reach the point of reason. But wrong never conquered right. Therefore, I know that I will be the master for the present.

—From Educational News Bulletin, issued by National Conference of Church-Related Colleges, 744 Jackson Place, N. W., Washington, D. C. Gould Wickey, Editor.

THE REV. W. S. GOTTSHALL GONE HOME

Late Monday morning, March 3, we received the following telegram from 1989 Nellawood, East Cleveland, Ohio: "Father died last night. Funeral in Pennsylvania. Notice later. Signed, Flora Geiger."

This was from Rev. Gottshall's daughter in whose home her ailing father has been taken care of soon after his retirement from the ministtry. Subsequent information was: The funeral was to take place in the Eden Mennonite Church, Schwenksville, Pa., on Friday, March 7, 1941, at 10:30 a. m. Interment in the cemetery near the church. The departed brought his age to 75 years and a little over nine months.



Rev. W. S. Gottshall

Rev. Gottshall began to preach when he was nineteen years old and continued in the profession until about two years ago, during a period of about fifty-five years. He had several charges in Pennsylvania, served the united Swiss churches in and near Bluffton and Pandora, Ohio, twenty-five years; the Salem Mennonite Church near Freeman S. D., six years, and lastly, before his retirement, the Swamp Church, Pa., eight years. He held many positions of trust in our conferences; thus, for instance, on the Home Mission Board of the General Conference for some forty years, as member, treasurer, secretary, and chairman. He was a man of strong, congenial personality; an interesting, convincing speaker, and a powerful champion of the cause of His Master Whom he dearly loved and cheerfully served.

No doubt his obituary will be presented for publication. —T

It was not mere breath that this preacher uttered, they were the words of life, because a life of good deeds, holy love and devotion was melted into them. Pearls, pure and rich, had been dissolved into the precious draught. —*Nathaniel Hawthorne*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

FROM THE WORK AT ORAIBI, ARIZONA

Dear Mission Friends:

"Where the Word of the King is, there is power." Eccl. 8:4.

We thank all of you who have so graciously helped supply the Hopi Mission with Bibles and Testaments. Were you to enter our little chapel here at any of our services, you would see these Bibles used by young and old. The Lord will indeed bless you for your gift for His promise is, "Cast your bread upon the waters and thou shalt receive it after many days." How true this was in the case of that mother who gave so faithfully to the Lord's work in the face of her son's disapproval and then years later this same son, while in a land across the waters, chanced into a mission and there under the sound of the missionary's voice heard and believed the blessed news of Jesus Christ. How much that mother's heart must have throbbed with heavenly joy when reading her son's letter telling of his salvation.

We would also share with you our joy in the great privilege we had in holding vacation Bible schools at each of our three stations, with the help of the respective workers. In all 241 Hopi children attended these Bible schools. All who can read carried home a five cent New Testament which they were taught to use in their class instruction. Each school was divided into three divisions, and for each class we had mimeographed and stapled booklets with nine lessons each. Each booklet also contained thirty-two choruses and two songs. Most of these choruses and songs have been memorized. For motivation or busy work, to draw them to come, the primary group made celotex hot pads; the older girls made shopping bags or rather "carry-all" bags. The boys made some wood trays. All of these were beautified with carved work.

Earlier we had the privilege to go into the Hopi High School to practice a cantata. About 45 copies of the cantata "Life Eternal," by Fred Holton, had been secured for us. Mr. Suderman directed the choir. Louise Lomavitu, a young Hopi girl, member of our church, accompanied the choir on the piano, while I played the organ accompaniment. Over one hundred young Hopis blended their voices in the chorus parts, while neighboring missionaries sang the solos, duets, and quartets. This cantata was rendered as a one evening's program of commencement week, in the high school dining room and kitchen, our chapel being too small for it. The government people from all over the reservation expressed their appreciation of the work and also their surprise of how beautifully these Hopis sang. When visiting a sheep camp some time later an elderly Hopi said, "That singing was good. These days while herding my sheep I sometimes stop to listen, because it seems to me I can still hear them sing."

Gratifying as such immediate results and comments may seem, we consider our aim in it all the sowing of the seed of the Word of God and our goal the salvation of these precious young people for whom Christ died. While calling in some homes, I asked a few girls, "Do you ever sing the cantata?" "Yes," was their reply, "We were just singing it before you came." Scripture passages set to music in this cantata are such as pertain to the salvation of man in the death, resurrection, ascension of Jesus Christ and the application of all by faith unto eternal life. We hope to continue this work in the high school this coming year.

The Satanic inroads in this day of apostacy are becoming very acute here in the Hopi reservation. The erosion projects which the government is carrying out has brought in many white workers, most of whom are Mormons. In and around Oraibi are five such families, each of whom is also a missionary for their church. A few months ago twenty-one Hopi and Navajo Indians were baptized by the Mormons at Polacca, a Hopi village 20 miles from Oraibi. These Mormons promise saddles and other temporal provisions to any who will join their church. This year's drought together with last year's meagre crop, makes this a welcome bait, augmented still more with the suggested permission of the plurality of wives for the already morally weak Hopi. The fact that our government years ago bought the Moencopi and Tuba City homes from the Mormons, makes it, to this day, a desired place for Mormonism.

You will readily realize that we, your representatives on the field, must needs bend every effort in giving the Hopi the true Gospel of Jesus Christ. For all of our three stations, we therefore welcome and greatly appreciate any Christian literature such as gospels, tracts, Sunday School cards, papers and charts, any of which you would wish to send. We are also in need of more quilt patches (4x6 and 4x4) for use in women's sewing classes. These sewing classes are a most wonderful way of gathering the women of the villages together, to give them the Word. Last year quite a few were very near to the Kingdom. One on the mesa accepted the Lord and after a few months went home to be with Him. With some more of the Word others may come to Him also. Where any of you have shared in Junior C. E. work as the children have sent to these stations stamped articles with floss, and Bible picture work materials ? . . . ? which we have found so helpful in weekly and vacation Bible School work, we thank you.

However, the greatest need and the most effectual service any child of God can render to the Hopis is the earnest intercessory prayer of faith for their salvation. There is one such intercessor, who at various intervals sends us a card letting us know of her continued remembrance of the Lord's Work and us in her daily prayers. She wrote, "I've had my devotions this morning and prayed for you and your ministry there, and now want to drop you a card, letting you know that you are thus remembered." That note set my heart rejoicing in song that day, just to know that somebody prayed. Living out in the desert 80 miles from the nearest railroad town, such a word means more than one may at first realize.

In His blessed service,
Mrs. J. P. Suderman

HOME MISSIONS

A. J. Neuenschwander, Secretary

MENNONITE BIBLE MISSION QUARTERLY REPORT, DECEMBER 1940

The Diary of a Busy Worker

We feel grateful for the continued support of the Mission Board and the Bethel Church, Kansas. May the Heavenly Father reward the givers. We have enjoyed the quiet blessing of the Lord. While no special event has happened we have had the visit of missionaries and the celebration of Christmas which we have enjoyed. I shall again relate a few of the happenings from our day-book.

Sunday, October 6—Mission Sunday, Rev. and Mrs. Henry Toews who have spent one term in Belgium Congo were with us and we welcomed them back to their home. Had a good attendance all day. The Toewses spoke morning and evening. I spoke at the First Mennonite Church at the Installation of Rev. Albrecht.

Sunday, October 13—Promotion Sunday. Children promoted from Beginners to Primary receive Testaments; those promoted from Primary to Juniors receive Bibles.

October 15—Attended meeting of Pacifist Ministers at Evanston. About 50 ministers of the Chicago area present. Mr. Muste of New York spoke.

Saturday, November 2—The Brightsbill brothers from the Bethany Biblical Seminary are here to overhaul our organ. They are music instructors at the Seminary and offered to overhaul the organ free prior to giving a musical program.

Sunday, November 3—Had a musical program in the evening by the Brightsbill brothers. They showed slide pictures and played the organ as the pictures were shown and the congregation joined in the hymns.

November 7—Attended meeting at First Mennonite Church at which Rev. Lehman spoke on Home Missions.

Sunday, November 10—Had a Sunday School Teachers and workers meeting and dinner. Mr. P. G. Schultz of the Brighton Mennonite Church was the speaker. Twenty-five teachers and workers present.

November 12-15—Attended Ministers retreat at Bluffton and visited with the Thiessens and Dicks in Bluffton and Lima. Enjoyed the blessings of the conference very much.

November 18—National Christian Mission meeting held at the Union Avenue Methodist Church. As chairman of the Protestant Church Organization of the Stock Yard District I was also chairman of this meeting. Dr. Muste of New York spoke on Democracy and Religion. He then gave one of the best peace talks I have heard. His stand on Nonresistance is, I believe, as strong as the Mennonite teaching. It was quite encouraging that a meeting of this kind could be held near the center of a great industrial community.

November 20—Had a wedding at the home of Mr. and Mrs. Fetters. Have had quite a few requests to marry people outside of our church but so often when I make inquiries there has been a divorce and so I have always turned them away.

November 21—Our Thanksgiving day. Rev. Albrecht spoke here.

November 26, 27—Bluffton Gospel Team here for a program. Very cold and not a very large group out. Rev. W. C. Voth speaks on China Missions.

December 5—Had a special prayer meeting at the home of Mrs. T. Her only boy is in Pontiac and is to come before the Parole Board. Heard later that he was granted a parole, but he has not yet come home. I am to act as sponsor for him when he comes home.

December 6—Had meeting of Christmas Committee.

December 15—Communion service in which the Toewses were our special guests and Mr. Toews assisted.

December 16—Mrs. Mahaffey, one of the members, starts a children's class in her home. The object is to reach children that will not come to church.

December 22—Thiessens from Bluffton and Rev. Thiessen from his trip in Canada arrive for the Christmas reunion. Bro. Thiessen spoke in the evening.

December 23—The Dick family from Lima arrives for the Christmas reunion. In the evening we have a busy time getting ready for the Pageant of the Young People.

December 24—Christmas evening. A good program by the Young People. At ten o'clock about 40 of the young folks go carolling. We visited about

32 homes, and heard comments on the fine behavior of the carollers.

December 25—Christmas Day. Started at 10:00 o'clock. Had a program of the Beginners, Primary and Junior Departments of the Sunday School. After the program Rev. George Dick brought a Christmas message. In the afternoon of Christmas day we had a reunion at the home of Mrs. Wiens, mother of Mrs. Neufeld. All of the children and grandchildren were home, except the Ewerts, from China. The following were present: the Thiessen family from India, the Toews family from Africa, the Dick family from Lima, our own family and the two sisters at home with Mrs. Wiens; also a few cousins from Nebraska who are going to school here and helping at the Mission.

December 31—Watchnight service. Got together for a short program in which each family brought some number of its own choice. Had a meal together and visit for a while. Go home at 10:30.

General

Visitation work was carried on as usual. A number of people were in the hospital. A few babies were born for which we are thankful as they are needed. Formerly the missionary had quite a few children growing up in our midst, who were, as they became old enough, added to the Sunday School and later to the church. In the later years however families with children have been forced out from the community because of renting conditions. Those that stayed had fewer children and were encouraged by the relief and welfare agencies to have fewer children, so that our Beginners department has been very small.

So far only two of our men have received their questionnaires for the selective service. Both of these (to our surprise) have claimed exemption as conscientious objectors. One has received his classification as such, that is class 4E. The other one I have not heard from. May we pray that as they have taken such a step that they might be able to stand and that they might grow in Spirit through this experience.

Quarters Financial Report

Average Sunday morning attendance, 102; Average Sunday evening attendance, 45; average prayer meeting attendance, 20; offering per Sunday, $21.94; Total offering for Sundays and special days, $363.33.

For Missions outside of our own, from above, $78.96.

This was sent to Congo Inland Mission and to the Middle District Conference. John T. Neufeld

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Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by His light, but sanctified by His Love.

A Sceptic's Conversion

"I have planted, Apollos watered; but God gave the increase." 1 Cor. 3:6

A minister had among his congregation an eminent lawyer who was an infidel. He had long desired the salvation of the sceptic, and one day, knowing that he was to be present in the meeting, he prepared a sermon especially for him, hoping and praying that through it he would be converted.

The infidel came. It was an icy winter's day; he listened to the sermon, and went his way, and not long after confessed his faith in the Lord Jesus Christ. The minister rejoiced, and in conversing with him inquired of him what portion of the sermon it was which especially affected his mind, and led to such a desirable result. He answered: "It was not your sermon at all; I did not hear it; I was making a brief all the while you were preaching. But after the meeting closed, as I came out I saw old black Aunt Chloe, trying to get down the slippery steps. I stepped forward and helped her down over the ice to the crossing, and as I left her she looked up in my face and said: "Oh! massa, I wish you loved my dear Jesus.' Those words rang in my ears, and I could not get rid of them, until I went to my office and bowed myself on my knees and gave myself to Christ. It was not your sermon, but it was old Aunt Chloe's words that led me to the Savior."

"Not by might, not by power, but by My Spirit, saith the Lord of hosts," is the constantly recurring lesson which God teaches us by circumstances like this. Shall we ever appreciate the Divine instruction, and learn to make the Lord our confidence and trust, believing that in Him alone is victory and strength?

IF CHRIST WERE TO ENTER

One evening Charles Lamb and some of his friends were conversing on the probable effects upon themselves, if they were brought face to face with the great and wonderful dead. "Think," said one, "if Dante were to enter the room! How should we meet the man who had trod the fiery pavement of the *Inferno,* whose eyes had pierced the twilight and breathed the still, clear air of the mount Purgatorio, whose mind had contemplated the mysteries of glory in the highest heaven?" "Or suppose," said another, "that Shakespeare were to come?" "Ah!" cried Lamb, his whole face brightening, "how I should fling my arms up! how we would welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

And I, if I be lifted up from the earth, will draw all men unto me. —*Bible*

DAILY DEVOTIONAL MESSAGES

by C. H. Suckau

MARCH 15—*"Take therefore no thought for the morrow."* Mt. 6:34.

May we trust our Father in heaven who cares for the birds, the lillies and the grass, to care also for us.

"When you see the lillies spinning
in distress,
Taking thought to manufacture
loveliness;
When you see the birds all building barns
for store;
It is time for you to worry—
not before."

MARCH 16—*"Who loved me."* Gal. 2:20.

It is precious to know that God loved the world and gave His only begotten Son. More precious is the truth that Christ loved the church and gave Himself for it. But oh, what marvelous, matchless love that condescended to love a poor sinner like me! Christ loved me and gave Himself for me.

To think of it! He knows me
Through and through;
And yet He loves me
Tenderly and true.

—Arthur B. Rhinow

MARCH 17—*"Now abideth faith, hope, love."* 1 Cor. 13:13.

FAITH sees beyond the grave,
A home of rest;
And whispers in the gloom,
"God's will is best."

HOPE, like a shining star,
Brightens life's way;
Gives courage to the faint,
From day to day.

LOVE, greatest gift of all,
Calms ev'ry fear;
Makes all our burdens light,
Brings Heaven near.

—By an Invalid

MARCH 18—*"But we see Jesus."* Hebr. 2:9.

Praise God that we do not have to look at ourselves with all of our terrible failures in service, all our stumbling in trying to follow Him; all our grief and remorse over sins. That would indeed be a crushing sight to behold. No, we see Jesus and as we see Him, the dismal picture of our miserable self vanishes.

Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace.

—Helen Howarth Lemmel

MARCH 19—*"That which we have seen and heard declare we unto you."* 1 John 1:3.

Christ was very real to His disciples. They had heard Him; they had seen Him; they had handled Him. Oh, that we too might come to know the realness of Christ, to know Him by the reality of experience. Let us pray:

Lord Jesus, make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie."

—Anonymous

MARCH 20—*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."* Is. 26:3.

When in these troublesome times we hear of wars and rumors of wars on every hand, how soothing to the soul is this word of promise, "Thou wilt keep him in perfect peace."

Peace will not come to our hearts by any mental or spiritual effort on our part. It will come only as we have our minds stayed on Him.

Peace, perfect peace,
Our future all unknown?
Jesus we know,
And He is on the throne.

—Edward H. Bickersteth

MARCH 21—*"The truth shall make you free."* John 8:32.

Many men today, as then, do not realize that they are in slavery, slavery of sin. Likewise now, as then, many fail to accept the only means of emancipation from this slavery. Jesus says, "The TRUTH shall make you free." What is this freeing truth? Abstract or scientific truth cannot free us from sin. Such truth may free us from academic error or superstition, but it cannot free us from the slavery of sin. Sin is not a mental error but a spiritual depravity which has subjected all men, and, therefore, requires a spiritual remedy. This remedy is Jesus Christ, Who says, "I am THE TRUTH." "The TRUTH shall make you free."

HOME MISSION BOARD MEETING

Will you remember us in your prayers before the Lord, so that we might be given wisdom and grace to carry on the work as it ought to be done.

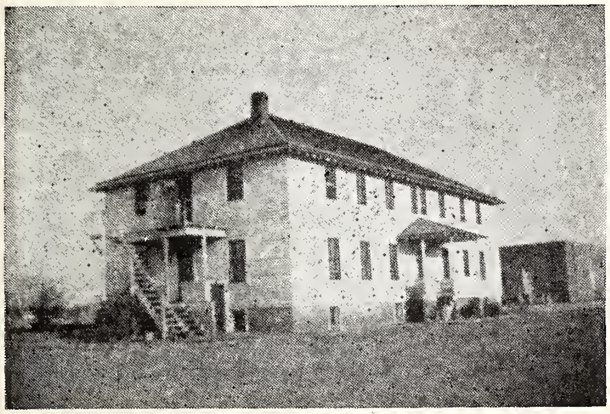
The meeting will be held in the Musselman Library, Bluffton College, March 12 and 13.

—*A. J. Neuenschwander, Secretary*

Oklahoma Bible Academy

Meno, Oklahoma

The Oklahoma Bible Academy, or Meno Academy, Oklahoma, was established in 1917, during the stress of the World War days, when the need of a Christian education for young people was especially felt, just as wee feel it again at present. A Bible school had been maintained by the local New Hopedale church a number of years before this, but that year the Oklahoma Convention, in session at Meno, decided to adopt the Bible Academy as its special field of service. Since then most of the General Conference churches in Oklahoma have helped maintain the Oklahoma Bible Academy.



O. B. A. Dormitory with School in Background

The direct management of the school was left in the hands of a "Verein" or society, as was customary among similar schools of the Western District Conference at that time, but the Convention is represented on the board of directors by electing two members out of the eight. The O. B. A. does not have any endowment fund nor many rich patrons to insure it against the inevitable deficits. As a result it has had to struggle financially for its existence almost from the beginning. But, because those whom the Lord had called into the work thought of it as God's work, He has honored their faith and has supplied the means. And we feel assured that He will continue to do so in the future, so that He may accomplish His purpose with the O. B. A.

The O. B. A. has had a steady growth. The first years it had only one or two teachers who taught all the academic and Bible subjects. With the passing years more subjects had to be added to meet the demand of the young folks and the competition of other schools. For the same reason the school was finally compelled to secure state credit for its academic work, so that since 1935 the O. B. A. has been fully accredited by the State of Oklahoma for four full years of high school work. Since then four teachers have been doing the teaching in the school every year, three in the high school department and one in the Bible department.

The desire of O. B. A. is to continue to serve the churches of Oklahoma and other states, so that the young people coming to this school will be brought into vital relationship with the Lord Jesus Christ. Our aim is to train for service in the local churches from which they come, and, if possible, open up wider fields of service. —*August Schmidt, Principal*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 16, 1941.

The Lord's Supper

Luke 22: 14-30 Read chap. 22

TOPIC: AN ENDURING MEMORIAL

Introduction

Jesus spent a very busy day in Jerusalem on Tuesday of His last week. Much has been preserved of what He said on that day. He went to Bethany that night and we hear nothing more until Thursday. On that day Peter and John were sent to prepare the passover meal for Jesus and his apostles.

The Upper Room vs 14-18

The evening of the Passover had come. With a sense of reverence and awe we come to the closing scenes of Christ's life. We follow Him and the Twelve into the upper room in thought, and see Him there and listen to his matchless words issuing out of a full heart. This was an evening of sacred fellowship. Jesus tells His disciples that He had looked forward to eating this Passover supper with them with earnest and eager expectation and longing (v15). This would be His last opportunity to eat this Passover with them until the whole meaning of it should "be fulfilled in the kingdom of God" (v16). Anguish of heart, suffering and death were before Him. All the powers of hell were about to go the limit and do their very worst to Him.

Now in the upper room there was, for a little while, the calm before the storm. Jesus was sheltered safely with his most intimate friends about Him. Here He could reveal the hidden thoughts of his heart.

Memorial in Remembrance of Christ vs 19,20

Jesus gave thanks before passing the bread and the cup to the disciples. The bread which He broke symbolized his body which was literally broken when He was nailed to the cross and when He was scourged. The broken bread stands too for a symbol of his great love for us. The bread represents the body of Jesus. The word "is" is frequently used in the sense of "represents" (cf Luke 12:1, John 10:7, Rev. 1:20). The cup represents Jesus blood shed freely for all. At the cost of his life, He established a new covenant for the forgiveness of sins. This covenant, sealed with his blood, takes the place of the old covenant under the law. Jesus' words, "this do in remembrance of me," makes this an enduring memorial. Jesus regarded his death as for others, and by it a new covenant was established.

There is great blessing when we partake of the Lord's Supper aright. He who thus eats and drinks bears witness to his personal need of the atoning sacrifice which the elements represent. How ungrateful they are who neglect to remember Him by partaking of the Lord's Supper. Jesus knew how much His followers needed this memorial supper. Jesus' death is the means of bringing on, instituting and sealing a redemption which only the sacrifice of His life will bring to fulfillment. There can not be forgiveness except on the ground of his shed blood.

Proclaiming the Lord's Death

Paul says in our Golden Text, that as often as we eat this bread and drink this cup, we proclaim the Lord's death. This doctrine he preached to the churches which he founded. The Lord's Supper, wherever celebrated, does proclaim the Lord's death and always will. When we partake of the Supper, we thereby proclaim our belief in His sacrificial and atoning death. We proclaim the fact that we need his death for ourselves personally; also our belief that He will come again. The Lord's supper is an enduring memorial of His death.

Why did Jesus so much desire to eat this passover with His disciples?

What is the value of the Holy Communion to you?

What spiritual preparation is necessary for partaking of the Sacrament?

OUTLINES OF HYMNOLOGY

With Emphasis on Mennonite Hymnology

a paper-bound book of 72 pages, edited by Prof. Walter H. Hohmann, M. M., and published by the Board of Publication of the General Conference, has just come off the press. *The book is to be given* GRATIS *to churches who order THE MENNONITE HYMNARY, at the rate of one copy for every twenty-five hymnaries bought.* Its purpose is to assist song leaders, ministers and lovers of church music to make a more appreciative use of our hymnary, to acquaint our people with our Mennonite heritage in hymnology and to stimulate greater interest in church music and congregational singing.

PART I of the book traces the history of ANCIENT AND MEDIEVAL HYMNODY, starting with Hebrew psalms and Greek hymnals, then listing what may be called the first Christian chants or hymns found in the first two chapters of Luke's Gospel; also several early Christian hymns used as liturgies, such as "Ter Sanctus," Gloria in Excelsis," "Gloria Patri," etc. Then it shows the development of Greek, Early and Later Latin Hymnody.

This is followed by: GERMAN HYMNODY, comprising hymns of the Reformation period, the Thirty Years War period, the Pietistic and Moravian period, the Rationalistic period, and the Classic period.

Next the book takes up the development of PSALMODY, explaining that there are three types of psalmody: *Responsorial,* alteration between soloists and the choir; *antiphonal,* alteration of two choirs; *direct* psalmody, having no alterations. Then follow brief treatments of English psalmody, the beginning of psalms, the *Bay Psalm Book,* Dutch psalmody, German psalmody.

Considerable attention is given to ENGLISH PSALMODY, taking up first the Doctrinal and Didactic period, then the Missionary and Evangelistic period, and Devotional and Experimental period. Then follow paragraphs on GOSPEL SONGS and TWENTIETH CENTURY PSALMODY.

PART II comprises a *Chronological List of Mennonite Hymn Books;* first Dutch books adopted by Mennonites; then hymn books of Mennonite origin, of German Anabaptists, of Swiss and South German churches, of the Danzig Mennonite church, of West Prussian Mennonite churches, of churches in the Palatinate, also of churches in Russia.

Lastly there follows a long list of hymn books used and originated in AMERICA, with short explanations, beginning with the famous *"Ausbund"* and ending with editions of the *"Gesangbuch mit Noten,"* the *"Mennonite Hymn Book"* and now *"The Mennonite Hymnary."*

PART III *is a Frequency List of Hymns in Mennonite Hymn Books.* This is an exceedingly interesting part. Some of the most frequently found hymns are: Ach bleib mit Deiner Gnade; Alle Menschen muessen sterben; Befiehl du deine Wege; Aus tiefer Noth schrei ich zu Dir; Eins ist Noth! Ach Herr, dies eine; Gott des Himmels und der Erden; Herr Jesus Christ, Dich zu uns wend; Ich habe nun den Grund gefunden; Jesus nimmt die Suender an; Lobe den Herren, den maechtigen; Liebster Jesus, wir sind hier; Mache dich mein Geist bereit; Ringe recht, wenn Gottes Gnade; Warum soll ich mich denn graemen? Werde munter, mein Gemuethe..

This is a very timely book, a helpful companion to *The Mennonite Hymnary*, but one has to see and examine it to appreciate fully its valuable contents. It ought to be in the hands of every song leader, choir director, minister, and others interested in hymnology.

The book may be had at the MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS, OR MENNONITE BOOK CONCERN, BERNE, INDIANA, at 25 cents a copy, for any not entitled to free copies.

Sponsored by
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Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Y. P. Forum

What worth has the *Simple Life* for our Young People today?

"We believe that our Lord set an example for us by living, as far as we know, a true pattern of the Simple Life. His way is the true way of life.

"Indeed, it comes from within, bringing with it those fine virtues which are far too rare among us; humility, sincerity, honesty, and frugality. These, our friends admire, our enemies respect and history records as evidence of Christ's presence in our lives.

"Many Christians are weary of cold formality and ritual in worship programs. Is there a better way to the Throne than the simple direct way of our forefathers? The Lord looketh on the heart! Have the Mennonites lost something here?

"Our forefathers lived in uncertain times like these; dark days which drove them to the very fundamentals of all life. Their fine example suggests our examining their way of life. Preaching and practicing the Simple Life they prospered, were blessed by God, and honored by their fellows as frugal, thrifty and ideal citizens in all lands.

"Shall we follow His example and pray with the Psalmist—That thy way may be known upon earth, thy saving health among all nations? Ps. 67:2."

—*John E. Fretz*

YOUNG PEOPLE'S EXHIBIT

Are you planning to attend the General Conference this summer?

It is the expressed hope of the General Conference leaders that more young people will be present at the coming Conference sessions. With this in mind, the committee in charge of the Young People's Exhibit, is doing its best to make the exhibit inspiring as well as interesting.

A part of the planned work of the Committee is a "Who's Who," or "What Mennonite Young People are Doing." The gathering of this material is in charge of Stanley Fretz, Lansdale, Pa.

—*Anna Weiss*

We Recommend

TAKING HOLD OF GOD by Samuel M. Zwemer. Published by Zondervan Pub. House, Grand Rapids, Mich. *Andrew R. Shelley, student at Hartford Theological Seminary.*

PSYCHOLOGY IN THE SERVICE OF THE SOUL by the Rev. L. D. Weatherhead. Published by the MacMillan Co., N. Y. Interesting chapters are: "Fear and Funk," "Psycho-Religious Healing," "The Soul's Urge to Completeness."

—*Helen A. Penner, student at Bethel College*

A Camp Mennolan Letter

The young people of the Eastern District are the first group of our General Conference to build their own Retreat Grounds. To facilitate this work they publish a little letter from which the following excerps are taken.

"Our *News Letter* was born out of the need for a medium through which our workers and friends of Mennolan might be kept in constant touch with activities and developments at our camp.

"The area about Finland (location of camp) is one of the State's richest in wild plant life."

"An amateur botanist, Francis Doyle of Philadelphia, found 37 varieties of wild flowers in bloom within a few hours one afternoon in July,1939.

"We are *investing* for our future, both for ourselves and for our children. There is a difference between spending and investing.

"The area of Mennolan is over 23 acres. About forty slides showing pictures of wild flowers and plants, native to Finland, have been made recently.

"*A Day at the Camp,* Sat., Feb. 15, 1941—The window and door openings were put in place and the East wall was completely boarded up as was one half of the North wall. It is hoped that in a week or two the entire building will have its walls in place. Next week we hope to get quite a number of rafters in place."

From a Bethel Student's Letter

"We had two papers to write up—one for Bible and one for Social Ethics. For Bible we were to paraphrase the Beatitudes (through the 16th verse of Matthew 5) and for Social Ethics we were to write at least two pages on our conception of what Jesus meant by 'The Kingdom of God!' We are studying Christian Ethics now. . . . All of my subjects happened to be along the line of Christian thought last week and part of this—even Philosophy of Education. We were to explain Jesus' statement, 'Ye shall know the truth and it shall make you free." *That's one thing I like about Bethel—that this line of thought is running through all things even those usually considered secular." (Italics mine —R. W.)*

Bluffton College Notes

The Gospel Team Quartets are planning to visit Indiana, Illinois, Missouri, and Pennsylvania churches during the Easter vacation. Recently the Men's Gospel Team Quartet conducted the evening service at the First Mennonite Church, Bluffton, Ohio. Robert Sommer preached a sermon on the spiritual life.

On Saturday, Feb. 23, several faculty members spoke in churches in northern Indiana. Dr. C. Henry Smith spoke in the Topeka Mennonite Church; Dean J. S. Schultz in the Silver Street Church; Prof. A. C. Schultz in the 8th Street Church, Goshen; Prof. Staufer in the Middlebury Church and Miss Edna Ramseyer in the Nappanee Church.

Bishop Paul Jones was the speaker at the Vesper Service held on Sunday, March 2nd. Dr. Jones is Associate Professor of Biblical Literature and College pastor at Antioch College, Athens, Ohio. He is an ardent advocate of peace and is well known for his interest in social welfare.

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for March 23, 1941

MAIN TOPIC: "MISSIONS" Matt. 28:19-20

I. Worship Service

1. Songs: "All hail the power of Jesus' name," "The whole world was lost in darkness and sin," "The work is Thine, O Christ."
2. Reading of main topic, and prayer
3. Drama: "White unto harvest" (Write Mrs. A. E. Kreider for the play).
4. Offering for missions

II. Leader's Introduction

Missions have always been the "business" of the church. Some of the most outstanding men of talent, of heart and of mind, have been missionaries; think of Paul, and all his noble followers. This work is not finished nor outmoded today. It is still one of the outstanding challenges to the church! Our own country has wide areas which need the faithful, devoted work of consecrated men and women. One large field is the work among the migrants. Our own denomination has so far done practically nothing for these most needy ones. Our fields in India and China are calling. Africa and South America also need our Savior. Today, too, there is the Macedonian call from many quarters, "Come over and help us."

III. Instead of the usual talks give the time for the above drama, and good special musical numbers along the line of "Missions."

IV. Facts for Study

Arrange for a contest on the names and the present locations of missionaries, or deal out the names to various members to have them make three minute reports on their work.

V. Reading

"Christ has no hands, but our hands,
To do his work today;
He has no feet, but our feet
To lead men in his way;
He has no tongue, but our tongue
To tell men how he died;
He has no heart but our heart
To bring men to his side." etc.

(Use other available short readings)

VI. Food for Thought

"Thy kingdom come, Thy will be done
On earth as it is in heaven."

Till My God Is Their God

The greatest sight in all India was not Mount Everest, nor the Taj-Mahal. It was a lone American woman physician, daughter of a university professor, living alone in one of India's sacred cities. In Brindaban thronging with garlanded sacred cows, chattering sacred monkeys, vile priests—a haunting nightmare of a city—she was carrying on her work. Never can I forget that good-by as she stood on the veranda of her bungalow. It seemed so impossible to leave her there in that cesspool of iniquity, with not a single one of her own race. She answered the unspoken thought: "But these people are my people." Her life was a vow. With another she had said, "These people shall be my people till my God is their God." —Mary Swail Taft.

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for March 30, 1941

JESUS AND OUR WORLD

Call to Worship:

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of heaven! Bread of heaven,
Feed me till I want no more.
William Williams, F. H. Revell, Co.

Song "This Is My Father's World"
Scripture Reading Luke 18:18-25; Acts 1:6-8.
Prayer by Superintendent
Song "Jesus Shall Reign"

Poem

My Father's World

This is my Father's world. O let me ne'er forget
That though the wrong seems oft so strong,
God is the ruler yet.

This is my Father's world. The battle is not done.
Jesus who died shall be satisfied,
And earth and heaven be one.

This is my Father's world. Should my heart be
ever sad?
The Lord is King, let the heavens ring,
God reigns;—let the earth be glad.
Maltbie D. Babcock, F. H. Revell, Co.

Discussion:

1. Ask three or four members to give their conception of conditions in our world.
2. Ask several members to discuss what they think the world needs more than anything else.
3. Assign to different members the task of finding principles which Jesus taught which would establish better relations between peoples, such as, "Love your enemies," "Do good to them that hate you and despise you."
4. End with an informal discussion of world conditions and the need of practicing the principles of Jesus.

Poem

A Thousand Years Have Come

A thousand years have come and gone,
And near a thousand more,
Since happier light from heaven shone
Than ever shone before,
And in the hearts of old and young
A joy most joyful stirred,
That sent such news from tongue to tongue
As ears had never heard.

And we are glad and we will sing,
As in the days of yore;
Come all, and hearts made ready bring,
To welcome back once more
The day when first on wintry earth
A summer change began,
And, dawning in a lowly birth,
Uprose the Light of man.
Thomas T. Lynch, F. H. Revell, Co.

Song "Jesus, Savior, Pilot Me"
Offering
Sentence Prayers
Mizpah Benediction

JUNIOR DEPARTMENT

Miss Anna Huebert

Program for March 30, 1941

WORSHIP: THE VALUE OF SONG

I. Worship Period

1. Prelude Soft Music
2. Call to worship Ps. 100:2
3. Worship in Song Awake, My Soul To Joyful Lays. M. H. B. 25.
4. Worship in Scripture Ps. 69:30-36.
5. Leader's Opening Prayer -
6. Leader's Introductory Remarks regarding the topic of the evening.

Music, like poetry and flowers, is elevating and refining in its nature, and should therefore have its place in the worship of God, and in the life and experience of God's people. It is adapted to every mood and feeling of the human soul and many times has rached hearts when other means have failed. Next to prayer, music seems best adapted to worship.

II. Study Period

1. Topic - Does the Bible approve of the use of musical instruments in the worship of God? Ps. 150:3-5; Ps. 92:1-3.
2. Topic - (by an older person) The value of memorizing hymns.
3. Song - "In My Heart There Rings A Melody"
4. Topic - (by an older person) Does my singing please the Lord? Ps. 69:30, 31; Ps. 19:14.

III. Mission Minutes

1. Have a discussion or a report on **My First Visit to a Hindu Temple,** found in the February number of **Missionary News and Notes.**
2. Pray that many of the lost souls may be won to Christ.

Though we may be so far apart from those for whom we plead, and so seemingly helpless, we are thankful that there are no distances in prayer nor any frontiers.

Who gives a prayer, gives his best.

IV. Closing Moments

1. Repeat verse for the month.
2. Sing the song of the month.
3. Pray the prayer for the month.

PEACE RALLY

The tentative program for the Peace Rally to be held in the First Mennonite Church, Newton, Kansas, Sunday, March 16, at 7:30 P. M., is as follows:

Opening by Chairman
"Mennonite Relief in War Torn Areas" *Dr. Abr. Warkentin*
Music .... *Christian Church*
"The Latest Civil Service News" *Dr. Henry A. Fast*
Music .... *Emmaus Church*
"Pacifism in Action" .... *Carl Landis*
Music .... *Eden Church*
Question and Answer Period
Offering and Close

THE LAW WILL LAST

Have some of those government men at Washington been going to Sunday School of late? Where did they so suddenly get the idea that somebody sometime would have to pay for all this terrific spending? How did the word get around to them that wild oats must be harvested, that chickens come home to roost, and that a lot of other old-fashioned gospel recently and currently despised is really true?

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." That divine law may be trampled on but never without disaster to the trampler, soon or late. In the insanity of our times, that is one thing you can bank on. Better hold fast to it. When the world comes to its senses, it will be good to be of those who knew it was true all the time.

—*From the "Gospel Messenger"*

IN MEMORIAM

HENRY VON RIESEN, son of Abraham and Johanna Hamm von Riesen, was born in Schidlitz near Danzig, West Prussia, on January 30, 1851. He lost his parents at an early age and then lived with relatives and friends. Upon confession of his faith he was baptized by Elder Manhardt in Danzig on June 30, 1867, and joined the Mennonite Church at that place.

In 1874 he emigrated to America, first locating at Burlington, Iowa, with his sister and other friends. In 1877 he came to Beatrice, Nebr., where he engaged in the drug business for several years. In 1879 he was married to Miss Alice Whitney of Beatrice. To this union two children were born, Charles Louis and Louis Edward. In 1889 his wife died, and his sister, Anna von Riesen, made her home with them and became a second mother to the boys. On May 14, 1891, he was married to Miss Anna Elizabeth Zimmerman. While he was engaged as a salesman for a wallpaper company, they lived temporarily in Omaha. In 1892 he and his family returned to Beatrice. The two sons both died in young childhood.

In 1900 he established an insurance agency here in Beatrice, in which he was active to within a few years of his death. In April, 1927, his second wife passed away, and in 1934 his sister, who until then made her home with them, also passed on, thus leaving him alone. It was remarkable how he was enabled to bear up patiently in these years of loniliness. Often he voiced his thankfulness to the Lord for His grace and guidance. When it became impossible to care for him in his home, he was taken to the Mennonite Hospital. He was graciously permitted to attain the ripe age of 90 years and 8 days, having looked forward toward the 90th birthday as a probable goal to attain. On Friday, February 7th, he passed to be with Him whom he loved, his Savior. Thus Brother von Riesen has enjoyed the fulfillment of a promise not attained by all, found in Ps. 91:16, "With long life will I satisfy him, and shew him my salvation."

Funeral services were held February 10, from the Funeral Home and the First Mennonite Church. The interment is in the Church Cemetery.

ELISABETH SCHMIDT, the daughter of Tobias Schmidt and Luvantine Decker Schmidt, was born in Jadvaninne, Polish Russia, October 11, 1864. In 1874, she with her parents and many others came to America and settled in McPherson County, Kansas. Then they moved to Marion County, Kansas, where she grew to womanhood. In the summer of 1886 she was baptized by Elder Johann Ratzlaff and joined the Mennonite Church at Moundridge, Kansas, as there was no organized church at their home yet. June 20, 1886, she married Jacob A. Wedel, with whom she shared joy and sorrow for over 54 years. In the spring of 1894 they moved to Meno, Oklahoma, where she has lived to her last. Mrs. Wedel lived a quiet, consistent Christian life, always ready to do her part. With a smile she met those who came in touch with her, and was ready to suffer for the sake of others. Monday evening, February 10, she was taken down with influenza, which developed into double pneumonia. Her heart being weak, she realized that she would soon be called to her reward, but she was ready to meet her Savior. On Friday night, February 21, only a few days after she had been taken to the hospital, she was called home, at the age of 76 years, 4 months, and 10 days. She leaves to mourn her loss, the bereaved husband, eight daughters, and two sons; Katie, Mrs. Jacob B. Eck, Fairview; Ida, Mrs. Joe Jantz, Ringwood; Minnie, Mrs. Jacob B. Unruh, Meno; Anna, Mrs. Robert Koehn, Meno; Helena, Mrs. Peter H. Jantz, Cleo—all five, Oklahoma; Elisabeth, Mrs. Samuel Redeger, Witmore, and Lorena, Mrs. Otis Schmidt, Greensburg, Kansas; Jacob and Benjamin, Meno, Oklahoma, and two daughters-in-law. She also leaves 37 grandchildren, 14 great-grandchildren, three brothers: Henry of Jet, Oklahoma; David of Great Bend, Kansas, and Cornelius of Greensburg, Kansas; two sisters, Anna, Mrs. Bernhard Ratzlaff, Hillsboro, Kansas, and Amelia, Mrs. Henry P. Unruh, Durham, Kansas, and many other friends and relatives.

CORRESPONDENCE

GRACE MENN. CHURCH, ENID, OKLAHOMA

The year 1941 is well on its way. Already it has brought us, as a church and as individuals, many blessings and probably also a few disappointments. However, Christians can overcome these disappointments by holding to the promise in Psalm 31:24: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

All the departments of the church have planned and started their year's work. The re-elected and newly-elected officers are conscientious about their duties, and we are anticipating a very blessed and fruitful year of work for our Master in the local church. The Sunday School Teacher's Training Class meets regularly with the minister, the Christian Endeavor meets twice a month. The Ladies' Mission Society also meets twice a month, one meeting is devoted to various mission projects, the other to sewing for individuals, where help is needed or in carrying out projects for our church.

Recently the men met at the church one evening to build a partition in the basement. This work of dividing the basement into S. S. rooms will be continued as funds are available.

Our choir sang at the Booker T. Washington Colored High School, at one of the meetings of Enid's First Race Relations Institute, which was planned by the Interracial and Social Service Committee of Enid's Council of Churches. Sunday evening, February 16, an inspirational program was rendered by the Bible students of the O. B. A. at Meno, Oklahoma, with the help of young people who were enrolled for the special Bible Course.

The attendance at our services is increasing and very encouraging. February 23 our Sunday School attendance was 80, with nearly the same for the worship service. Prayer meetings are also well attended. The spirit of the church is very encouraging and has the promise of growth and better service. The offerings during services are fair. —*Mrs. H. T. H., Corr.*

ALEXANDERWOHL CHURCH, GOESSEL, KS.

Thanksgiving Day was again, as has been our custom for many, many years, the day for a special foreign mission offering, when the adults gave $1405.39 and the children $181.01. This amount could and should be greater if we all would give as God's stewards ought to give. Our other foreign mission collections are taken every month, and on special occasions as they arise.

With the beginning of the new church year the Sunday School officers and teachers were elected for the year 1941. We are grateful to have members who have been willing to serve as teachers from fifteen to twenty-five years and some even longer. May God bless them and give them courage to go on with their work for Him. In December we were privileged to have with us Prof. A. E. Kreider and Rev. J. C. Kaufman, giving us messages, the one in English, the other in German. These sermons no doubt have been an inspiration to the young people, especially helping them to decide for Christ. A class of forty-four members was organized on December 29 for their catechismal instruction, under the leadership of our pastor, Rev. P. H. Unruh. Musical programs which were greatly enjoyed and appreciated by large audiences included a Christmas cantata and Christmas carols by our mixed choir on the evening of December 22; a sacred program on the last evening of the year by the Young Men's Chorus; a program of Christmas carols and songs by the Lehigh Community Men's Chorus under the direction of Mr. Gerhard Friesen; and a sacred program by the Men's Chorus of the First Baptist Church of Newton, on the evening of January 19.

Mr. and Mrs. John J. Voth celebrated their Golden Wedding Anniversary on December 16, 1940; and on February 21, this year, the wedding of Miss Rachel Nickel to Mr. John Entz occurred.

Our Annual Meeting took place on December 30, which was an all day event. The prayer meetings were observed on three evenings. Topics were assigned and discussed by members of the church, several prayers offered each evening, and a few musical selections given by the Men's Chorus, a trio and a quartet. One night recently, Miss Justina Schmidt showed pictures from Nigeria, Africa, at a joint meeting of the Senior and Junior Endeavors.

Much illness has kept many away from the services, but we hope they all will soon have recovered. This winter has been an unusually cloudy and moist one. —*Mrs. G. Duerksen, Corr.*

BETHEL MENN. CHURCH, WINTON, CALIF.

Just a few lines from this church. Our newly organized church here is progressing slowly but surely. Although the way is steep sometimes, it is not discouraging. The attendance of our Sunday School and church services is increasing, and the Christian Endeavor meetings are also well attended. We also have mid-week Bible study and prayer services. At the election of officers, one deacon was elected and other officers re-elected.

Our congregation has been blessed much by a two-day visit of the Reverend J. B. Epp of the General Conference, a traveling minister, and a past missionary of the Hopi Indians. We have been very much inspired by the two messages he delivered. It was so needful, for our condition here in Winton and in this day and age. The first night his message was, "What should be our conduct towards our sister churches around us?" To follow his good message this, of course, calls for the grace to "Love thy neighbor as thyself." The second night his message was "to be alert and on the watch against modern preachers," preachers that deny the saving power of the blood of the Lamb. Let us cling to Rev. 12:11, "and they overcame him by the Blood of the Lamb, and by the word of their testimony." This scripture applies to our present day and age.

From here Rev. Epp continued his trip to Oregon. May the Lord bless his mission and may others pray for our church here in Winton.

—*Mrs. A. E. Heppner, Corr.*

FIRST MENNONITE CHURCH, UPLAND, CAL.

This church and community has lost a dear friend in the passing of Mrs. Elizabeth Weber. It seems strange not to see her at the regular place in church on Sunday. Her soul is now resting with the Lord. We are looking forward to a series of Bible lectures in April, by Dr. D. W. Kurtz. He was a student at Leipzig, Berlin, Marburg and College de France. He has lectured at the World's Sunday School Convention at Tokyo, Glasgow, and Los Angeles. . . The Oratorio Society of Upland, under the direction of Rev. Lester Hostetler, have begun their rehearsal of "The Seven Last Words," which they plan to present at Easter.

The Church Council recently appointed a budget committee to work out a plan to raise the money needed for the year's expenses. They appointed a group of twenty couples, each couple contacted seven families assigned to them. In this manner the canvass was completed in a few days, and the results were gratifying. This also gave opportunity to form new friendships in our calling . . . Our missionary societies are doing a great deal of work in war relief. Recently the S. O. Circle spent an entire meeting sewing on new materials, a number bringing their sewing machines along to expedite work . . . At the February meeting we were privileged to have Mrs. Raymond S. Holdings as speaker. She and her deceased husband served for many years as missionaries in Mexico. During the World War they were working in Cuba and Mrs. Holdings has many rich memories of their experiences there. At present she serves under the Congregational Church, with the Mexicans in Ontario, California. On Sunday she has classes in Bible study; during the week in sewing . . . A great many of our young people have to find employment away from the home church. The airplane factories have drawn many. But we are happy to know that many attend church, even though it cannot be Mennonite. *—Mrs. Paul Baird, Corr.*

« « JOTTINGS » »

—The Recent Session of the Board of Foreign Missions held at the Bethel College social room was attended by all members, also partly by the officers of the General Conference Women's Mission Association. The disturbances caused by the war around the world brought up many weighty problems. Thus, for instance, the United States government wants all missionaries to come home, but our faithful workers there trust the Lord for their protection and will continue their work for the present at least.

—A Farewell Festival for Missionaries John Thiessen was held on February 23, in the Bethel Church near Inman, Kansas, the home community of Bro. Thiessen. The attendance was large. Three meetings were held. Mr. Thiessen announced that their passes had not yet come, but that they were going to the west coast, and if the passes didn't come, this would be a sign that they should not venture out.

—Rev. Delbert Welty of Wayland, Iowa, will hold a series of evangelistic meetings on *Christian Living,* at the Mennonite Bible Mission in Chicago, from March 11 to 16 inclusive. During this time he will discuss the following: Our Common Sin; Our Common Service; The Christian in the Home and at Work; The Christian as a Neighbor and Citizen; Values, Enduring and Transitory; The Christian and the New World Order. *—Church Correspondent*

ANNOUNCEMENT, INVITATION

The Peace Team of McPherson, Kansas, will be host to the Kansas Conference of the Fellowship of Reconciliation on March 21 and 22 at McPherson College. The first meeting will be held at 7:30 p. m. on Friday, and the sessions will continue all day Saturday. We welcome you. The theme of the Conference is PREPAREDNESS THROUGH CHRIST. All who are interested in Peace come and join in fellowshipping with us and receive much spiritual blessing. You will be able to get your meals at the College for 25 cents each. There will be no registration fee. Come!

Mrs. A. M. Lohrentz, Chairman

—Rev. A. W. Friesen, pastor of the Bethany Church, Henderson, Nebraska, has given us an agreeable surprise by sending us a copy of their newly inaugrated church bulletin, entitled, ECHOES, and their 1941 Year Book, both of which carry much that is interesting. The bulletin contains a list of 48 young people who are taking catechetical instruction.—The Bible School which is maintained by the church is featuring an evening class on Wednesday nights, which is attended by as many as forty and fifty students. Some of these conduct the devotional exercises in the day school which brings in enjoyable variety.—Their Christian Endeavor meetings are interesting and well attended. The group is preparing to give a special program of song and scripture readings on March 16.—Nine young brothers of the church have been classified as 4E, which means that they will be drafted and sent to a civilian camp, most likely to the one near Colorado Springs, Colorado.—Eighty-four of the new Hymnaries have been ordered and the choirs are busy rehearsing, with the aim of formally introducing the new hymn book to the congregation some time this month. (We will have to postpone mentioning important items in the Year Book until later.)

—Bluffton College. Prof. E. J. Hirschler who has served the college as professor of mathematics for nearly forty years, is again seriously ill at his Bluffton home. Due to impaired health, he did not teach the first semester, but reassumed his duties with the opening of the second. On the fourth of February he suffered a stroke of paralysis. He is paralyzed only in parts of the body, his speech organs being among these. According to last reports, he seems to be slightly improved.—The Lima, Ohio, choral organizations, directed by Prof. Russell Lantz, of the College, won the top prizes in the Central Ohio Eisteddfod held recently at Columbus. The male chorus won the first prize of $500.00 and the mixed chorus the second prize of $300.00.—A group of twelve professors from Bluffton recently attended a conference held by the North Central Association at Toledo, Ohio, the purpose of which was to discuss the responsibility and place of the liberal arts college in the training of teachers.

—*Freeman Junior College.* Under the caption *A Big Undertaking*, their bulletin tells of the great need of productive funds to keep the institution going. At one time it had an endowment fund of $40,000. During a series of almost cropless years in the territory that furnishes the school with most of its students and its main support, honest people who had given endowment notes, could not maintain payment. Some died and their families sort of let matters drift. So that in one way or another the fund has dwindled down to a very small figure. Now, the Board of Directors and the Administration have worked out this plan for a coming financial campaign: To give holders of old notes an opportunity to sign new twenty-five year pledges; and to get as many signers of new pledges as possible. The goal set is at least $40,000. Between May 19 and June 14 a strenuous campaign is to be put on, covering the town of Freeman and all the churches in the vicinity of Freeman. Later many other communities are to be given opportunity to join in this effort.

REPORT OF OFFERINGS

Report of the Executive Committee of Mission Societies for February, 1941

For India:

Mrs. J. J. Janzen, Medford, Okla., Biblewoman, $25.00; Miss. Worker's Soc., Pawnee Rock, Kans., Widow, $20.00; Same, Evangelist, $29.00; Hereford Ladies Aid, Bally, Pa., Orphan, $25.00; Same, Champa Hospital, $15.00; Same, Native Doctor's House, Basna St., $20.00; Same, Touring Equipment, Korba St., $5.00; Young Men's S. S. Class, Medford, Okla., Native Doctor's House, Basna St., $12.82; Salem Sew. Soc., Munich, N. D., Moving Boy's School, Basna St., $15.20; Jr. C. E. Soc., Brudertal Ch., Hillsboro, Kans., Champa St., $32.84. **Total, $199.86**

For China:

East Swamp Miss. Soc., Quakertown, Pa., Biblewoman, $15.00; Tabea Sew. Soc., Tampa, Kans., Medicines, Tracts, etc., $7.50; Girl's Group, Liberal, Kans., Same, $5.00; Intermed. S. S. Class, Hebron Ch., Buhler, Kans., Same, $13.05; Same, For Poor, $19.42; Hereford Ladies Aid, Bally, Pa., Hospital Equipment, $25.00; Same, Kai Chow Hospital, $15.00; Tabea Sew. Soc., Tampa, Kans., X-Ray and Electric Light Plant, $7.50. **Total, $107.47**

Expenses of Ex. Com. and "Miss. News and Notes":

Hereford Ladies Aid, Bally, Pa., $6.00; "Mission Friends," Goessel, Kans., $0.30; Grace Miss. Soc., Enid, Okla., $2.00; Herold Miss. Soc., Bessie, Okla., $1.60; Chr. Menn. Sew. Soc., Moundridge, Kans., $5.00; Bethany Miss. Soc., Freeman, S. D., $3.00; Group at Monument, Kans., $0.25; Dorcas Soc., Wayland, Iowa, $5.40; Upper Milford Ladies Aid, Zionsville, Pa., $2.25; Mrs. Peter B. Friesen, Loon Forks, Sask., $0.25; Mrs. A. S. Voth, Newton, Kans., $0.25; Mrs. Caroline Zook, Fort Wayne, Ind., $1.00; Deep Run Miss. Soc., Bedminster, Pa., $1.00; Ladies Aid, Monroe, Wash., $0.40; Herald Publ. Co., Newton, Kans., (Donation), $2.80; East Swamp Miss. Soc., Quakertown, Pa., $0.70. **Total, $32.20**

Miscellaneous:

Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, Foreign Miss. Gen'l. Treas., $25.00; Mrs. Marie Voigt, Ann Arbor, Mich., Same, $10.00; Same, Home Miss. Gen'l. Treas., $10.00; Sew. Soc., Sardis, B. C., Canada, Retired Miss. Pension Fund, $10.00; Miss. Sew. Soc., Pratum, Ore., Same, $19.50; Bethel Ladies Aid, Langdon, N. D., Lame Deer St., Mont., Where needed, $5.00; Hereford Ladies Aid, Bally, Pa., Same, $5.00; Same, Oraibi St., Ariz., Where needed, $10.00; Same, Rev. J. B. Ediger St., Okla., Bibles, $10.00; West Zion Sew. Soc., Moundridge, Kans., Same for Needy Indians, $5.00; S. S. Class, Bethel College Ch., North Newton, Kans., Rev. K. Friesen, St., Okla., Bibles, $7.42; Miss. Sew. Soc., Pretty Prairie, Kans., Miss Mary Schirmer, Ariz., $40.00; Same, Rev. D. Schirmer, Ariz., $10.00; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, European War Relief, $25.00; Sew. Soc., Goessel, Kans., Same, $5.00; Sichar Miss. Circle, Cordell, Okla., Same, $5.00; Miss. Worker's Soc., Bergtal Ch., Pawnee Rock, Kans., Same, $4.00; Same, Freight on Clothes to Canada, $2.00; Miss. Soc., Grace Ch., Enid, Okla., Grace Children's Home, Henderson, Nebr., $2.00. **Total, $212.52**

GRAND TOTAL, $552.05

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

Report of the Treasurer of Emergency Relief for December 1940

General Fund:

Johannestal Menn. Ch., Hillsboro, Kans., by H. J. Enns, $42.36; Grace Menn. Ch., Enid, Okla., by Theodore Mueller, $10.10; Tabor Menn. Ch., Newton, Kans., by H. B. Schmidt, $5.00; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $19.64; First Menn. Ch., Nappanee, Ind., by Daniel Metzler, $36.14; Bethesda Menn. Ch., Marion, S. Dak., by A. P. Waltner, $125.00; Refund (M. S. A.) Newton, Kans., $464.00; Hopefield Menn. Ch., Moundridge, Kans., by J. B. Schrag, $38.77; Miss Susie Ruediger, Great Bend, Kans., $2.00; Brudertal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $16.27; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $115.33.

Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $15.58; Bethany Menn. Ch., Freeman, S. D., by B. Waltner, $12.20; Herald Menn. Ch., Cordell, Okla., by J. A. Harms, $15.10; Mrs. Agatha L. Claassen, Beatrice, Nebr., $10.00; Carline Mueller, Halstead, Kans., $20.00; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $44.00; German Bible Class, Bethel College, N. Newton, Kans., by Helen Penner, $10.00; P. C. Goering, Moundridge, Kans., $5.00; S. O. S. Class of Grace Menn. Ch., Lansdale, Pa., $10.00; First Menn. Ch., Bluffton, Ohio, by Marcella Niswander, $20.00; First Menn. Ch., Newton, Kans., by G. H. Willms, $63.95; Bergthal Menn. Ch., S. S., Pawnee Rock, Kans., by H. C. Schultz, $60.28; Gnadenberg Menn. Ch., Whitewater, Kans., by E. L. Schmidt, $24.23.

War Relief:

Eastern Dist. Conf. Peace Committee, by Henry Detwiler, Souderton, Pa., 9.50; Eastern Dist. Conf. Peace Com., by Henry Detwiler, Souderton, Pa., $7.68; Hoffnungsau Menn. Ch., by A. B. Reimer, Inman, Kans., $5.00; Summerfield Menn. Ch., by Marie L. Bair, Lanoon, Ill., $10.00; Eden Menn. Ch., Moundridge, Kans., by John D. Stucky, $454.58; Grace Menn. Ch., Enid, Okla., by Theodore Mueller, $7.90; Inman Menn. Ch., Inman, Kans., by D. P. Wiens, $64.63; John H. Krehbiel, Donnellson, Iowa, $5.00; Friend, Wichita, Kans., by Mrs. R. A. Warkentin, $3.00; Salem Menn. Ch., Munich, N. Dak., by John Dick, $9.71; Lena Waltner, N. Newton, Kans., $10.00; West Zion Menn. Ch., Moundridge, Kans., by Dick Winzinger, $82.05; Hydro Menn. Ch., Hydro, Okla., by B. H. Thiessen, $6.50.

Medford Menn. Ch., Medford, Okla., by M. K. Duerksen, $9.00; E. Dist. Peace Com., Souderton, Pa., by Henry Detwiler, $50.59; Elizabeth Schmidt, Newton, Kans., $17.50; Men's Bible Class, Bethel College Ch., N. Newton, Kans., by Theodore F. Warnke, $50.00; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $5.00; Hutterthal Menn. Ch. S. S., Dolton, S. Dak., by J. P. Hofer, $100.00; Grace Menn. Ch. S. S., Pandora, Ohio, by W. Schwarz, $$15.00; Mrs. Ted E. Claassen, Newton, Kans., $5.00; Mrs. Hipple, Bethel Home, Newton, Kans., $1.00; Bethel Menn. Ch., Enid, Okla., by H. T. Neufeld, $11.20; John T. Waltner, Hurley, S. Dak., $10.00; Gerhard Wiebe, Whitewater, Kans., $10.00; Women's Miss. G. C., Frieda Regier Entz, Newton, Kans., $28.75.

First Menn. Ch., Miss. Soc., Berne, Ind., by Maryan Sprunger, $156.83; First Menn. Ch., Berne, Ind., by E. A. Luginbill, $263.08; First Menn. Ch., Reedley, Calif., by R. H. Ruth, $30.48; Meadow Menn. Ch., Mingo, Kans., by Ed. Goossen, $11.50; Lake Side School, Buhler, Kans., by Agnetha Duerksen, $7.53; John J. Schmidt, Canton, Kans., $10.00; Girls' S. S. Class, Zion Menn. Ch., Elbing, Kans., by Elizabeth Wedel, $3.00; Tithers, First Menn. Ch., Reedley, Calif., by Dr. J. H. Langenwalter, $75.00.

Canadian Debt:

Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $14.91; German Bible Class, Bethel College, N. Newton, Kans., by Helen Penner, $10.00.

Canadian Relief:

Elizabeth Latchar, Deer Creek, Okla., $5.00; B. W. Entz, Newton, Kans., $6.00.

U. S. A. Relief:

Mrs. D. J. Jantz, Lehigh, Kans., $3.00; First Menn. Ch., Reedley, Calif., by R. H. Ruth, $12.98.

China Relief:

Tithers, First Menn. Reedley, Calif., by Dr. J. H. Langenwalter, $50.00; Tithers, First Menn. Ch., Reedley, Calif., by Dr. J. H. Langenwalter, $25.00.

Peace Committee:

Eastern Dist. Conf. Peace Com., by H. S. Detwiler, $40.60.

Total Receipts:

General Fund, $1184.87; War Relief, $1545.41; Canada, $11.00; Canadian Debt, $24.91; U. S. A., $15.98; Peace Committee, $40.60; China, $50.00; Jewish Relief, $25.00. **Grand Total, $2897.77**

Remittance to:

South America, $90.50; Canadian Relief, $30.00; War Relief, $1229.74; U. S. A., $43.00; Conf. Peace Com., $40.60; Menn. Central Com., $50.00.

Grand Total, $1505.76

Respectfully submitted,
Peter H. Unruh, Treas.

Treasurer Report of Home Mission Board for March, 1941

Receipts:

Mr. & Mrs. C. H. Musselman, Biglerville, Pa., $500.00; S. S. Classes, Wayland, Iowa, $8.05; Bethesda, Henderson, Nebr., $29.49; First, Chicago, Ill., $17.17; First, Madrid, Nebr., On NOTE, $165.12; Grace, Dallas, Ore., on NOTE, $100.00; Menn. Ch., Inman, Kans., $8.26; Mrs. John Roth, Salem, Ore., $5.00; Deep Run, Hilltown, Pa., $89.54; Menn. Ch., Buhler, Kans., $6.76; Swiss Menn. Ch., Alsen, N. D., $3.23; Bethany, Kingman, Kans., $4.34; Menn. Ch., Richey, Mont., $72.83; Menno Ch., Lind, Wash., $10.80; Louise Regier, Newton, Kans., $120.00; First, Paso Robles, Calif., $17.28; First, Aberdeen, Idaho, $32.66; First, Menn. of Christian, Moundridge, Kans., $56.50; Salem-Zion, Freeman, S. D., $25.00; First, Berne, Ind., $134.96; Hopefield, Moundridge, Kans., $4.50; First, Pretty Prairie, Kans., $35.00; Salem, Freeman, S. D., $75.00; Calvary, Mechanics Grove, Pa., $12.78; First, Geary, Okla., $6.35; Menno, Lind, Wash., $31.57; East. Dist. S. S. Union, for Rev. Abraham Harder, S. Am., $125.00; Bethel Deaconess Hospital, Newton, Kans., $7.00; Y. People's Com. of Gen'l. Conf., $31.09; Bergtal, Pawnee Rock, Kans., $19.31; Bethel College Ch., N. Newton, Kans., $32.87; Pac. Conf., on NOTE and Int., $20.00; Bethesda, Henderson, Nebr., $71.17; First, Upland, Calif., $24.54.

Total, $1903.17

Disbursements:

Vouchers drawn for salaries, taxes, bills, __	$1597.84
LOAN to one of Gen. Conf. Churches ____	300.00
Total	**$1897.84**

All receipts gratefully acknowledged.
J. J. Plenert, Treas.
429 Knorr St., Philadelphia, Pa.

THE MENNONITE

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Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, MARCH 18, 1941 NUMBER 11

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HOME MISSIONS

A. J. Neuenschwander, Secretary

"And the word of the Lord came to Jonah the second time, saying, Arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee." Jonah 3:1-2.

The way the Home Mission fields have multiplied in recent years and the way the workers were supplied, we recognize that the Lord has had a definite hand in this work. True, not all the new preaching places that have been opened are large cities, but the Lord of the harvest, is keenly concerned about smaller places as well. Recall how He sent Philip down into the desert to preach to one man, the Ethiopian eunuch. So we might recount how rural communities have opened to the call of the Gospel in Canada, but we have one place in a city that needs to be recognized.

Mission Work in Asuncion, Paraguay

As is well known there are large numbers of Mennonites in the Fernheim Colony, Gran-Chaco, Paraguay, South America. The majority of the Mennonites by far live in colonies or in small villages. Others find it necessary to look for work elsewhere, and so a goodly number have settled and found employment in the city of Asuncion. For a long time the need was felt for a Mennonite Church to be established in this two-century old city. Asuncion has approximately 100,000 population.

Circumstances took such a turn that early this year Rev. Abraham Harder, could go to Asuncion to take up this important work. Of course he will keep up his connections and relationship with the Church at Philadelphia.

Details about the work and other interesting facts will be published later. May we enlist an interest in this work before the Lord in your prayers?

* * * * *

The Home Mission Board is pleased to have Rev. J. J. Esau, blind evangelist, who is holding some meetings in churches in Eastern Pennsylvania, stop off and conduct some meetings in the Home Mission Churches in Western Pennsylvania, also.

A WORD FROM GREAT DEER, SASK.

Feb. 24, 1941

Dear Brethren:

Greetings in Christ Jesus! We are glad to have this opportunity to forward a brief, humble report of activity and problems in our community. At Great Deer, a rural community, we have our services at two points, one at our Bethel Church, which now belongs to the Home Mission Board and the other one in a rural school about five miles away. Being the teacher in the above mentioned school, I get in contact with and have access to the parents' as well as children's ways. The community has lived in extraordinary poverty, but is ready to accept the word of God, whenever it is offered. I've been studying local conditions here for more than five years to meet the demands. There are great problems to be solved. One of the major ones is that of attending to our young men and women. They appear at our meetings looking for interesting activities, as youth always does. However, we cannot deal with them as we should, i. e., to offer them inviting parts to develop an appreciative understanding of the Christian's life. It is a great drawback for us not to have an organ, as we all love music and singing so much. I still plan on getting a small organ that can be taken on the car. We have missed many opportunities already to do our bits for the Lord, that is, giving every member some important task. As we all know interest is kept up mostly through activity of every member.

It is our prayer that the Lord may guide us in this struggle for Christian freedom, and we extend our prayer to ask our Lord to bless everyone for the support we are getting.

Very sincerely in Christ,
N. J. Kroeker

A SHORT REPORT TO THE HOME MISSION BOARD from the Bethel Mennonite Mission in Winnipeg

Our Mission has adopted the name: **Bethel Mennonite Mission in Winnipeg.** This mission was started by me three years ago, with consent and support of the Canadian and North American Home Mission Boards.—Two years and two months in the present church, corner Sherbrook and Sargent.—For the use of this the Home Mission Board of the North American Conference is paying $25.00 rent per month. It has also made extra donations several times, through Rev. D. Toews. We are very thankful to the Home Mission Board for the support of this mission, and hope that it will continue to do so.

There are over fifty Mennonite families who have come to Winnipeg, from different places in southern Manitoba, especially during the last five to ten years, to live here; and many young people, more than one hundred, from the same territory to attend the University, Colleges, Normal School, Bible Schools and different other institutions, or who have come here to find employment and earnings. **These all**

from the so called old timers class. For such this mission is especially intended to be, but also for others. "Who-so-ever-will may come."

It has taken time, effort, perseverance and much self-denial, to make this mission known and to get the people to come to church and to take part in the work, since a number of them were of a class who were not interested in church and religious matters. The success of the work has improved lately quite a bit. Better attendance, better collections, more interest and greater activity. A number of people, married and unmarried, who would not come a year ago, are now quite regular attendants of the church. Some of them also came to be prepared for baptism. And it is gratifying that a number of university, college and normal school students come to our church and take an active part. I am especially glad to report that we have a great help this year in Rev. C. C. Boldt, who is attending the Winnipeg Bible Institute, and who is a regular attendant and helper in our mission. He is superintendent of our Sunday School, helps with the programs, and also preaches whenever I ask him to do so.

Besides the regular church services, Sunday forenoon **in German** and Sunday evening **in English,** with an average attendance of about 25, we also have programs every third or fourth Sunday evening, which are attended by from 30 to 70 people. Since October, 1940, we also have Sunday School; 5 classes, 4 in English. Then we also have a ladies' aid society, about 15 members, and a small choir. We also have special meetings occasionally. Besides superintending all this, I visit the people in their homes, the sick in the hospitals, attend different meetings in the city and have an extensive correspondence to tend to.

During the time since this mission was started, we have had baptismal services four times. Twenty-two persons, several of them married, have been baptized here in all. Special sermons and instructions for young people desiring to become true followers of the Lord Jesus Christ were given before baptism. The same plan is being carried out again, now, since the first Sunday in February. I am also glad to report that we have had twelve outside ministers, besides Bro. Boldt, during the last six months, which was a great help and appreciated very much.

With hearty greetings to all the members of the Home Mission Board,

I am fraternally yours,
Benj. Ewert

MAIN CENTER, SASKATCHEWAN

February 27, 1941

Mission Friends:

I am greeting you with the peace of God. First of all I want to thank the General Conference for the monthly support in my work for the Lord and Master, as also those who make it possible for the General Conference to do this. May the Lord reward you on that Great Day!

As I undertook the great responsibility of being the Leader and Bishop of the Herbert Mennonite Church, which numbers close to 400 members, and over 1000 souls, my heart was heavy. It was the responsibility of keeping watch over every individual, for on **that day** the Lord would expect an account of how I had taken care of that responsibility. Had I done everything on my part to see that every soul was shown the way of the Cross and saved? And I prayed about it. I prayed that I might have love for every individual, as Christ had. I prayed that I might be meek but also that I might have patience with the weak ones. I also asked the good Lord for wisdom to direct and guide the whole of the church to the end of helping every Christian. And, strengthened through my prayers, I went forward courageously into that great work, firmly believing that the Lord is a strength unto the weak. And thanks be unto God, for He hath given strength and grace for the work.

The Herbert Mennonite Church is very scattered, which makes the task so much harder, if every member is to be given a personal visit in his home. But I came to this conclusion: If you want to know exactly, how every member and also the children, stand toward God, there is no other way but to make a personal visit to every home and ask them about their condition of soul. A task that is hard but also one that has brought blessings, thank God! And so I made it my duty to give each family a personal visit at least once each year. I always took one of the preacher Brethren with me, and so we went by twos, just as Jesus sent His disciples. It took twelve weeks without stopping to reach all of them.

How different one finds the condition of many members as one enters their homes and inquires about their souls, from what people often talk from outside. Then one finds that the spark is still there and that it only needs a little fresh air to make it a bright flame. How thankful most of them are for such visits. Many feel uplifted and strengthened, that they are considered worthy of extending the preacher brethren their hospitality. They have felt so lonely and desolate, and then they see there is still someone who thinks of them. O that we had more Philips, who are willing to go also to the deserted places, to give the seeking souls and the straying sheep a helping hand, and a sympathizing heart, and call to them with the words of Peter, "Rise up, for the Lord Jesus is making you well."

Many tears have flowed—tears of happiness, but also tears of repentance. Many prayers have risen openly and have been laid near the heart of God, the Father. The results, or rather the blessings, of this work are as follows: Many who had not been in churches for a long time, came again regularly. Others who had backslidden, made a fresh start and wanted to serve the Lord better and more willingly. Girls and boys of different ages were saved and shown the Lamb of Calvary who died for us and have found peace. Such results gave me courage and joy to do this work and not tire of it, but to work as long as the day lasts, for the night cometh when no man can work.

In this work one also comes in contact with really poor people where not only the Gospel is needed but also financial help.

Soul Touching Experiences

Once I came to a home and as I entered I noticed it really looked very scanty. It was in winter. A young married couple with four children made up this home. A bed, a table, a few chairs and some apple boxes for the children to sit on made up the furniture. There was no ceiling and the roof was just papered from the inside. I felt sorry for the half-clothed children and thought, "This is a place where more is needed than just the Gospel of Christ." But I was welcomed heartily. We read the word of God, prayed and sang, and these people could still thank God, that it stirred one's heart. And the dear sister did not let us go without a simply prepared meal. I could not forebear, even if I haven't riches, to press a few dollars into her hand. How the thankful tears streamed over the faces of these people. On such occasions one wishes that one had more money to help them.

A Long but Fruitful Trip

I will relate of one more family and then I shall close. I met a brother in a church on one of my trips who looked as if something was weighing down on him heavily. I followed the voice of the Holy Spirit and greeted him heartily. He was a complete stranger to me, but I asked him, what was wrong and whether I could do anything to help him. For a while he looked at me silently and then, taking a deep breath he said, "I can not tell you that in a few words. You must come over to our place for that." Well, they lived 30 miles from the church and from that church to my home was 65 miles, so I was unable to see them that time. But I couldn't get him out of my mind, and the next time I went directly to his home. He had a large family and was exceedingly poor. I had not set a definite time as to how long I would stay, but I had made up my mind to help if I could, and I wanted to give that brother a chance to unburden himself. For five hours we talked and prayed, till at last he could really believe that Jesus Christ had died for him and blotted out all his sin with His own blood. His daughter was saved in the meantime and rejoiced. She found that she had not been able to find such peace before. How much easier it is to take the Lord Jesus into their hearts when still young.

I could relate many more interesting things, but will stop for this time. After the beginning of 1938, when I had a complete nervous breakdown, I could not for a while dedicate my life so wholly to this hard but blessed task as I would have liked. But now I am on the way to better health, as far as the nerves are concerned and am hoping to be able to do more work along that line soon. Of course, I am serving with the Word of God each Sunday, now, if the weather permits and also have choir practice once a week here at Capeland. Now and then I travel also on request of the station. And, the Lord willing, I will be in Regina on March 2 by request of Brother David Toews, to preach the Gospel there. I have heard complaints from the preacher brethren that many patients do not want them when they are ill, saying when they are well the preachers have not thought of asking them about their souls and they do not have to know when they are ill. I think there is a good remedy for this. Do not wait to talk about their salvation, till they are sick. If we do it, when they are well, we will receive their welcome when they are ill.

May God bless you and give you power in your work.

Your Brother in Christ,
J. J. Nickel, Main Center, Sask.

The minister who would be most like the Master must lay the warm, kindly hand on the leper, the diseased, the wretched. He must touch the blind eyes with something from himself. The tears must be in his own eyes over the dead who are to be raised to spiritual life. Jesus is our great examplar —**J.H.**

A LETTER FROM ONTARIO

164 Erb Street West,
Waterloo, Ontario, Canada
February 20, 1941

Co-laborers in the Lord:

Our church has for such a long time been a mission church under the care and protection of the Home Mission Board that it seems almost strange to see that church entirely self supporting, and not to think of it any more as a mission church. I feel, it still is a mission church, notwithstanding the fact that the good Lord has prospered us to become independent, financially. We still depend on the benevolence and the guidance of the H. M. B., and are getting it, and shall hardly ever grow independent enough to afford to break away from it altogether. I therefore shall respectfully submit a little report on the activities of

THE WATERLOO-KITCHENER UNITED MENNONITE CHURCH

It was, as you know, in the beginning, together with the other United Mennonite Churches in Ontario, wholly dependent on the H. M. B. financially, and it grew under its care to be stronger from conference session to conference session. The first three years it drew its financial support wholly from the H. M. B. During the second three years it contributed in different donations to the General Conference, about half as much as it drew for its support from the H. M. B. treasury. During the third three-year period these contributions multiplied to equal the support received from the H. M. B., and then the churches became financially independent and their former Elder was free to do itinerary work in the service of the H. M. B.

Meanwhile the one church had grown to be three churches, and a few years later even four, of which the Waterloo-Kitchener United Mennonite Church, was one. For this church a period followed, in which difficulties arose. I resigned my position with the church and went to Vancouver to found a City Mission and a Girls' Home there, but was recalled after two years, to serve again with my home church which meanwhile had become a mission church again, drawing part of its financial support from the H. M. B. treasury. On request of the church that support has been stopped last year, and today we look back again on one whole year, in which the church has been self-supporting and has paid even the salary of its pastor entirely out of its own funds.

The Lord has blessed the work of the church, and some who were at odds with it have come back again. Others have been brought to Christ by the humble efforts of the church and have become members of the same.

We readily admit that other churches have been more successful in their endeavors, but we are grateful for what the Lord has deigned to do through us. Real old-fashioned conversions from a sinful life to the Kingdom of God have occurred for which we are especially grateful. Estranged people have found their way home to the Father in Jesus Christ. We are grateful to have a living Christ who carries us through all difficulties of life and has made our church also, among many others, a growing and fruit-bearing part of His vineyard.

Briefe an mein Volk

The church is wholly independent again, but its pastor is still a mission worker under the H. M. B.

issuing his "Letters to Our People." ("Briefe an unser Volk") in German, designed to reach such Christians of other people who have little or no access at all to church services: shut-ins, lonely settlers on far away farms, deserted groups who use the "Letters" in their "Lesegottesdienste" (church services in which the sermon is being read because they have no minister to preach to them), and even such who do not care too much about attending church services. To these the "Letters," short sermons are being sent in the hope that something in them might catch the eye of the recipient, that he might read the sermon and thereby eventually be drawn nearer to God and even be converted to Jesus Christ.

Since the war against Germany rages, these "Letters" in German have, in some instances been inconveniencing their recipients and I felt constrained to write them asking to let me know as soon as possible whether or not they still want these letters. A large enough number of the former readers have asked to continue sending them the sermons, and at present I am issuing them again bi-weekly as before, and hope the Lord will bless the work as He has done before, of which many letters from the readers bear witness.

Financially, this branch of the home mission work had its difficulties and drawbacks. It was, and still is, agreed that the operating costs should be supplied by freewill offerings, directly to myself, and this made it rather unsuitable for me to advertise the enterprise and to solicit funds. It seemed a little awkward to me to do all the work and solicit funds at the same time, as if begging money for myself while the H. M. B. granted me a small monthly support for my own subsistance. There were times when the work seemed to be doomed, but in the nick of time the Lord always moved someone to help me out. Substantial sums came in from the Eastern District Sunday School Union, from the Emmaus Mennonite Church at Whitewater, Kansas, and from other sources. At the end of last year, smaller contributions started to come in in greater numbers, and at present I have a little operating capital to draw from for a few more months.

I have also tried to find out whether it would be well to issue such "Letters" in English, but in that respect I have had practically no response at all, I am afraid, because my English is not what it ought to be.

I shall do my best in German then, as long as the Lord permits me to do so. Pray for me and the work that many may profit by it.

Yours in the Lord,
Jacob H. Janzen

PERSONAL WORK & EVANGELISTIC MEETINGS

Laird, Saskatchewan,
February 22, 1941

Dear Brethren in the Lord:

This time I desire to report about some work outside of my own church here. This work is carried on in addition to my own work at home. Of course, this work would be impossible if it were not for good assistance at the home base. In general, my work might best be described as that of a traveling minister, only I do most of my work in homes and not in churches, since in many places they do not have churches as yet.

The isolated groups increase each year, since constantly new localities are opened up for settlers. Of course, all is in a very primitive state. In November and December 1940 I visited and worked among fourteen such separated groups. Thus far, in 1941, I have visited five such settlements.

As traveling minister my work is to make many visits into homes, speak personally to individuals about their relationship with Jesus Christ, holding preaching services in homes, also revival meetings and baptismal and communion services. Added to this is the work of organizing Sunday Schools, the directing of elections of ministers, the conducting of business meetings, and I was also permitted to officiate several times at the ordination of ministers.

In January and February of this year, I made 68 visits to individual families, preached 17 times and officiated at the dedication of a church at Horse Lake, Saskatchewan. In three of the groups that I visited, nine young people have made the all-important decision to accept Christ as their personal Savior. These are now being instructed in the catechism course and if the Lord so leads, the plan is to have baptismal service in April.

In visits to homes, "Seelsorge" is one of the primary tasks of a minister, and it is encouraging that one constantly finds individuals who are seeking the Lord. In two instances the families had studied the Scripture, but found certain passages that were too difficult for them, these were noted on paper, and, when we arrived, we studied these together and the Lord gave light and understanding. Many instances could be cited where the Lord gave enlightenment.

Another experience that has been noted, is the fact that where pastoral visitation is seldom, a return visit is always welcomed. Thus the encouraging experiences far outnumber those that are less promising. For this we praise the Lord.

Christian greetings to all,
Johannes Regier

CANADIAN YOUNG PEOPLE'S WORKER

Glenlea, Manitoba, Feb. 25, 1941

Dear Mission Friends:

Since early last November I have been doing work among the young people at the direction of the Young People's Committee of the Canadian Churches. My sphere of work is to be mostly in Manitoba and is linked with the work of an itinerant Minister. My work also takes me into many small groups and isolated families.

This type of work is very necessary among the widely scattered settlements, that are found over Manitoba, from the boundary line far up into the North. In the far northern part, I visited in Mayfield, Arden, McCreary, Fork River, and Swan River. Swan River is almost as far north as settlements are charted on the Manitoba Auto Map. While on that trip I also visited two groups in Saskatchewan, in the northern part as well as other parts along the boundary line communities. In all these places our messages were eagerly received. Naturally in these localities where visiting ministers seldom come, we ministered to the older ones as well as the young people.

In the villages of southern Manitoba, where church work is already more organized, I could fulfill my special task more in detail. In all, my messages

I directed the young people to Jesus as the Savior, friend and benefactor of youth. At all times I have sought to induce them to labor in His cause.

At this writing I am working in the Whitewater Church. Special Bible Studies, directed to deepen spiritual life, have been offered in several other churches. In many of my messages I seek to build up a more substantial knowledge of the Scripture. Some time this winter I hope to get into the East Reserve to work there.

Much work is to be done, and we praise the Lord that He has given us open doors. My prayer is that the Lord might bless this, His work, and give us grace to do it aright.

With cordial greetings, Jacob Toews

WORK IN OREGON

1114 Santiam Road, Albany Oregon, Jan. 8, 1941
Dear Brethren of the Home Mission Board:

Herewith I am handing you the second quarterly report of our work in the Grace Mennonite church here at Albany, Oregon. This report covers the months of October, November, and December. These have been real encouraging months. The attendance in Sunday School and also preaching services has gradually increased. Many new people were brought in touch with the work. On October 20 we had the joy of receiving eight new members, representing three new families, into the church. On that day we also had our first communion service, where fifty-two people took part. It was a very blessed and happy hour of fellowship.

In August I married a young couple in our home. They had no church home, so after the marriage, I had a friendly visit with them, and explained to them, the importance of establishing their own home and also explained to them the great importance of a church home, and extended a friendly invitation to them, to attend our services. After they were settled, we had the joy of seeing them in the services very regularly. Then in November one morning they stopped at our home, and to our joy announced their willingness to come into the church. I examined them and found that both had accepted Jesus Christ as their Savior. So on November 24, the young man was baptized and his young wife, who had been baptized previously in another church, were both received into the church, also another sister was taken into our fellowship at this occasion.

From November 26 to 29, brother Homer Leisy of Dallas gave us four very interesting evangelistic services. The attendance and interest was very good, and a number of persons reconsecrated themselves to the Lord.

At our Sunday School Christmas program, the church was well filled, and we praise God for the interest that was manifested. The prospects for the new year are very encouraging and our church people are aware of the changes that have taken place, so that they too, are taking a good interest in the work.

Your co-worker in Christ, John M. Franz

We believe that the very beginning and end of salvation and the sum of Christianity, consists of faith in Christ, who by His blood alone, and not by any works of ours, has put away sin, and destroyed the power of death. **—Martin Luther**

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REPORT OF THE FOREIGN MISSION BOARD MEETING

held at Bethel College, North Newton, Kansas

February 21, 1941

The meeting was opened by the vice-chairman, A. E. Kreider, to whom the chairman, P. P. Wedel, had turned over the chair. Two passages were read, Mark 11:22-26 and Matt. 16:13-18, with a few remarks on them, emphasizing faith and its rock foundation, Christ, who builds the church himself upon it. Then followed a brief season of prayer.

All members of the Board were present: P. P. Wedel, M. Horsch, H. G. Nyce, A. E. Kreider, A. P. Waltner, J. E. Regier, and P. H. Richert, as also the officers of the Women's Mission Societies, Mrs. R. A. Goerz, Mrs. Frieda Regier Entz, and Mrs. J. E. Kaufman. Upon invitation also the Conference chairman, C. E. Krehbiel, attended part of the time, as also the missionaries John Thiessen, W. C. Voths, P. J. Wienses, and Mrs. S. J. Goering.

1. First the minutes of the last Board meeting were read and approved. After the treasurer had read his report, it was—

2. Resolved, to accept the treasurer's report with thanks.

The following is a brief resume of the same:

Receipts:		
Balance in bank Jan. 1, 1940		$ 113.89
General Fund	64,741.13	
Special Support	6,371.69	
Interest & Rent	3,132.77	
Pension Fund	197.26	
Petty Account	255.04	
Pettite Account	164.89	
E. E. Kuhlman	75.00	
China Relief	113.72	
Sundries	3,701.86	78,753.36
		78,867.25
Expenditures:		
Disbursements		78,510.11
Balance in bank Jan. 1, 1941		357.14

MONTANA

3. Resolved, to leave it to the Executive Committee of the Board to pass upon the estimated cost of the house repair plan, Lame Deer.

4. Resolved, to allow the repairs for the supports and platforms of the water tanks at Lame Deer.

5. Resolved, to allow the following budget for **Lame Deer and Birney:**

Birney native help	$230.00
Lame Deer native help (partly implies Ashland)	150.00
Lame Deer budget	100.00

6. Resolved, to allow for Birney $150.00 station money—40.00 up-keep, 60.00 fuel, 30.00 repair and paint.

7. Resolved, to ask Bro. Habegger to plan and arrange for a jubilee celebration, at Lame Deer, of the 50th anniversary on October 1, 1941, of Bro. R. Petter's entry into our mission, and that he do this in consultation with the Petters.

8. Resolved, to recommend to the churches that

they also take notice of this celebration.

9. Resolved, to invite Bro. and Sister Petter to the next General Conference, in recognition of his fifty years of efficient and faithful service in our mission.

10. Resolved, to retain Mrs. Laura Petter for another term of three years.

11. Resolved, to pay Miss Gibbs 10.00 a month in recognition of her staying.

12. Resolved, to allow the following budget for **Ashland:**

Current Expenses, 175.00; Native help, 25.00; Painting of house and church, 107.00.

13. Resolved, to allow the Busby budget of 100.00.

14. Resolved, that we approve of Bro. Habegger's plan to send the Christian Cheyenne girl, Willena Horn, to Freeman College.

15. Resolved, to approve of Bro. Habegger's plan to take a vacation and visit churches during part of the year.

ARIZONA

16. Resolved, to accept the proposed budget for Arizona as follows: **Moen Copi,** Current expenses, 125.00; Repair of pipe line, 186.00; **Hotevilla,** Current expenses, 125.00; **Oraibi,** Current expenses, 100.00; Native helper, 100.00.

17. Resolved, to approve the first mentioned church plan sent in by Bro. Suderman, at an estimated cost of $2960.00 (Special gifts for this church will be very welcome. The treasury will have difficulty to meet these expenses)

OKLAHOMA

18. Resolved, to allow the following budgets for Oklahoma:

Fonda, Canton, and Longdale, Station account, 300.00; Native help, 600.00. **Clinton, Hammon,** and **Thomas** Station account, 300.00; Reshingling church, 100.00; Native help, 800.00.

19. Resolved, to ask Bro. Ediger again to attend this year the Southwest Regional Conference of Indian Workers.

20. Resolved, that our missionaries in Okla. may once a year visit the Indian schools at Chillocco and Haskell, and do this alternately.

21. Resolved, to offer for sale our vacant lots in Canton.

22. Resolved, to ask the Friesens at Canton to spend as much time as they can in the study of the Cheyenne language.

INDIA

23. Resolved, to accept the suggestion of the India conference to secure a doctor from some "orphaned mission" in India.

24. Resolved, that we approve the plan of the India conference to begin their fiscal year on April 1.

25. Resolved that we are sorry to see from Bro. and Sister Wiens's health reports that it would be unwise to return them to the strenuous work and climate in India. But we are glad that opportunity presents itself for them here at home, to make themselves useful in the interest of missions.

26. Resolved, to pay Bro. and Sister Wiens one half salary another year with the understanding that he help the General Conference Historical Committee in its work, as they can use him. Meanwhile we will consult with our missionaries in India, according to the regulations of the pension rules, regarding putting them on pension.

27. Resolved, that we are glad to see the Historical Committee at work, emphasizing especially the collection of mission material. We are willing to cooperate with it as much as possible.

28. Resolved, to allow 1300.00 for housing improvements and church at Basna.

29. Resolved, to take Miss Alida Schrag in view as a nurse for India to be sent out this fall.

30. Resolved, to send Miss Mary Becker to India this coming fall.

31. Resolved, to allow the budget for India, of 14,800.00.

CHINA

32. Resolved, in view of the unsettled conditions, we postpone action on the Kuhlman proposition made a year ago, lest we become involved in legal entanglements.

33. Resolved, to allow the request for 37.50 for a retreat.

34. Resolved, to allow for hospital supplies in the new building 750.00.

35. Resolved, to allow a total budget of 6935.62 of the General Committee Meeting.

36. Resolved, that the Board does not deem it wise to return old workers or send out new workers to China this year, in accordance with the advice of our government.

37. Resolved, to follow up our former resolutions concerning evacuation of our workers in China, namely the one, that all of them are at liberty to come home at any time, and the later one, in which we advise the women with children, and those whose furlough is due soon, to come home—by stating that, since conditions look increasingly dangerous, we feel impelled now, to urge the women and children to come home. And, where such separation of families causes hardships to the latter, the husband should accompany them. And we repeat that all workers on the field are at liberty to come home.

38. Resolved, to accept the budget of the Workers' Conference as follows:

Home Mission Bond	100.00
Property Committee	187.50
Travel	84.37
Total	371.87

39. Resolved, on account of the disturbed conditions in China, we discourage the erection of new buildings there.

40. Resolved, to ask W. C. Voth to do deputation work in Canada this year.

GENERAL RESOLUTIONS

41. Resolved, to adopt the total budget of 76,708.75 for 1941.

42. Resolved, that the Executive Committee make a new draft of our questionnaire for mission candidates.

43. Resolved, to ask Bro. Nyee to cooperate with the Eastern Mission Exhibit Committee for the next General Conference.

44. Resolved, in order that our mission candidates may have a thorough evangelical training, we urge them to obtain the advice of the Board in choosing their school for special preparation.

45. Resolved, to send again $50.00 to the Foreign Missions Conference for the current expenses.

46. Resolved, to have 500 copies of the Pension Rules reprinted.

47. Resolved, to thank Bro. C. E. Krehbiel, Confer-

ence President, for attending our session a good part of the time.

48. Resolved, to thank all our mission friends, churches, Sewing, Christian Endeavor Societies, and the Women's Association for their faithful and sacrificial support of the work. We are glad for the large number of readers of the "News and Notes" and hope that the time may come that they can be sent into every home in our conference.

49. Resolved, that we appreciate the beginning which the Women's Mission Societies have made with a "Mission Extension Library," and we encourage them in this work. If they need financial help, they may report to the Board.

50. Resolved, to thank all our mission workers for their faithful and sacrificial service, both on the field and during furlough at home, as also for the many short gripping articles for our church papers. Every week we need them. The former "Mission Quarterly" was discontinued, because it did not come often enough. The "News and Notes" bring monthly news, which is a great improvement on the quarterly news, but we also need the weekly reminder of missions in our churches, which, of course, should ordinarily be by short articles. Thanks for them. Articles for church papers find room when not too long.

51. Resolved, that we thank Bethel College for the free use of the social room for our sessions.

52. Resolved, above all, to thank the Lord for His upholding grace in these difficult times, and His protecting hand especially over our work and workers in China. While war dangers may cause some or even all of the China workers to come home, the fact that none of our missionaries have been killed overweighs it all, as also the good prospects that the work in China will go on, even if the missionaries have to leave. Natives will go on with it. But let us still hope and pray, that they need not leave soon and that all threats of war may end. When we think of the good results again last year, so that 647 souls confessed salvation in Christ, and were baptized, we cannot but be thankful and pray for continued open doors. The total present membership on all fields is some 5,200. This does not include those who have died or left.

53. Resolved, to adjourn.

Bro. P. P. Wedel led in the closing prayer.

P. P. Wedel, President
P. H. Richert, Secretary

A NEW VENTURE

We should perhaps rather call it a new emphasis expansion of what the Women's Mission Societies have been doing right along. They call this the "Mission Extension Library." The purpose is to increase the mission literature in the form of leaflets, etc. for easy distribution, especially upon request by societies and mission friends for their program, etc. The Board welcomes this, as expressed in one of the resolutions of its last meeting. Some of the old leaflets can be reprinted, and new ones can be written or otherwise obtained and distributed.

Whoever has something brief and gripping that would fit into such a library, send it in. Missionaries will in this way be encouraged to write more for this purpose, that can be printed in leaflets for distribution by the thousands. About a year ago Bro. P. J. Wiens wrote such a leaflet on "The Unfinished Task." Over a thousand of these have been sent out, and it will have to be reprinted, as calls for it continue to come in. We still have German copies, but not English.

ANOTHER MISSION JUBILEE IS COMING

On October 1, this year, it will be fifty years since Dr. R. Petter entered our mission work in Oklahoma. He is now in Montana, and the Board has passed a resolution to have this anniversary properly celebrated in Montana, where Bro. Habegger will see to this. See resolutions No. 7, 8, and 9 in the report of the Board's session as given in this issue. When these resolutions were sent to Bro. Petter a week ago, he replied:

Dr. Petter
Taken unawares
In Switzerland

"We shall talk it over with Bro. Habegger. For myself the human factor or instrumentality is bound to get an undue 'spotlight.' Any one of God's servants is rewarded by him according to faithfulness and obedience in the service, not by the length of its duration. God is eternal, to Him faithful service of one hour is as much as that of years. Jesus illustrates this in the parable of the laborers and the vineyard. He who labored one single hour is rewarded equally with the one who toiled twelve hours. The festivals of God's people in the Old Testament, also in the primitive Christian church, never centered around a human being. The eternal monument of God's great deeds is the redemption of men through Christ."

Mission friends will see from the above quotation that Bro. Petter will not become proud or puffed up by this celebration. That makes it doubly proper to have it. And to have it center around the great deeds of God in His work of redemption, which, of course, implies mission work and mission workers. If we consider our mission workers as gifts from God, we will make God the center of our celebrations, as it should be.

This does not mean that Bro. Petter lays down all work. Sister Petter is still able to carry on, Bro. Petter doing as much as he can. The trip to Europe, nearly two years ago, invigorated him by a rest in his home country, Switzerland, and his relatives. One of the accompanying pictures shows him with his granddaughter enjoying their leisure. The other cut shows him alone, while in Switzerland.

A FORTY YEARS' JUBILEE WAS RECENTLY HELD IN INDIA

In the fall of last year, Dr. P. A. Penner finished his forty years of service in India, and the occasion was fittingly celebrated there. For him this practically ended his work as missionary, perhaps. Whether they will return is doubtful. They are expected to arrive at home early in May. We will no doubt hear from him then personally, as well as in writing. I have asked him to give a resume of the work in India for the report of the Board for the next conference, to which he will no doubt attend, the Lord willing. So nothing further need be said now.

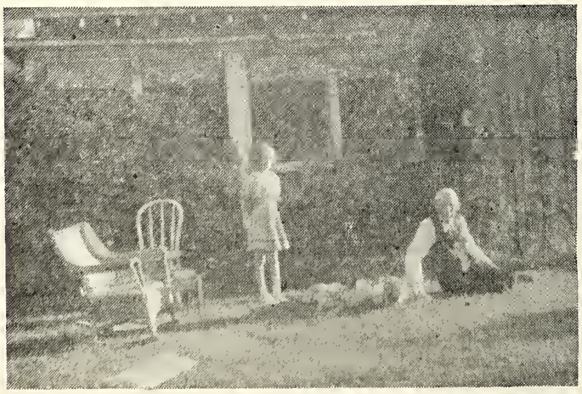
MONTANA

TWO LIGHT BEARERS

The Light of the World is Jesus Christ, the Bearers of this Light are the Christians, whose life and persons, far more than words and deeds, are the tiny candles in the growing darkness of this world. Yes, a tiny light compared with that of the Master, a spark of shine in the encompassing night in contrast with the sun's brilliancy filling the heavens from end to end, yet, where the servants of God carry the light, the darkness feels and flees it.

This "Mission Number" aims at presenting to its readers some of the struggles and results of this Light shining in the Night, so let us hear of two Light Bearers here in the Lame Deer Montana mission field.

They are both Cheyenne Indians near or past their fifty years. The older one belongs to the family of a famed Indian Chief and was raised accordingly, also receiving some schooling in English. Later on he became initiated in certain sacred tribal rites which gave him a higher standing among his people. However, when sorrow came to his heart and lodge, in the course of years, he felt keenly that no Cheyenne ceremony could comfort him and his. Thus as he gradually became influenced by the Christian religion, the true Light filtered into his heart. "Gradually," because he was of a quiet, honest and thorough nature, averse to all hastiness, disorder, dispute and laziness. The Government appreciated the man, made him an Indian policeman, which he remained for fourteen years. Later on he became and now still is one of the three tribal judges.



Dr. Petter and Granddaughter
Kettle Falls, Wash., Sept. 1938

It was twenty-four years ago that he became a Christian and joined our church, confessing his faith in the baptism. His wife followed him, later on the rest of his family. Still, for several years a sacred object, i. e., so regarded by the tribe, was kept in his home. This caused suspicion among some of the Cheyanne Christians and he got rid of it. Coming to me, he said, it had not been easy for him to do so, not at all because of the former sacredness of the "object," in which he no longer believed, but it was the most beautiful gray wolf skin the tribe had, and he considered it an heirloom of the family.

He was eager to be instructed in God's Word, also to learn to read it in Cheyenne. And as the Light grew in his heart and life he felt driven to witness for it wherever possible, in his person and words. Thus he gradually became a useful and faithful Native Helper in our mission work, without relinquishing his government service and home duties. And now, for the past fourteen years, he has served our Birney station, going there on Saturday, visiting the Indians and holding the Sunday service. No bad weather or subzero cold held him back and his faithfulness was not without actual results.

The other Light Bearer had a Cheyenne chief for father, but his bringing up had no connection with Indian religious ceremonies. His nature was rather wild, loving all that pleases the flesh, not caring at all for gods or God. Thus the ways of the tough and rough allured him and he learned plenty of it, under the influence of godless white people. He says himself, "I cared nothing for God or gods, I craved for the company of such who delighted in drinking, dancing, smoking and far worse evils. I went to many places in the States with "Wild West Shows," led a hobo life, no morals, nor religion making any impression upon me."

Finally he settled in the cowboy life and government service in which he was when we came to Lame Deer in 1916. A few years after, when he began wooing a fine Christian widow, member of our church, we feared for her. After her marriage with him, she avoided us and the church services for quite a while, then began to come again, but alone. In the prayer metings she would plead for her husband, that he might be drawn to hear the Word of God. And, lo! one Sunday evening, as we held the Lord's Supper, he appered in the church! Then and there the Light of Christ burst upon him, and his whole being responded. In this Light he saw the Night of his heart, tears started from his eyes, a new man was in him. From that day on he turned his whole being from the one he had been slave to. That is the grace of God worked that in him, kept him in his life and made him a Light Bearer for his tribesmen. That was fifteen years ago.

Last week, one evening, he and the other Light Bearer were sitting with me and others in our room, remembering years gone by and what they had been saved from. They thanked God for what He had done to them, in saving them from the power of darkness. The one said, "Where would I be now, had God not saved me? . . . But what a tear and hard wrench it was from the life of sin! And, during these past fifteen years, how much has the Evil one done to make it as hard as possible for me, he using not only the heathen, but sometimes Christians, yea, members of my own relatives to oppose my Christian stand."

He, too, learned to read the Word in Cheyenne and has become a Native Helper of our Mission. He is a Light Bearer here in Lame Deer, in Sunday School, preaching and prayer meetings, also going to Ashland from time to time.

These two faithful Light Bearers each have peculiar and hard struggles as Christians. The one, because he formerly officiated in sacred tribal ceremonies, is still respected (maybe feared) by his tribe people and they dare not oppose him like they do the other one. But he is continually told what an important man he could be, were he not a Christian. What honor, benefits and stand he would have in the tribe. Then he is offered this or that for accommodating them. Again they pity him, an Indian of his stand, to occupy such a low position, helping a white man, getting almost no renumeration made equal to other Christian Indians who are of low descent and rather "common trash" . . . .etc.

The other Light Bearer is attacked in a different way. His former wild life is aired out in all possible details. On the basis of what he once was, he is sometimes at Ashland, also do some camp visitatogether to fabricate evil reports against him. He is left aside in tribal matters, where he could and would be of valuable help to his people. Formerly he was praised for his singing, at the dances, and nothing was said against his sinful life. Now he is raved at because he has become a good man and a Christian!

If the average Christian man among white people had to live and labor in such a dark, pagan atmosphere, day after day for years and years under continual opposition and false accusiations, how long could he hold out? For the sole desire and intent of such a darkness is to choke, blot out any ray of light that shines into it. The two Light Bearers among these Indians feel that far more than we missionaries. In the Indian mind we are Whites, what we preach is our religion, we have a full right to it. Quite a different matter is it for a Cheyanne, for he is not supposed to become a white man, he should never adopt his religion, but be faithful to the tribal customs and beliefs.

The two we mention have stood the brunt of the power of darkness, often in weakness and weariness, discouragement and despair, sometimes left alone in their struggles by other Christians, their light flickering and choked by the spirit of darkness. But again they wave their light with courage, hope and their hearts singing.

This reminds me of men ascending or descending the very steep trails in the Alps at night. The leader waves his mountain lantern as he goes ahead through a labyrinth of boulders, rockwalls, precipices, steep slopes, or meets the terrific impact of winds, snow, hail, often blinded by thick fog or the snaky lightning flashes that break into shivers immense rocks. Then again the path becomes smooth, the light shines bright, all is calm and the stars are seen above. Finally the dawn appears, the sun rises in its glory and the lantern's light is quenched. That time, that day is coming for all the Light Bearers, when night and struggle shall vanish in the presence of Him who cometh, the Light of the World.

—Rodolphe Petter

BUSBY MISSION STATION, MONTANA

Founded in 1908
Served by Rev. and Mrs. Alfred Habegger
Number of accessions since work started ---- 176
Regular church services, Sunday school and prayer meetings held throughout the year
Intensive work, both social and religious, with the children of the large Indian Boarding School near by
Regular Sunday afternoon services held again at the tent on the Upper Rosebud— out-station from Busby
Average attendance at church services -------- 40
Average attendance at Sunday School -------- 33
Snnday School collections --------------- $25.70
Other contributions -------------------------- $39.30
Accessions during the year 1940 --------------- 4
Marriage ceremonies performed ---------------- 7
Funeral services conducted from the church ---- 10

LAME DEER MISSION STATION

Founded in 1908
Served by Dr. and Mrs. Rodolphe Petter
Number of accessions since start ------------ 206
(A few of these were transferred from Busby and visa versa)
Number baptized in 1940 ---------------------- 3
Regular church services, Sunday school and prayer meeting held during the year
Highest attendance on Easter ---------------- 139
Lowest attendance on "sun dance" Sunday ---- 20
Average attendance at services ---------------- 50
Church and Sunday School collections ------ $72.59
Contributions by church members to help a member serving an undeserved prison sentence ---- $53.00
Total amount contributed by the church ---- $125.59
Of this amount, $10.41 was a birthday bank money, which was sent to the American Bible Society in New York City

Of the same amount, $5.53, is a small fund started to help pay transportation when native evangelists do field work or go to Birney and Ashland.
Collections took care of Sunday School expenses, including fuel, light, cleaning, etc.
Marriage ceremonies performed (white and Indian) -- 16
Funerals conducted from the church ---------- 16
Training classes for native evangelists continued throughout the year.

These serve in the pulpit at Lame Deer, Birney and suspicioned and accused; yea, some band themselves tion. Julia Yellowhorse continues a faithful helper with the Cheyenne children of the mixed Sunday School.

BIRNEY MISSION STATION

Founded in 1910. Served from Lame Deer by Frank Littlewolf, who has gone faithfully for the week-ends since Rev. Pankratz left in 1926. The large, barren mission house at last has an occupant. Miss Marie Buller, has been there since April, during which time she quite transformed its interior and has also done commendable work with the Indian children and the Indian women.

A small nucleus of listeners comes regularly for the Sunday morning services. A capacity attendance at the Christmas tree service and at the time Harvery Whiteshield of Oklahoma conducted special services was encouraging.

ASHLAND MISSION STATION

Founded in 1917. Served by Mrs. Valdo Petter, assisted by Miss Marian Gibbs.
Number of accessions since started ------------ 2

Regular services on Sunday and prayer meetings during the week, were held throughout the year. Native helpers from Lame Deer came, when convenient, to conduct meetings.

Indians, both young and old, have been touched by the friendliness and helpfulness that ever greets them at the mission station, and consequently frequent it daily, coming on all kinds of errands.

Submitted by Mrs. Rodolphe Petter

ARIZONA

THE ORAIBI MESA CHAPEL

"He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." Chron. 29:3. (2 Chron. 29 and 30).

We find that that great revival in King Hezekiah's day was a result of the fact that he opened the door of the house of God, repaired the house, established worship service, and called the people back to the worship of God.

The Oraibi Mesa chapel was built in 1903. Rev. H. R. Voth had started to gather the material for it, and when Rev. J. B. Epp came, they together built that rock structure to call the Hopi Indian to the worship of our God and our Lord Jesus Christ. It was used until 1917 when the lower village chapel, a wooden structure, was built. To many an old Christian that Mesa chapel is a very dear and sacred place, for there they were led to Jesus Christ.

Mesa Chapel, Oraibi, Arizona

Furthermore, Fred Johnson tells us, that that church building stands as a visible sign of the covenant or agreement between one of the former old chiefs, Lololama, and the Mennonite people. That as long as that church stands the Mennonites have the privilege to preach the Gospel of Jesus Christ to the Oraibi Hopis.

Again, another Christian Hopi tells us that this Mesa church stands at a very unique place, cutting the very path of the Katchinas. (The heathen ceremonial dancers). Now they have to go out of their way, around this chapel, to deposit their prayer sticks, and so on. What a marvelous spiritual significance!

Then, too, this chapel stands as a landmark, noticed from quite a distance and admired by the resident white man, the freighter, and even the tourist in his curiosity to find something very antique for his traveling diary, or for a write-up in some present day paper! One day a group of tourists stopped at the chapel, supposing it to be an old, old Catholic Mission. However, the missionary happened to be there, and noticing him they asked concerning the history of the building. When told that it was built just in 1903, and not centuries back, and built by the Mennonite people and not by the ancient Catholic priests, they drove away disappointed, not willing to accept the missionary's information! With the South America-Alaska highway to go through Oraibi such incidents may be repeated.

We understand that, prior to our coming to this field ten years ago, there was an agreement between the Mission Board and the Missionaries then on the field, that this chapel might be torn down. However, due to the Christian Hopis' objection, it was never done. He felt it was just too bad, not only not to use the church, but also to leave it in its dilapidated condition. So one day, with the help of Miss Schmidt and the Hopi Christians, we went up to clean it, using big shovels to scoop out the blown-in sand, together with the broken panes from practically all the windows. An unsightly heap of rocks from a shed ruins was also removed. Then, with a few scattered gifts from some sewing circles, it was possible to replace window sashes and panes, thus making it somewhat usable for ervices. Later, with some Mission budget money, the roof of the main room was reshingled. Since then this main room has been used for Sunday School, sewing classes, and vacation Bible schools.

And God is blessing His work. Sunday, February 16, we shall enjoy a baptismal service; for Puhumana, an old mesa lady, who accepted Christ as her Savior last fall, has asked for baptism. She wants to be "branded with water," for Jesus Christ. 'Tis wonderful how God watches over His Word as the years go by; for Puhumana tells us that her desires for the things of God were first kindled by the very first missionary, Rev. Voth. Her father, Wikwayya, was the very first Oraibi Hopi to be baptized. Rev. Epp had that privilege. Puhumana has yet five unsaved brothers; two at Oraibi, two at Hotevilla, and one at Moencopi.

Now it has become very necessary that this Mesa chapel should be completely repaired, and the fence around it replaced. For, during the time that the lower church building will undergo its enlarging, we will need the whole of the Mesa chapel for Sunday School and church services.

According to God's own words in Haggai, the first chapter, all the money and time spent by His people on His house are but an opening for Him to shower down upon them His blessings, even materially. But, to neglect God's house means for His people leanness, not only spiritually, but also materially. What an opportunity then this gives to our Mennonite churches!

WHAT A DAY!

Dear Friends:

November 17, in Hopiland, presented a day of such varied and contrasting forces that at its close one was led to exlaim: What a day this has been!

Soon after our arrival in Oraibi, now ten years ago, one of the first homes in which Mr. Suderman preached on the mesa, was Puhumana's. Her husband was then critically ill and died soon after. Then, before the mesa chapel was repaired, this same old lady, and her daughter Juanita, let me conduct a sewing class for the women in her house. That was about eight years ago. Never have we felt unwelcome there. Last winter Juanita took sick, accepted the Lord as her Savior and died in the spring. Her husband asked us to conduct the funeral service. It was the first corpse from the mesa buried in the civilized way. Juanita left four children and her husband and mother behind. However, none of them attended the funeral. And of all the superstitious stories that spread amongst the heathen Mesa Hopis! For some time it has been evident that Puhumana was greatly interested in the Gospel, and at times she seemed strongly under conviction, to accept the Savior. This she did in her home on November 13, after the Rev. Kliewer had presented the Word, having Laura Q. as their interpreter. Now, last Sunday morning, right after our Sunday School, before a practically full church, she confessed Christ as her Savior. Hearts of Christians were stirred and glad indeed.

The afternoon presented a different scene. Mrs. Mt. Pleasant, the wife of a government school teacher at Chimopovy, but formerly of Oraibi, died Saturday afternoon, following an operation on a ruptured appendix. Mr. Mt. Pleasant desired for Mr. Suderman to conduct the funeral service on Sunday afternoon. He wanted a very simple service. It is interesting to see God's hand drawing government employees together under the sound of His Word, even at a short funeral service, whereas they seldom, if ever, attend church services. But friends, our hearts are touched with a sharp feeling, because of our lack of time to minister the Word to these white people in our midst. They sometimes feel that the missionaries are here only for the Indians. They have their card parties, dances, and movies, but their souls' needs are not met therein. They desire the fellowship of the missionary in what he has to offer. We are welcome in their homes. Pray for them and for us in reference to them.

Then in Chimopovy, ten miles from Oraibi, the heathen initiation ceremony of young Hopi boys into the ceremonies was at its peak on Sunday. Sacred corn meal, spread on roads, closed all the roads around between 10 to 12 a. m. and 5 to 7 p. m. No traffic is there allowed, sometimes as far as the Butte country, twenty miles from the village. Such ceremonies always cast a Satanic power over the whole reservation. It is difficult to pray. Missionaries find it difficult to speak. They cannot find the proper words, or cannot concentrate, or find unusually disturbing influences. Interpreters find themselves hindered in similar ways. The world calls it mystic, weird, uncanny; but to the Christian worker this is powerfully Satanic. For we wrestle against Satan and his host of demons, who still is our ancient foe. Praise to God for victory in the name of Jesus.

So, what a day! Thank you for your prayers on days like this. From November 25 to December 1, we shall have special evangelistic meetings. Rev. Bysegger from Chinn Loo is our special speaker. Souls in darkness are groping about, needing your intercessory prayers for deliverance. Some are so near, yea, "almost persuaded." Some Christians need your prayers for repentance and restoration of the joy of salvation. We covet your prayers for liberty and boldness to press on for the Lord.

Yours for the salvation of the Hopis,
John and Mabel Suderman

OKLAHOMA

THE CONCHO INDIAN SCHOOL

Dear Readers:

Yesterday evening, being the first Sunday of the month, we again had the opportunity to go to the government boarding school, at Concho, to conduct the services for the Indian school children. The school is approximately sixty-five miles from the station here, at Canton, and also that far from Clinton where Rev. and Mrs. Ediger are stationed. We two Mennonite missionaries and two of the Baptist missionaries alternate with the services at the school. Thus each missionary is in charge of one Sunday evening each month. It is always a joy to look into the faces of 150 to 185 young folks. Attendance is voluntary. This makes a group like that even more appreciated. One thing which has impressed me greatly is their attitude to prayer. Upon the announcement of a prayer every head is bowed, and a complete silence comes over the crowd. The response to the singing was exceptionally good, last evening.

On Sunday mornings a group of teachers from the Baptist church from El Reno, Oklahoma, go to the school to conduct the Sunday School. The Baptists and Mennonites sponsor this work and defray the expenses connected with it. One wishes that other denominations which are coming into the Mennonite field would cooperate in such a friendly way, but, on the contrary there is a spirit of competition, so that many of the Indians are becoming confused in their beliefs.

This winter about forty-five of the children from our district around Canton are attending the school at Concho. Other young people from our field attend the Indian schools at Haskell, near Lawrence, Kansas, and the Chilloco Indian School, in Oklahoma. We hope that arrangements can soon be made that we can also visit these schools during the school year.

At nearly any time one can see a number of these students who have run away from school, to be with their parents. Just yesterday the principal was in the community, to get back a number of these truants. One wishes that they would be more anxious to make use of such an opportunity to get an education. Soon after our arrival here, a mother remarked that she preferred to send her children to the public schools, than to send them away, for they did not then become so dissatisfied with conditions in the home. Even though these schools offer good educational opportunities to the children, by far not everything is ideal. Just now, again, there has been some drunkenness and immorality, so that several boys and girls were expelled.

Much has been done in the past in spreading the seed of the Kingdom. We are often surprised at the knowledge they have of the Word. Much needs to be done that the Spirit may hold sway in their lives and that they, as Peter says, "abstain from fleshly lusts, which war against the soul."

—Viola and Arthur Friesen

INDIA

DOES WORK AMONG THE LEPERS PAY?

By Dr. P. A. Penner

Let us stop saying that there is no hope of a leper ever becoming symptom-free. Look at this beautiful picture anl listen to the story of healed bodies and transformed lives.

Sewak Ram, the servant of Ram, is the young man's name in the picture. The young lady at his side is his wife. In the rear, the mother of Sewak. The young man is called, since he accepted Christ, Sewak Masih. Translated it means the servant of the Messiah. He came as a leper to our Leper Home, with his leprous mother, on March 29, 1928. The disease was in the initial stage and hence treatable with a reasonable hope that it could be arrested.

Manglee is the young lady's name. She, too, came as a leper to the Home with her leprous mother. Manglee was admitted as a patient into the Spencer Jack Memorial Home, on January 1st, 1935, erected for girls that have the dread disease, leprosy. Oh, I forgot, you may want to know, how this Home came to be erected. Here is the history. A young man, Spencer Jack, of New Zealand, was preparing to enter the medical profession with a view of giving his life to the service among the lepers of India. While yet in preparation, T. B. claimed his life. His mother, who was heart and soul in sympathy with her dear son's plans, was almost heart broken, because of his untimely death. But, if she could not give her son, she could at least do something to perpetuate his memory. God so led her and the Mission to Lepers that the B. L. Home in Champa was selected as the site for this memorial building. There it stands, not one, but five well constructed buildings, a memorial to her departed son, and a home for unfortunate leper girls, "The Spencer Jack Memorial Home." Such a memorial is better, methinks, than a ten foot marble shaft in the cemetery. Into this Home Manglee, as noted, was admitted.

Sewak's Mother, Sewak Masih and Manglee, India

Both Sewak Masih and Manglee took intensive treatment against leprosy, and their condition gradually improved. The telltale spots disappeared, sensation returned, health improved, so that both were well on their way to become, what medical science calls, "arrested cases." Sewak is capable. He passed all the classes of the primary school and read in the fifth class. Under the preaching of the Gospel and the Christian influence of the Home, he gave his heart to the Lord. His life was in many respects exemplary, his testimony clear and it is, therefore, no wonder, that the church elected him, although young, as a deacon. He was a leader in Christian Endeavor and Sunday School. Indeed, he was for a time its Superintendent. Moreover, he was a student of the Bible.

Manglee was not so gifted. She read up to the third class only. But, what she lacked in school was made up by her sweet life and unimpeachable character and helpfulness. She is good looking and her smile seldom wears off. To hear her laugh is music. Dozens of times have I said to her: "Manglee, laugh a bit for me." Manglee and her mother decided to accept Christ as their Savior and Lord. They were under instruction, but a few days before baptism the mother died. Manglee was baptized.

We all liked Manglee, but one liked her above all others and that was Sewak. One day he asked us for her. The reply was: "If the doctors can give you both certificates that you are symptom-free, you may have her, provided she says"yes." Thorough examinations by our doctors showed that leprosy was no longer active in these two young people. Were they happy? Well, can a duck swim? The "yes" was obtained, and on May 22, 1940, they were married in the compound church, which was crowded to its capacity. After the ceremony about 450 Christians and children sat down for the wedding meal consisting of curry and rice. Now, please listen again. Sewak, erstwhile leper, now an arrested case, happily married, has entered our Mission Bible School and sits in class with the regular students attending from our and neighboring missions.

Does work among lepers pay? Is it worthwhile? Well, let's ask the question: What would have become of this couple had the Lord not sent them to the Leper Home at Champa?

P. A. Penner

INDIA, G. C. M. M. ,1940

I Composite Report

Area of field, 4,615 sq. mi.; No. of villages, 2,870; No. of population 945,000; No. of villages in which there are Christians, 101.

II Workers

	Men	Women	Total
A. Missionaries:-	11	15	26
B. Indian Co-workers:-			
a- Evangelistic	49	19	
b- Educational	27	20	
c- Medical	22	15	
d- Institutional	9	6	
e- Industrial	4	1	
	122	61	182
			208

III Christian Community

A. No. of organized Churches	22	
B. No. of baptized Church members (264 baptisms in 1940)		2196
C. No. of unbaptized children		1493
D. No. of other Missions		50
		3739

IV Mission and Church Activities

A. No. of Evangelistic outstations	15
B. No. of Educational outstations (Dongripendri)	1
Total Enrollment	50
C. No. of Primary schools in Mission stations	13
Total Enrollment	644
D. No. of Middle schools in Mission stations	2
Total Enrollment	209
E. Sunday Schools:-	
a. No. of schools	28
b. No. of officers and teachers	140

c. No. of scholars	1867
F. No. of C. E. Societies, 5, Total Enrollment	321
a. Women's Society 3, Total Enrollment	131
b. No. of Bands of Witness, 3	
c. No. of Prayer meetings, 6	
d. Bible course classes at all Mission stations as usual	
G. No. of Orphanages 2, Boys 12, Girls 11,	23
H. No. of Boardings 3, Boys 107, Girls 86	193
I. No. of Leper Homes 1, Christians 347, non-Christians 142	529
a. No. taking treatments (practically all)	
b. No. of declared cured in 1940	36
c. Children untainted Boys 25, Girls 49	74
J. Medical work:-	
a. No. of hospitals	2
b. No. of dispenseries	3
c. No. of patients registered	24034
d. No. of inpatients	1549
e. No. of major operations	192
f. No. of minor operations	695
g. Income	Rs. 11,113-3-3-9
K. Widows:-	
a. No. of widows supported by Mission	35
b. No. of widows supported by church	
c. No. of widows self-supported	23
	58

L. A certain amount of industrial work is carried on at 3 stations.

M. Financial Records:-	
a. Monthly Church Dues	Rs. 2764-14-0
b. Sunday Offerings	1135-4-6
c. Special Offerings	1024-4-9
d. Sunday School Offerings	287-8-6
e. Gospel sales	161-7-9
f. Educational fees	1052-3-6
g Medical income	11,113-3-9
h. Institutional	941-7-6
Grand total,	Rs. 18,504-15-6

REMARKS

The growth of the church has been encouraging, with 264 baptisms, bringing the total church membership, less deaths, etc., to 2196 and the total Christian community to 3739.

There is a substantial growth in the number of villages where there are Christians. This is particularly true for Basna and Korba. If Christians are scattered in many places, the likelihood is that their numbers will increase rapidly. Nevertheless we do not want to rely on statistics but want to ask he Lord of the harvest to send more laborers into His harvest and we want to ask Him for the empowering of His Spirit in preaching the word.

It is in line with the general increase in evangelism that the number of evangelistic workers shows an increase.

Reduction in Evangelistic outstations is not really a reduction but is a change of names in Bansa area, where each place is now a church.

Total inmates of Leper Home has decreased because London could not permit new admissions.

Medical income shows a healthy growth throughout. The same is true with the church offerings.

F. J. Isaac

Medical Department

Annual Report of the G. C. Mennonite Mission, 1940

		Leper Home
Out-patients	21,609	213
In-patients	1,655	607
Return-visits	16,471	16,471
Major operations	192	1
Minor operations	818	66
Laboratory tests	4,964	1100
Obstetrical patients	43	
Injections	4,479	
Average daily in-patients	41.7	
Income		Rs. 11,083-3-9
Discharged as arrested		26

Work Among the Untainted in the Leper Asylum

By Mrs. P. A. Penner

Champa C. P. India, May 28, 1940

Each season has its special work program. The hot season gives us a special chance to work with the young people. The various schools close some time in April and begin again from middle of June to middle of July. Since most of our Christians are not farmers, but carpenters, masons, teachers, evangelists and day-laborers, it is very difficult to keep the young people healthfully employed. Mr. Penner has a Bible class for them every day, from 6:30 to 7:30 a. m. About 40 to 46 attend. For the untainted children we are directly responsible to keep them busy. We have 35 girls and 25 boys. Of these children 23 are below ten years of age, ranging from one and one-half to eight years of age. The girls are kept fairly busy with house-work, such as cooking, washing, mending, sewing their own clothes and those for the little ones. They also each get one small child to take care of. The boys have to help with field and garden work. They dig and prepare holes for new bananna plants, prepare land for rainy season garden, repair rich rice field ridges. These ridges are needed to keep the rice fields flooded, and on the tops of the ridges we plant rahardal, a kind of pea, and tilli, which is mostly used for vegetable oil. To keep these children at work takes a good part of my time. Our heart's desire is that every one of them may become a truly converted Christian. Then, they will also become useful citizens and be "the praise of the glory of His grace," as Paul writes to the Ephesians, Eph. 1:6.

Basna Bible Course Group, May, 1940, India

ABOUT DEACONESS WORK

By Eva Pauls, India

It was my privilege this year to go out to a village called Akakora with Dr. Ella Bauman, and one of the Bible women, for evangelistic work. We packed our food, bedding cots, etc. and left on the train Friday morning. At the next station we got off, and from here we walked seven miles across the rice fields. Our baggage was put in a buffalo cart. We reached the village toward evening. The first welcome came from the women cutting rice in the fields. Since Dr. Ella Bauman and the Bible woman had been here two years ago, they remembered them well. During our stay in the village we lived in a mud school house on the Mission Compound. As we tried to get settled, we had many spectators, peeping in at the door and windows, and even crawling on the window sill in order to see just a little more. We cooked our food on a primitive stove which was quite an attraction.

In the forenoons we stayed at home and attended to patients that came for medicines and treatment. At noon, while the people were home from the fields, we went out into the different homes, to meet the women, and present to them again the Gospel of Love. We found that many of them were ready to listen to the Gospel. The evening meetings out in the open were well attended. In spite of their having worked hard all day, and the cool evenings, they listened attentively. A number of families have expressed their desire to follow Christ and serve Him. Our prayer is, that they may experience a change of heart and become true disciples of Christ. In this village the Gospel has been preached for many years and we are happy that some have become willing to leave their sinful ways and follow Christ. At present we have an evangelist and his family living here and teaching the people.

On Sunday morning we had our church services on the school verandah. The evangelist gave a message on, "We are His Witnesses." Early in the afternoon, about 34 children gathered for Sunday School at the evangelist's home. We stayed in this village a week, and then we went back again as our Missionary Conference was at hand.

DISCOURAGED? NO! ENCOURAGED

Mauhadih Mission Station, India

The Bible Course was to start on Monday. Sunday evening a report came to our ears that certain persons, Christians, had been discovered in gross immorality. The implication was clear. The evil one had intended to break up this intensive Bible study by discouraging us before we started. We determined that nothing should stop us and begun the Bible Course as per schedule the next day. God would give us the victory.

The next Sunday Satan made another attack. The involved man struck his wife on the head with a stone. This happened before all the people as they were leaving Sunday School in the afternoon. Stern measures were taken against him, and the next morning about nine o'clock, he came weeping convulsively and begging forgiveness. After this a change could be seen in him. The Bible course went right on. Within six weeks this man confessed all his evil deeds and the lies with which he had tried to cover them.

In the meantime the Bible Course had closed with a great blessing. Nearly all Christian persons on the station had taken part, and we had heartening testimony meetings on the closing day. An additional joy was the fact that many non-Christians of our Mauhadih village came quite regularly to listen in. This six weeks Bible study, during the rainy season, is an annual affair in our Mission, and we are persuaded that it is spiritually more fruitful than so many days of revival meetings.

Our deacon who was to relay the Bible course in several villages, has a bad leg. He hurt his shin during the hot weather, and it still festers from time to time. Nevertheless, he insisted that he would go to the villages. At several places there are Christians who cannot come to the main station, on account of their field work, and again, the swollen rivers are a hindrance. He is still at this work and reports enthusiastically about it.

From one place he reported that the grown daughter of a Christian family had begun a small school for both adults and children. This girl was in the Janjgir girls' school for several years, and now stayed at home so that her younger sister might go. She teaches reading, but also Christian songs and Bible verses; and now wants to teach simple sewing. Such individual initiative is heartening.

Are we discouraged? No, we are encouraged.
—F. J. and Anna Isaac

PRAYER CHANGES THINGS

By H. E. Dester, M. D.

"Prayer Changes Things." It is the doctor's best surgical instrument, and is more effective than the new drug, sulfafanilimide. The following from the Basna Hospital is an illustration in point.

It changed things for Jagnath. Two years ago he was run over by a cart. His back was fractured, and he has been suffering very much since. He is, however, cheerful, and gives a good witness of God's redeeming grace. His wife, a very fine spirited woman, is helping in the hospital.

It helped in the case when the church prayed. A woman was brought to the hospital very anemic because of prolonged hemorrhage. At the Wednesday evening prayer meeting one of the compounders asked that prayer be made for this woman. Although very risky, an operation was performed the next morning. A large tumor was removed, and the woman has been going remarkably well.

May prevailing prayer prevail in this case: Rachel Bai is one of India's patient suffering childless women. For the past two years she has been serously ill, as a result of amoebic dysentery. Although a Christian, and living only half a mile from the hospital, treatment was withheld. After much persuasion and some pressure, she was finally brought to the hospital. We are praying that it may not be too late.

PRAYER ITEMS

By S. T. Moyer

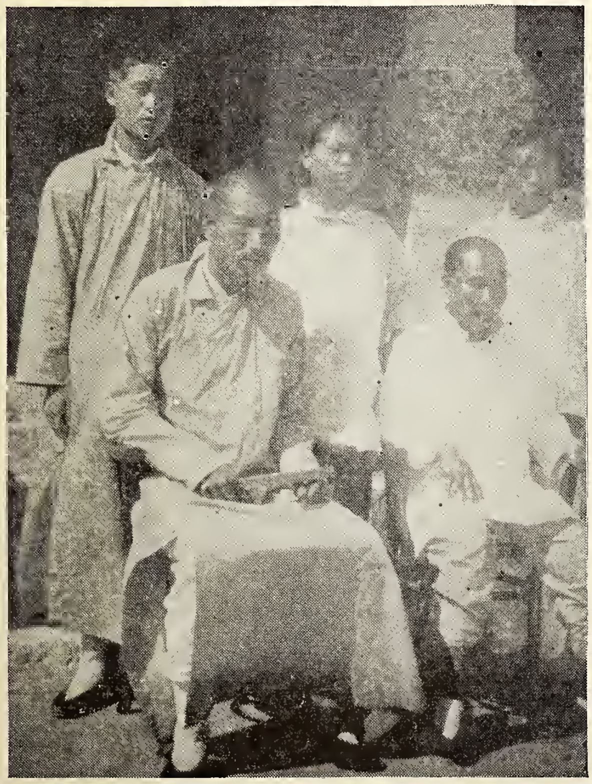
1. For an Indian doctor for Basna.
2. For the language students, Rev. and Mrs. Waltner, now here, and Rev. and Mrs. Ratzlaff, whom we expect to arrive in November, that all four may receive special help from God in acquiring the use of Hindi.
3. For a revival at all stations. We feel assured

that the seed is well sewn, that if our central churches were abounding in the life that is in Jesus Christ, the masses would rise up and cry, "Give us a Savior." Revival is no secret; it is merely the result of prayer.

4. For all our institutions. The Primary School, the Middle School, the Boarding Home, the Bible School, our two hospitals, the Home for Untainted Children, the Leper Home, that these may continue to give strong witness to the crucified and risen Lord of needy men, and continue to be even stronger agents in reforming men.

5. For the beginning of large in-gatherings at our other stations in addition to Basna. Some of us yearn for a great awakening, and are willing to meet it in all its axacting ways. "When Zion travailed, she brought forth her children." If Calvary precedes Pentecost, send both, Lord.

CHINA



A Christian Chinese Family

A GLORIOUS PARTING

Ch'en Chen was baptized on the K'ai Chow station about twenty years ago. Later his wife also became a Christian. He had his youngest son and only daughter attend our mission schools. For some years he himself served as a Bible colporteur. But since that he had again been home with his family, trying to make a living from the few acres of land. The daughter married and later died. The youngest son left home in order to seek his fortunes, but came home an opium addict. He was treated in the mission hospital, but still his old friends are trying to get him back into their company. Ch'en Chen had many troubles, trials and a good deal of suffering on account of his children. He never was very strong in body, but later he suffered from consumption. Now being seventy-one years old, he could not make long trips any more. But on Sundays he faithfully attended the city church meetings. Even his last Sunday on earth found him in church.

On Wednesday toward evening he called his sons in and told them frankly: "I am going to leave you now. Not for an hour or a day, but forever. I am ready and I am happy to go to my Savior in heaven. Now, I do not want you to be sorry and mourn. Neither must you cry and lament at my burial. You shall have no heathen affairs performed. Put me into a simple coffin and bury me. Call Rev. H. J. Brown to hold funeral services in our home. Have everything simple and Christian. I am happy to go to my blessed home above. If you are my obedient and filial children, then do not sorrow over my body. I go happy and do not want you to be sad."

He rested between, and then gave out some songs for his family to sing. Again and again, at intervals, he would ask for a favorite song to be sung. A little after midnight he quietly passed into the beyond, still having a smile in his face, even after the soul was gone.

It was a truly remarkable funeral. There was no sign of sorrow, no tears, no moaning. The family wished to sing father's favorite songs. They buried his remains, but they knew that he himself had gone into glory, to be with Christ in whom he had believed and whom he had faithfully tried to serve. Their hearts beat warm and they were more determined then ever to live consistant, Christian lives and meet father in glory.

—Sent in by H. J. Brown

THE GROWING HOSPITAL WORK AT KAI CHOW

I Equipment

Our new buildings are a source of great pleasure to us, even though we realize they are very short of what a modern hospital needs. The two new wards, with adjacent service rooms, are quite good enough. We do feel the need of a few better single rooms, however. The new building we are working on now will be completed before long and we will be moving into it. It will provide some much needed room. The operating room will be light and large enough for two operating tables, and moving it from the clinic building will help relieve the congestion there. The School of Nursing will use a good part of the second floor, and the attic will be for storage. The building is now short of much equipment and unfortunately our building funds are about exhausted. We spent about $13,000 on the two wards, and the central building is now costing us twice that or over $26,000; this is because of the price materials and work which is twice last year's prices. We will add equipment and furnishings as we are able. We have been trying for some time to get an X-ray outfit, and thought for a time, this summer, we had one as a loan from Weihui, but the outfit , when put together, didn't work and has been sent to Shanghai, the last I hear, for repairs. We can have it when it is returned. Other things we need in the clinic in the line of equipment are a good pressure sterilizer, water sterilizer, and operating table. In the future we look forward to electric lighting, running water, central heating.

II Building

Our new building is about completed, but our building fund is used up. I suggest that we ask the mission to consider ways of adding funds to complete the necessary items.

Hospital Staff

Doctors:— Dr. Pannabecker, Dr. Balazs and Dr. Hu.
Administration:— (Office) Ku T'ung Ch'ing, Hsieh Shih Ming, Li Ching Tung, and Tsao Tze Ch'ing. (Gate) Kuan T'ung Hsi, and Liu Chin O.
Pharmacy and Laborator:— Kuang Yen Tseng, Hsieh Hsien Yun, Wang Hsien Pu, and Hu Chin Ho.
Evangelists:— Liu Yun Ch'eng and Li Jui Ch'iao.
Nursing Department:— (Nurses) Miss Goertz, Wang Hsiang Sheng, Kuan Yue En, Chang Shen Yen, Ku An Chih, Tuan Chin Feng, Ch'en Chin Lan, and Sun Li Chih
(Ward Assistants) Men 12, Women 6, Sewing 2, and Dressing 3.
Kitchen, 11; Laundry, 6; and Tinner 1.
Laundry:— 6
Tinner:— 1

ANNUAL EVANGELISTIC COMMITTEE REPORT 1940

To the General Committee:

All praise and glory to God and to our Savior, Jesus Christ, who has again blessed us beyond deserve. We have been able to carry on the work throughout the year even in spite of great political changes.

Tamingfu reports improvement as far as bandits are concerned, and Lung Wang Miao also has greatly improved. Nanlo and Ch'ing Feng still remain more or less empty cities. The people have not yet returned since the occupation. Out in the country, there are still communists which cause many hardships to the common people.

Living conditions have become a problem to many of our workers, because of the rise in prices of almost everything necessary to live, be that ever so simple. Because of the prices, all workers have been underpaid.

The Tamingfu Evangelist work was carried on during the year under the supervision of Rev. and Mrs. Brown, Miss Fast and Miss Kuyf. Nanlo and Ch'ing Feng are also included in the Tamingfu area, since they are worked from that center.

There are about thirty-seven evangelists, Biblewomen and a few gatekeepers employed to carry on the work.

Revival meetings were conducted by Rev. Brown last fall in the Ch'ing Feng church. In spring, Mr. Liu Ming Shun, with other helpers, conducted revival meetings in Shuang Ching and Pien T'sun, and good results are reported. The Han Chang church had internal troubles, but after much prayer a month of Bible study and preaching led by Mr. Liu Ming Shun and Wang Hsiu Ch'ing, the wrongdoers confessed their sins and were reconciled to one another and to God.

Mrs. Brown and her Biblewomen have carried on meetings, character reading and Bible study classes. They have also done a good deal of house visitation. In spring Mrs. Brown spent three or four weeks in the region of the village churches.

Miss Kuyf has been going out to country villages, where classes are being carried on by faithful Biblewomen. She feels that family worship is of great importance and hopes to do more along this line. She also has a Sunday School Class of school girls and a Bible Class for older girls. Mother' classes are conducted, as well as Bible and character reading classes. Open doors are reported everywhere, with willing listeners and hungry hearts for the Gospel. Along with her evangelisttic work, Miss Kuyf, with the help of a Chinese nurse, does a lot of medical clinic work such as giving vaccinations for small pox, injections against cholera, and medical aid for many minor troubles. This work, a blessing in itself, is also a heart opener for the gospel message.

Miss Fast is very much occupied with the Women's Bible School, but she also does considerable work besides. She reports that the Women's Auxiliary meetings are being carried on with much enthusiasm

There are also women's meetings. Cottage Bible classes are conducted, which are led by the hostess, regardless of her ability or standing. Once a quarter, a Women Leaders' conference is held, where reports are given and problems discussed. A Women Leaders' Bible Class is conducted on Wednesday, after the regular prayer meeting. Neighborhood Sunday School Clasess are held every Sunday afternoon. These classes are led by students from the Bible School. Two of these classes are held in Mohammedan districts. Miss Fast feels a great responsibility for the Mohammdans and takes a great interest in that work.

Rev. and Mrs. Pannabecker are in charge of the K'ai Chow city church. This work has been somewhat disturbed during the year because of the political situation, but has now returned to normal. Mrs. Pannabecker also goes out to visit country churches and the homes of Christians.

Instruction class was held in the City Church in spite of disturbed conditions, and five were baptized last spring. In the east suburb twenty-one members of a large instruction class were baptized in the spring.

K'ai Chow Country, Ch'ang Yuan and Tung Ming evangelist workers of Rev. Ewert for the past year has on the whole been very encouraging.

Last fall, instruction classes were held in eighteen places. Twelve in the K'ai Chow country district, five at Ch'ang Yuan, and one in Tung Ming. Over five hundred inquirers were enrolled in these classes and sixty-five were baptized and received into the church. In spring, instruction classes were held in twenty-three places, five in the Ch'ang Yuan area, one in Tung Ming, and seventeen in the K'as Chow district. In seventeen places out of the twenty-three, baptismal services were held and a total of one hundred thirty-seven were baptized. In September, the Lord's Supper was observed in fourteen different country churches in the K'ai Chow area. Attendance and interest was exceptional and all semed to be truly blessed. In several churches, parents brought their little children to have them consecrated to the Lord.

Because of military movements, the results of the tent work were not very good in some places. That is for the winter, but during the summer one in Tung Ming, and seventeen in the K'ai Chow went out to different places for short periods. Character classes were held in several places, and not all requests for them could be met.

Vacation Bible Schools were held in some twelve places for four weeks, in the K'ia Chow area and many children had the opportunity to get better acquainted with their Savior. In the Taminfu district, these schools did not come up to expectation, because of disturbed conditions.

One of the outstanding events of the last year and in the history of our Mission, was the ordination of five men as Elders. These were Rev. Sun Ch'ing Sheng at Lung Wang Miao, and Rev. Liu Ch'ing Hsuan of the K'ai Chow City Church. These two were ordained by Rev. Brown. Rev. Chang Ching and Rev. Gang Wan Chue teachers in the Bible School, were ordained by Rev. S. F. Pannabecker. Rev. Yang Ch'ing P'o of the East Suburb Church was ordained by Rev. Ewert.

With opportunities on every hand to spread the Gospel, may we be found faithful and work while it is day lest the night come when no man can work.

Respectfully submitted, Evangelist Com.
August Ewert, Chairman

IN THE CROSS

By Marie J. Regier, China

When some of the Shao Chuan women came up for Christmas they told us that in a village near by a woman had been sick. They had prayed for her and she had gotten well with the result that the whole family had repented. The people were very anxious that we should go over and see them. We were delayed several days but finally Miss Kuyf, Mrs. Shang, the Bible woman, and I started out though it was a dark, cloudy day and we feared that there would be rain or snow before we got back.

As soon as we arrived in Shao Chuan the people there praised God that we had come. Only the day before word came from the neighboring village for someone to come over to pray for the daughter-in-law who was very ill. Two of the women had gone but had not yet returned. So we lost no time getting back on our bycicles and rode over.

Just outside the village we met the Shao Chuan folk coming back in a cart. We hailed them. They climbed off the cart and led us to the house. On the way they told us excitedly, both talking at the same time, that the night before the sick woman had repeated two hundred fifty times, "Jesus you have come to kill me." The next time she had repeated it a hundred times and this morning eighty times. They had prayed with her and when she was clear she had repented, but they felt that their faith was small. If only we would come and help pray.

We met first the old Mrs. Tuan, the first fruit in this home. She said, "When Mrs. Wu told me to pray I wondered whether Jesus would hear me, would He understand? I couldn't see Him, so I was puzzled. But I prayed and He did hear. Now I pray much, both during the day and at night."

The moment we arrived in the yard, the sick woman started all over, "Jesus, you are killing me, a devil, Jesus, you are killing me, a devil." I still wasn't thinking of demon possession, but rather that the woman was frightened because of this foreign gospel and I tried to reassure her, but she didn't pay any attention to me. Then the Bible woman came in. She took her Bible and pressed it down upon her chest and shook her.

"Listen to us, we are going to sing to you."

She stopped a little. "You want me to leave?" she asked.

"Yes," Mrs. Shan said, "In the name of Jesus leave her."

"All right, thank you." was the reply.

We sang repeatedly the chorus, "In the Cross, in the Cross." I don't think I have ever sung that with more fervor. It semed to thrill me clear through. While I am not sure, whether it was force from outside that was possessing her, or whether it was something that rose out of her own subconscious mind, I was sure that we were in accord with a power that was greater than the power that was clutching her.

When we were through singing, Mrs. Shang spoke to her, and she was perfectly normal. She answered every question. She understood, what it meant to repent. She was happy to see us. She repeated several times that we were all friends, that in Christ we all belonged to one home. She said, too, now she understood, now her mind was clear. She was so sorry that she had frightened her children with her ravings, but she had had no control over herself. Mrs. Shang taught her a little prayer which she learned in no time at all.

We all knelt down and prayed in unison as the Chinese like to do. I was near the sick woman and listened to what she was saying. She was asking for forgiveness for having served idols, for having cursed, for not having done her duty by her children.

The room was crowded with onlookers while we prayed with the sick woman and the sudden change in her quite impressed them. I used to have my doubts about testimonies of healing. I felt that people were emphasizing the physical to the exclusion of the spiritual miracle, but I am not so sure now. I have been impressed with the fact that they all emphasize the necessity of repentance, that physical healing cannot be expected unless there is a change of heart, and also that faith in Christ should not depend upon whether one gets well or not.

I was so impressed with the fact while the Bible woman and we came in now, the ground work had been laid by these simple Christian women with no learning except a little reading knowledge with a vital faith.

We rode home in the teeth of a cold north wind. For six miles, about half of the way, we had to push our bicycles but we weren't sorry that we had gone.

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DAILY DEVOTIONAL MESSAGES

by C. H. Suckau

MARCH 22—*"Follow . . . holiness, without which no man shall see the Lord."* Hebr. 12:14.

How may holiness be secured and followed? Never by keeping the law; neither by asceticism nor by pharisaic externalism.

Holiness by faith in Jesus, not by effort of thine own,
Sin's dominion crushed and broken by the power of grace alone,
God's own holiness within thee, His own beauty on thy brow,
This shall be thy pilgrim brightness, this thy blessed portion now.

—*Havergal*

MARCH 23—*"Christ may dwell in your hearts by faith."* Eph. 3:17.

How blessed to be able to say with Paul, "Christ liveth in me." What a difference it will make in our lives to realize His presence in us. This is possible by the same agency that worked in us the miracle of salvation—FAITH. Will you, beloved, give Jesus room, yea every room of your heart, not as a visitor but as an abiding Savior?

"O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed."

MARCH 24—*"Filled, unto all the fulness of God."* Eph. 3:19.

What a wonderful prayer! Is it mere rhetoric to us when we read it, or is it the honest desire of our hearts? "The idea is of a vessel connccted with an abundant source external to itself, and which will be filled, up to capacity, if the connection is complete." Now the very thought humbles us that God should condescend to fill a poor sinful being with all His fulness.

"Lord, we ask it, hardly knowing
What this wondrous gift may be;
Yet fulfill to overflowing;
Thy great meaning let us see."

MARCH 25—*"Grow up into him in all things, who is the head, even Christ."* Eph. 4:15.

There is absolute unity betwen the members of our bodies. All are governed by the head, so there is harmony and cooperation after the various members have grown up. It is only in babes and feeble minded persons that we find discord anl lack of coordination among the members of the body. This we find to be true also in the spiritual realm. Only among "babes in Christ" is there "envying, and strife, and divisions."

"To know, to do, the Head's commands,
For this the Body lives and grows;
All speed of feet and skill of hands
Is for Him spent, and from Him flows."

MARCH 26—*"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace."* Is. 32:16, 17.

"The whole creation groaneth and travaileth in pain together until now." But, praise God, the day is coming, when judgment shall dwell in the wilderness. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Now we are living in the time when men are beating their "plowshares into swords" but thank God, the day will come when "they shall beat their swords into plowshares."

"Jesus is coming! His saints to release;
Coming to give to this warring earth peace;
Sinning, and sighing, and sorrow shall cease,
Jesus is coming again!"

MARCH 27—*"Like as a father pitieth his children, so the Lord pitieth them that fear him."* Ps. 103:13. *"As one whom his mother comforteth, so will I comfort you."* Is. 66:13.

It is blessed to know that God is described as both a father and as a mother in these verses. May we in childlike faith go to Him in our need of pity and comfort.

"Absolutely tender
Absolutely true.
Understanding all things,
Understanding you.

Infinitely loving,
Exquisitely near.
This is God our Father
What have we to fear?"

MARCH 28—*"Let the word of Christ dwell in you richly."* Col. 3:16.

Paul says that the church is to be sanctfied and cleansed with "the washing of water by the word." Now in order to wash our hands and faces in the morning we need a basin, not a glass of water. How then can we expect "the washing of water by the word" to become efficacious, unless we let the word of Christ dwell in us richly?

"Order my footsteps in Thy Word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear."

Watts

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 23, 1941

JESUS CONDEMNED AND CRUCIFIED

Luke 23.13-25, 32-34a

TOPIC: *Christ on Trial Today*

Introduction

Two nights stand out uppermost in all human history; the one, the night of Jesus' birth, and the other, His last night on earth.

The first part of this night He spent in quiet fellowship with the disciples in the upper room. The second part, during the middle of the night, was spent in Gethsemane in prayer, an inexpressibly sacred time for Jesus. The third part was taken up with Jesus' arrest and His trials before the Jewish authorities which were a farce and a travesty on justice. After these disgraceful trials, the whole company of Jewish leaders and people brought Jesus before Pilate (23:1). They there charged Him with perverting the nation (v 2), while in the Jewish court they condemned Him for blasphemy. Pilate saw the emptiness of their charge (v 4, Matt. 27:18).

Jews demand Jesus' Death (vs. 13-23

Pilate knew well that Jesus' teaching ministry had not in any illegal sense perverted the people's minds. He again declared Jesus' entire inocence of the charges made against Him (v 14). Pilate then should have set Jesus free. He gained nothing by compromise and delay. He made it more difficutt for himeslf to do the right thing. When a person begins by delaying and compromising, he will always end by doing a greater wrong. Pilate was paving the way for his suggestion in verse 16, a very unjust suggestion. We never gain anything for truth and right by compromise with error and wrong. The response of the Jews (v 18) is their final answer to Jesus' plea for their loyalty.

The mob became more appallingly insistent in their demands (vs. 21, 23) when they saw that Pilate wished to release Jesus. The mob made an awful choice, yet not any more awful than tens of thonsands are making very deliberately today.

Many reject Jesus and accept Satan.

Jesus Sentenced and Crucified (vs. 24-34a)

The popular clamor of the multitude (cf. Matt. 27:20-23), instead of justice, won the day (vs. 24,25), this to the eternal disgrace of Pilate. His word was final and there could be no appeal. Pilate did not have the courage of his convictions, nor did he make his decision according to the evidence and without fear or favor. Indiscreet and cruel acts of his had won the ill-will of the Jews and Pilate was afraid to do the right thing. He sentenced an innocent man to death because he was afraid of the Jews. Pilate sinned against better light. Washing his hands did not purchase his innocence.

Christ is on trial today. "Jesus is standing in Pilate's hall. What would you do with Jesus?" Neutral, no one can be. Many are saying "Away with this man." They crucify Jesus afresh when they reject Him. They classify themselves by their choice of the one they follow. While we feel the horror of the awful sin committed on Calvary, let us beware lest we allow Satan a place in our hearts and lives. Let us magnify the grace of God which gave Christ, the sinless one, for a lost world.

Thought Suggestions

What shall I do with Jesus which is called Christ?

Why do some Christians lack the courage to follow their convictions as to what is right?

What stood in the way of Jesus receiving justice in His trials before the Jews and before Pilate?

—*"What Has Helped Me in My Devotional Life,"* is the title of two short articles in the *Workers' Exchange,* eight-page paper published by the young people of the Pacific District. *Mr. Lawrence Goerz* of Aberdeen, Idaho, mentions the following as chief helps: My Christian home; family worship, with the children participating; secret devotions encouraged by the parents; regular attendance of church from babyhood up; discovery of the unfathomable greatness of Christ as Savior and the desire to link my life with His. *Miss Dorothy Wiebe,* also of Aberdeen, says: My own strength and knowledge in life is not sufficient, I receive them from a daily talk with God A Sabbath day of worship is very necessary. But to forget God on week days is to take a back step. By my daily contact with Him, and with His divine help I can step forward. When my mind becomes weary with little cares and problems it is pleasant to stop and rest, and think of heavenly things. After that I find that my cares are gone. Thus in daily communion with God, I can say: "Thy word is a lamp unto my feet, and a light unto my path."

—*Pleasent Valley Mennonite Church, Kismet, Kan.*—Friday evening, February 28, Rev. W. C. Voth presented our congregation with a much appreciated report of our mission field in China, and also showed slide pictures. Sunday, March 2, we were favored with a musical program brought to us by Rev. J. J. Gerbrand and his Bible School from Meade. Wednesday, March 5, in the evening, Missionary Justine Schmidt gave us a similar treat with a talk on her work in Africa, illustrated with lantern pictures. We are grateful to our missionaries who remember our church with their visits, as we are located on the outskirts of our Mennonite district, which makes it difficult for them to reach us. —*Correspondent*

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Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

CALLING ALL YOUNG PEOPLE

"Choose ye this day"

The world offers you a never satisfying craving. Craving for what? For more of everything the flesh desires. What does the flesh desire? The world has taught our youth to desire everything except the things of God, yes, even the deadliest of poisons. You don't believe it? Then just look up the records of the following subjects: Suicide, Alcohol and Tobacco. Sure. "Eat, drink and be merry." Tomorrow you will wake up in hell. The faster you live the quicker you will get there. "And in hell he lifted up his eyes, being in torments."

"Choose ye this day"

God offers to SATISFY all your desires. How? By asking you to live a SIMPLE, OBEDIENT, CHRIST-CENTERED life. Jesus satisfies. Amen. Are satisfied desires all He has to offer? No! That is but the beginning. He has prepared for you a glorious mansion in the heavenlies decorated with the "riches in glory by Christ Jesus!" Choose, Youth, this day. Even this very minute.

—Harry Albrecht

SLOTHFULNESS IS DETRIMENTAL

By Lillie Krehbiel

"How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of he hands to sleep; so shall thy poverty come as one that traveleth, and thy want as an armed man." Proverbs 6:9-11.

Dr. S. Ralph Harlowe, a professor at Smith's University of South Hampton, Mass., in one of his recent inspirational addresses said that en route to his destination he noticed a very interesting signborad along the road with these words inscribed upon it. "Miliions now living will never die." Some traveler had stopped to add in big, sprawling letters, "Millions now living are already dead." Dead—asleep—unaware of the many responsibilities and opportunities to be working for Christ.

Habitual indolence and lack of service to God and humanity spells the doom of every individual as well as organization. We reap whatsoever we sow. Slothfulness is certain to yield only distress and disappointment in the future.

It is very discouraging, indeed, that so many of us are satisfied in just going about. Why not go about doing something—something fine, pure, and uplifting.

So often we start nowhere and do a very fine job in getting there. In order to accomplish anything great, we must know the goal which we are striving for. Probably the best way in managing our time in service would be to list the different things besides our regular routine work, which we ourselves see must necessarily be done. Perhaps its visiting a sick friend, helping some needy family, or why not aid the pastor in some of his many responsibilities, and most important of all, don't forget the service which can be done in the home. Don't list only the things which you would enjoy doing, but rather those things which have a definite place in a Christian's life of service here on earth.

This is advisable, not only for individuals, but as a Christian organization it is the responsibility of the Christian Endeavor Society to guide its members in a program of service. Think of the illimitable resources of spiritual power which is locked up in the hearts of the endeavorers! Would it not be wise to give each and every one of them something to do in the upbuilding of Christ's Kingdom here on earth? Of course, they are not restricted as to the number of things they can do individually, but where there's unity, there's power, and where there's directed power, expect a masterpiece— a masterpiece in a life of service.

"Let no man hear you idly saying
There is nothing I can do
While the souls of men are dying
And the Master calls for you."

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

PROGRAM FOR MARCH 30, 1941

MAKING CHRIST ATTRACTIVE

Matt. 5:14-16; II Cor. 3:2-3; II Tim. 1:8

I. Worship Service

1. Songs, "Jesus the very thought of Thee" (No. 155), "There is a place of quiet rest" (No. 239), "Sun of my soul, Thou Savior dear" (No. 30).
2. Reading of the main topic, and prayer.
3. Biography of Dwight Moody
4. Offering for Mission project.

II Leader's Introduction

Being a Christian is the greatest experience in the world. When a person lives a radiant Christian life, when he bears in his life the fruits of the spirit of which Paul spoke, others will be more easily persuaded to receive Christ as their Savior and Friend. People are persuaded to become Christian by deeds and demonstration more than by words.

Winning others to Christ is an art that must be learned from our Lord and Master. How did He win others to be His followers? What made His teaching so heart-searching? What made His daily life so soul-winning? The secret of His power lies in His words, "I came not to be ministered unto, but to minister" and "Greater love hath no man than that he give his life for his friends." He valued highly the soul of man. His keen eye saw the inward longing, the deep desires of the heart. He drew men unto Him by His love.

III. Suggested Topics for Short Talks

Presented as "Lamb of God" John 1:29, 35:37.
Implicit Assurance, Rom. 1:16
Personal Contact with Christ, John 12:20, 21
Yielding to God, Rom. 6:11-13
Testifying, Mark 5:18-20
Righteous Living, Eph. 4:20-24

IV. For Discussion

1. What did Jesus do to win men to be His followers?
2. What instructions did Jesus give to the twelve when He sent them out? What did they do?
3. How can we make Christ attractive today?

V. Facts for Study

Is it still true that we will desire to be like some one we admire very much, and that in a measure we will become like him? If we can make Christ attractive by presenting Him as He is by our words and by our lives others will want to become like Him.

Christ has so much to offer that the human heart desires and needs—peace and rest for the sin-sick soul, strength and courage for the daily task, wisdom and vision for the many problems confronting us today, love and sympathy for our "neighbor." There is still occasion for us to speak of the height and width and depth of His love and grace—to present Him in all His beauty and power, and so win others to Him.

VI. Illustration

In the Likeness of Christ

A young girl in her teens was being examined for church membership by the officers of a certain congregation. "Do you want to be like Christ?" was the straightforward question of one of the deacons after some preliminary conversation. For a moment the girl hesitated as if puzzled, then she lifetd up her eyes frankly to meet those of the speaker. "I don't know," she replied slowly and thoughtfully. I never thought about that." Then with a look of tenderness in her face, she added, "But I know—I want to be like—my mother."

VII. Food for Thought

A young Italian knocked one day at the door of an artist's studio in Rome, and when the door was opened, exclaimed, "Please, madam, will you give me the master's brush?" The painter was dead, and the boy, filled with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying, "This is his brush; try it, my boy." With a flush of eagerness on his face, he tried, but found he could paint no better than with his own. The lady then said to him, "You cannot paint like the great master unless you have his spirit."

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for April 6, 1941

MY INFLUENCE: HOW CAN I USE IT?

Song, "I would be True"
Scripture Reading, John 1:35-42
Song, "He Keeps Me Singing"
Poem,

The Challenge

The challenge comes
To Christian men;
The world demands
New proof again.

Material might,
With ugly mien,
Defies the power
Of things unseen.

The church, the Book,
Must stand the test,
To show the world
God's truth is best.

The cause of Christ
Must suffer loss
If Christian men
Bear not the cross.

No longer words
Nor empty creds;
The world demands
New proof in deeds.
—Grenville Kleiser, F. H. Revell, Co.

Song, "Work, for the Night is Coming"

Questions:

1. What do you think is the secret of an attractive, compellingly interesting personality?
2. Does a cheerful disposition always pay?
3. Can we be real Christians and not have a pleasent disposition?
4. How can we cultivate the habit of smiles?
5. Where do we have an influence upon others?
6. Name some ways in which you have been influenced by others.

Poem

In Earthern Vessels

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like His
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives.
—J. G. Whittier, F. H. Revell, Co.

Prayer Song, "Have Thine Own Way"
Sentence Prayers
Benediction

JUNIOR DEPARTMENT

LETTER TO THE JUNIOR LEADERS

Dear Junior Leaders:

Miss Mary Becker, who will leave for our Indian mission field this coming fall, the Lord willing, wrote the Junior Department lessons for the months of November, December, and January. I am sure that you all found her lessons helpful and have especially enjoyed the Missionary Journeys that she planned for us. During the months of February and March Miss Anna Huebert had charge of the Junior Department, and you have found her suggestions very helpful, too. I am glad to be back in the "Junior Corner" and covet your prayers and your suggestions that the work may be of help to us all..

Sincerely, Mrs. J. E. Entz

* * * * *

Mrs. J. E. Entz

Outline for April, 1941

PAUL, A GREAT MAN OF GOD

April 6—Paul, at home and at school

"I have lived in all good conscience before God until this day." Acts 23:1b.

April 13—A day of rejoicing. (Easter Program)

"But now is Christ risen from the dead." I Cor. 15:20a.

April 20—Paul becomes a Christian

"Christ Jesus came into the world to save sinners, of whom I am chief." I Tim. 1:15b.

April 27—Paul telling others about Jesus.

"And straightway he preached Christ in the synagogues, that He is the Son of God." Acts 9:20.

Verse of the Month:

Galatians 2:20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Song of the Month

" Jesus, the Very Thought of Thee." (M.H.B 93; Hymnary 155)

Prayer of the Month

Psalm 17:8: "Keep me as the apple of the eye, hide me under the shadow of Thy wings."

* * * * *

Program for April 6, 1941

PAUL, AT HOME AND AT SCHOOL

To the Leaders:

For several months we plan to study the life of Paul, that great man of God whose life was perhaps more remarkable and useful than any other who ever lived on earth, outside of our Lord's. The story of Paul is so full of interest that it appeals readily to Juniors. Let us through this study help them to understand what it means to be a worthy disciple of Christ.

Shall we plan a "Paul Museum" gathering and making articles that will be an exhibit about Paul, and then at the close of this series of lessons have a visitor's day when we show our museum? Shall we also keep a list of words that Paul liked to use—faith, justification, salvation and others—helping our Juniors to make them their own. Would it not be well to ask each Junior to keep a note book? Our "study period" should be a work period on the part of the Juniors not only a listening period.

I. Worship Period

1. Prelude—Pianist play softly the melody of "Jesus, the very thought of Thee."
2. Call to Worship—Isaiah 2:3, "Come ye, and let us go up to the mountain of the Lord to the house of God, and He will teach us of His ways, and we will walk in His paths."
3. Song—All Juniors stand to sing, "Jesus the very thought of Thee."
4. Scripture reading by a Junior boy—Joshua 4:19-24.
5. Scripture reading by a Junior girl—II Tim. 3:14-17.
6. Prayer—by the Juiior leadsr.
7. Special music—Girl's Chorus, "My Jesus, I Love Thee."

II. Study Period

1. Aim: To help our Juniors to learn of the early life of Paul and how that helped him later.
2. Materials needed—A good map. Let several Juiiors make and bring a Jewish scroll for the "Paul Museum." The scroll should bear the words of Deut. 6:4-6.
3. A Junior girl may tell about Paul's home. His Father: Acts 22:28; 22:25; 25:16; 26:37; 23:6. His Sister: Acts 23:16.
4. A Junior boy report on the city of Paul's birth: Acts 21:39; 22:3; 23:34. (cf. also a good encyclopedia.)
5. A Junior girl tell about Paul's education. (a) at home—At the age of five all Jewish lads would begin to study the Bible with his parents at home. They were required to memorize scripture passages: Deut. 6:20-25; Deut. 6:4-9; Ps. 113, and 118. All Jewish boys were taught a trade—Acts 18:3.
   (b) In Jerusalem. Acts 22:3, Acts 5:34.
6. A Junior boy may write an autobiography of "Paul's Boyhood Days" and read it.

III. Mission Minutes

Let us have a "Missionary Spell-down" . All stand and name a missionary in turn. If a name is repeated that Junior must be seated. Do not let a Junior wait too long to think of a name.

IV. Closing Moments

1. Memorize the first verse of the song of the month.
2. Together read the verse of the month from our Bibles.
3. Together read and momorize the prayer of the month from our Bibles.
4. All stand, Junior leader speak the benediction found in II Thess. 3:18.

This is followed by all singing softly, "Into My Heart."

—*From Reedley, California* comes this informtion: We regret to see the Reverend Edgar Toevs and family leave us when school closes. They go to Shafter, Calif., to serve the First Mennonite Church there.

« « JOTTINGS » »

TO CHURCHES WHOSE HYMN BOOKS ARE BADLY WORN AND WHO ARE THINKING OF GETTING THE HYMNARY WHILE THEY LAST, we wish to give this information: At this writing, March 15, 1941, the Mennonite Book Concern, Berne, Indiana, has 275 copies left, and the Mennonite Publication Office at Newton,Kansas, only 250.

While the Board of Publication is planning to publish another edition of 5000, it will take a good deal of time to get that out. Our Publishing firm in New York is now working on the Gesangbuch, which, to some extent, has the right of way over other work.

—*Occupying the front seats in church.* Occasionally we find, in the church bulletins sent us, requests to occupy the front seats first, to leave those further back for any who come later. Also to fill up the center of the rows, for the same reason. Why the need of such requests? In the first place, a good many people think only of themselves. They come with a careless attitude. Then we wonder if the tendency does not also show a lack of eagerness to share in the work of worship, a lack of hunger for God's Word. Some, too, seem to feel better when they can be partly hidden behind others. What is needed? Something of the spirit that the psalmist had, when he said, "The zeal of thy house has eaten me up." A deepening of the spiritual life; a rededication to Him to Whom one's life was once dedicated; yes, a rebirth, an entire change of the heart. Wonder, how the Christian people of war-torn Europe would act, if they could come here and enjoy the conditions and opportunities that are ours.

—*From Mrs. Selma C. Sommer at Tucson, Ariz.*— "This is a joyous chat," said Missionary John Thiessen, as their train pulled out of Tucson towards California, on the evening of February 28. The train stopped here about fifteen minutes. Professor and Mrs. E. R. Riesen, Professor and Mrs. A. B. Schmidt, N. Paul Stucky and I were at the station to greet them. They are brave warriors and, although it seems hard to leave part of the family behind, they seen happy to return to India, their field of work.

—*Lorraine Avenue Mennonite Church, Wichita, Ks.*— Last week a committee from our church met with the Board of Trustees and the Home Mission Committee of the Western District Conference, to discuss the future progress of our church. Arrangements were made for us to go ahead to plan a new church building and raise the needed money. Our choir is diligently practicing an Easter cantata. Our average attendance for January and February was 138, the highest being 163, the lowest 115. Seating capacity of the church is 125. —*O. K. Galle, Corr.*

—*Flatland Mennonite Church, Quakertown, Penna.*— The Reverent J. J. Esau, blind evangelist, will hold meetings in the Swamp charge: Flatland, Bethany, and West Swamp, from March 31 to April 6, beginning at Flatland, Monday, March 31. Our pastor, Rev. A. J. Neuenschwander, has started a series of sermons from the book of Revelations at our regular worship services. They are proving very interesting. —*Correspondent*

—*Moundridge, Kansas.*—The Annual Day of Prayer was observed Friday, February 28, by the churches of this town. The morning service was led by Mrs. Herbert Kutnink and the afternoon service by Mrs. P. P. Wedel, both held in the West Zion Church. A covered dish luncheon was enjoyed at noon. Dr. D. W. Bittinger of McPherson, a former missionary to Africa, was the guest speaker for the afternoon. Special music by the Bethel College male quartet and the local high school. —*Correspondent*

—*Rev. Wilmer Shelly, First Mennonite Church, Wadsworth, Ohio*—in their February 23 bullentin: Tomorrow is Ash Wednesday, which takes its name from an ancient custom of strewing ashes on the head as a sign of penitence. And, indeed, this is a time for Christians "to repent in sack-cloth and ashes." Matt. 11:21. It is my purpose to lead the congregation in a spiritual experience through the suffering, death and resurrection of the Lord Jesus. Our Sunday morning sermons and texts will be found in the first Epistle of Peter: The Apostle Peter, the Epistles of Peter; Jesus, the Source of Hope; Jesus, the Chief Corner Stone; Jesus, the Perfect Example; Jesus, the Shepherd of Our Souls, etc. Besides, there will be a meeting on each Thursday evening for a more detailed study of the Epistle.

—*Bethel Mennonite Church, Fortuna, Missouri*— Our church participated in a World Day of Prayer program, with four other rural churches. Mrs. P. P. Hilty talked on the beginnings in our India missions. Rev. P. P. Hilty led in devotions, and a quartet sang. On March 9, a group of Christian Endeavorers visited several shut-ins in the community and brought them messages of scripture and songs. It is now six weeks that we have been without a minister. We were glad to have Rev. Arnold Funk of Hillsboro, Kansas, with us in an evening meeting with our folk, and especially with our young men under the selective draft. —*Mrs. Joe Lehman, Corr.*

—*A Church that is setting a good Example*— The quota of the West Swamp Church in Pennsylvania, for support of the Civilian Service Camps is $113.00, but in the first solicitation for this cause $238.35 were given. That Spells Loyalty!

—*Rev. J. J. Esau writes:* I am in the Eastern District, holding evangelistic meetings and visiting other churches as well. Great interest is manifested. Expect to stay here until Easter Sunday.

—*First Mennonite Church, Upland, California*— The latest bulletin contains these significant statements: I hereby announce my resignation as pastor of the First Mennonite Church of Upland, to become effective six months hence. . . By the fall of this year, the Lord willing, I will have served here nearly ten years. The years have been rich with blessings to me and my family, made doubly so by your continuous and unfailing kindness to us. . . . I announce my decision, with much regret, after carefully and prayerfully considering an invitation to join the faculty of Bethel College, etc. —*Lester Hostetler*

—*Brudertal Mennonite Church, Hillsboro, Kansas.* Members of the Volunteer Mission Band of Bethel College rendered a fine program in our church Sunday evening, March 23. We do appreciate the efforts of our young people at school to come out and brave a snow storm such as we had the evening of their visit here. —*Correspondent*

—*Bethany Church, Freeman, South Dakota.* Rev. J. B. Toews of the Freeman Junior College faculty is scheduled to hold a series of evangelistic meetings from Sunday, March 9 to March 16. The bulletin lists the following subjects: Our Supreme Concern, Our First Step to God, Man under the Microscope of God, Hope for the Hopeless, What Then? A New Man, The Christian Reward.

—*Mennonite Church, Nappanee, Indiana.* Their bulletin announces that Rev. J. N. Smucker of Bethel College is to hold a series of meetings in this church, beginning March 24 and continuing two weeks.—Recent speakers at this church were Dr. Harold Bender of Goshen College, who spoke on "Civilian Service as an Alternate for Military Training." Also Miss Edna Ramseyer who spoke of her experiences as relief worker in France the past year.

—*Bethel College.* The *Institute for Ministers and Church Workers,* held at the College last week was unusually well attended. Both special speakers, Dr. H. E. Dana, in his studies of the Epistles to the Galatians and his addresses on "The Holy Spirit in Christian Living;" and Prof. Rockwell Smith of the Garrett Biblical Institute, with his addresses on the Rural Church and "Preserving the Values of Rural Life," both gave much food for thought. However, the interest of the audience seemed to be particularly centered on the rural church and rural life, as is natural with rural folks.

REPORT OF OFFERINGS

Receipts of Home Mission Committee of the West. Dist. Conf. for February

H. M. Board, Gen'l. Conf., J. J. Plenert, $25.00; Tabor Menn. Ch., H. B. Schmidt, $18.28; Buhler Menn. Ch., H. B. Buller, $6.75; Kidron Menn. Ch., F. W. Koehn, $3.65; Pretty Prairie First Menn. Ch., Jacob B. Graber, $21.18; Hopedale Menn. Ch., Meno, Okla., Alpha J. Unruh, $25.13; Hebron Menn. Ch., C. L. Wall, $40.51; Friedensfeld Ch.,, Turpin, Okla., R. Schmidt, $40.00; Pleasant Valley Ch., Kismet, Kans., R. Schmidt, $30.00; Emmanuel Menn. Ch., Fred C. Wedel, $20.20; Bethel College Menn. Ch., Helen Penner, $21.72; West Zion Menn. Ch., D. R. Winsinger, $33.20; Ebenfeld Menn. Ch., Montezuma, Kans., Rachel Unruh, $1.53; Burrton, Menn. Ch., J. V. Regier, $17.32; Walton S. S., Will Voth, $3.56.

Total, $308.03

The receipt of above sums gratefully acknowledged.

G. A. Linscheid, Treas.

GENERAL CONFERENCE PEACE COMMITTEE

Receipts for February, 1941

Mennonite Church, Buhler, Kansas, $21.53;Grace Mennonite Church, Enid, Okla., $10.00; Mennonite Church, Pulaski, Iowa, $10.46; Immanuel Church, Galva, Kansas, $26.28; First Mennonite Church, Madrid, Nebraska, $1.00; Alexanderwohl Church near Goessel, Kans., $60.00; Mennonite Church, Lehigh, Kans., $36.85; First Mennonite Church, Berne, Ind., $2.50; Sychar Church, Cordell, Okla., $17.00; Bethesda Church, Henderson, Nebr., $114.75; Friedensfeld Church, Turpin, Okla., $21.00; Lorraine Ave. Mennonite Church, Wichita, Kans., $50.00; Minna D. Regier, Bethel Hospital, Newton, Kans., $3.00; Mennonite Church, Buhler, Kans., $30.41.

Cornelius Goossen, Hillsboro, Kans., $2.00; Emmaus Church, Whitewater, Kansas, $378.50; Anonymous by J. E. Regier, Newton, Kans., $.50; Mr. and Mrs. J. P. Bartel, Turpin, Okla., $1.00; Mr. and Mrs. E. F. Bartel, Turpin, Okla., $1.00; Mrs. J. J. Buller, Deaconess Hospital, Salem. Ore., $1.50; Mr. P. G. Baergen, Corn, Okla., $25.00; Senior C. E. Society, First Mennonite Church, Philadelphia, Pa., $3.00; William Snyder, by E. L. Harshbarger, North Newton, Kans., $1.00; Bethel Church, Inman, Kans, $20.00; Sunday School, Deer Creek, Okla., $5.00; Mennonite Church, Deer Creek, Okla., $33.50.

First Mennonite Church, Beatrice, Nebr., $104.95; First Church of Christian, Moundridge, Kansas, $149.05; First Mennonite Church, Halstead, Kansas, $37.86; Brudertal Church, Hillsboro, Kansas, $36.82; C. E. Society, Newport, Washington, $14.14; Swiss Mennonite Church, Alsen, North Dakota, $24.00; Mennonite Church, Goessel, Kans., $60.00; First Mennonite Church, Colfax, Washington, $55.00; Mennonite Church, Inman, Kansas, $45.00; Zion Mennonite Church, Elbing, Kansas, $81.72; Johannestal Church, Hillsboro, Kansas, $58.56; Mennonite Church, Pulaski, Iowa, $13.14; Mennonite Church, Inman, Kans. $17.66.

Total $1,574.68

Gratefully acknowledged,

L. J. Horst, Treas, Ontario, Calif

Many people make their own God; and he is much what the French mean with their **le bon Dieu**—very indulgent, rather weak, near at hand when they want anything, but far away out of sight when they have a mind to do wrong. Such a God is a mere idol.
—**J. C. Hare**

RURAL ROUTE 3
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, MARCH 25, 1941 NUMBER 12

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GENERAL CONFERENCE SESSION AUGUST 17-23, 1941

God willing, it is planned to hold the next session of The General Conference of the Mennonite Church of North America at Souderton, Pennsylvania, from August 17 to 23, 1941. Let us unite in prayer that we may have Divine Guidance and Blessing in the service of our Lord and Master Jesus Christ!

C. E. Krehbiel, President

About Conscientious Objectors

The Selective Service Law of 1940 exempts from military service any person "who, by reason of religious training or belief, is conscientiously opposed to participation of war in any form." It gives such persons the choice between *noncombatant service* or *work of national importance under civilian service direction.*

It is estimated that, of the first 800,000 draftees, from 20,000 to 40,000 will be in class IV-E. By February 1, 6,700 men had been placed in this class. In Indiana the number is 4,000 or eight times the original estimate. This is attributed to the fact that there are many Friends, Brethern, and Mennonites in that state.

A total of about eighty men, for the country, have declined to register, and about half of these have drawn sentences, mostly of a year and a day, but of three months in New Haven, and of five years in San Francisco. The President, on January 18, offered a parole to those who had refused to register, if they would accept, (1) service in the army or navy, (2) noncombatant service, or (3) work of national importance under civilian direction.

The National Service Board of Religious Objectors has been designated as the coordinating agency for all this work. Its members are American Friends Service Committee, Mennonite Central Committee, Brethern Service Committee, Fellowship of Reconciliation, Methodist Commission of World Peace, and Molokan Advisary Committee. This Service Board is also to have contact with local draft boards in regard to local cases of dispute, and with the Department of Justice in regard to appeals and investigations, and to assist the Selective Service System in assigning individuals to the different work camps.

The following are the camp directors: Thomas E. Jones, president of Fisk University, for the Friends; Henry A. Fast of Newton, Kansas, for the Mennonites; Paul Bowman, president of Bridgewater College, for the Brethren. Thus far arrangements have been made with the government for the establishment of camps at Patapsco State Forest, near Baltimore, Md.; Cooperstown, New York; Onekema, Michigan; Grottoes, Va.; San Dimas, Calif.; Lagro, Ind.; Colorado Springs, Colo., and Bluffton, Ind. In some instances unused C.C.C. camps are put in operation for this purpose.

The first camps will operate under the technical supervision of the Soil Conservation Service and the Forestry Service. Projects will be set up later in connection with the Public Health Service, the Farm Security Administration, and other government agencies. It will cost $35.00 a month, or $420.00 a year for each man at the camps. The disciples of Christ, the Methodist World Peace Commission, the Baptist Pacifist Fellowship and other groups are planning to help the men who cannot pay their own way. The Mennonites, Friends, and Brethren, as we know, are assuming the support of their men in camp, and are even disposed, particularly the Friends, to help others, also. But, in view of the fact that the number of men being classified as IV-E, will be much larger than anticipated, the financial problem may become a rather serious one.

A good part of the above information is obtained from "Information Service," issued Sat. March 15, 1941, published by the Federal Council of Churches of Christ in America.

THE MASTER'S TOUCH

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skilful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let
Hidden and lost thy form within us lie!
Spare not the stroke! Do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose that we may become
Thy perfect image, thou our God and Lord!

—Horatius Bonar

CHRISTIAN EDUCATION

THE REAL EMERGENCY

L. L. Ramseyer

We hear much these days about emergencies. No one can deny that these are the days of danger, that momentous decisions must be made, decisions which will likely effect the future of our country for years to come.

In the very hysteria and obsession which is caused by this emergency, however, we are likely to create another type of emergency more acute. This is the emergency which faces us due to moral and spiritual decline, to lack of interest in things which are constructive, lasting, and worthwhile because of the concentration of our thinking upon destruction and the means of physical defense.

Even before the present period of international unrest there were signs of moral and spiritual decline. If history repeats itself, this condition will be aggravated rather than helped by concentration of large numbers of men in military camps and by turning the thoughts of our people toward war. Many young men are apparently beginning to feel that the future is so uncertian that it doesn't pay to plan ahead, that they had just as well "eat, drink, and be merry" while they can.

This is an emergency which is very real. History shows that moral and spiritual decline is accompained by a softening of the moral fiber which leads to national decay. Thus both from the standpoint of the nation and the church, an emergency exists which must be met.

The church must meet this challenge, both directly and through its affiliated organizations. The Christian college has a definite part to play. It must not be swept off its feet by hysteria. We are chiefly in need of leaders who are serious, God-fearing men. Following "play boys" as our leaders can result only in disaster.

The Christian college must be maintained to provide leaders and intelligent laymen for the future who not only have edcuation, but who have an education directed by loyalty to God and Christian values. Without such a loyalty and sense of values, edcuation is dangerous both to the individual and to society. With such values, the problems which face us can, with God's help, be solved. Leaders so prepared will have a proper sense of the importance of the individual and will strive to so direct our path as to give each man an opportunity to develop his moral, physical, and spiritual life to best advantage. They will inspire youth to live morally clean and spiritually consecrated lives.

Our nation must have a new foundation of faith, faith in God and in our fellowmen. Without it, both as a nation and as individuals, we are doomed. With it, the prophets of doom will be discredited. It is the function of the church and the Christian college to point the way of our future leaders to new Christian faith and its fruits of saner, cleaner living.

HOME MISSIONS

A. J. Neuenschwander, Secretary

GIRLS' HOME WINNIPEG

Winnipeg, Manitoba, Jan. 4, 1941

Dear Mission Friends:

Today I received the letter from you, Brother Toews, and also the money for December. We thank you sincerely for both. We also appreciate greatly the greetings for the girls, I shall read it to them.

We do also want to express our thanks and appreciation for the support as it comes from the many Mission friends.

Finally our long felt need can be realized. We have been in need of a cook stove for a long time in the home. Now with the Christmas gifts from various Societies, and Sunday School Classes, we were able to buy a good kitchen stove. To all those good friends in the U. S. A. a hearty thank you for these gifts. The support from the Manitoba churches is also received with gratitude.

We had our Christmas program on the 26th of December. A few girls had gone home for the holidays. Rev. Benjamin Ewert and Rev. J. H. Enns and family were our guests. In the evening a program was presented in the church, and most of our girls had a part in it, by helping in the choir and by reciting poems.

On the Thursdays the girls time is all taken. One group goes to Bible School at 6:30 p. m. In the Home we have Bible Study from 6 to 7 p. m., and most everyone attends this class except those that attend the regular Bible School. Later on there is choir rehearsal in the Church attended by many girls. The girls in the Home are fortunate that their spare time is so well used up for things that have eternal valuses. Some of the girls that remain in the Home for the rest of the evening, sew hand work while others knit socks for the soldiers.

On Sunday evenings the group gathers around the piano to sing and of course everyone goes to our Mennonite Church.

We are all grateful to our Heavenly Father for the Home which fills a real need and we hope that it might be maintained in the days to come.

With kindest greetings, Helena Epp, Matron

"The Way to Peace They Have Not Known"

Rom. 3:17

Radio address by P. H. Richert, published by request

Kind Radio Audience:—

As a member of a Peace Church, and of the Peace Committee of that church, it is natural for me to speak on the subject of Peace, especially in a time like this, when half of the world is at war, and the other half is in danger of being drawn into it. No wonder that there is today such a general hunger for peace among men as was never known before. But if there is such a hunger for peace, why does the world not have peace? This verse, or text, if you please, gives one of the best answers, namely, *"They have not known the way of peace."* There is more lack of knowledge on this subject than is commonly admitted. The complaint of lack of knowledge is a very old one. Hosea, one of the Old Testament prophets, complained: "My people are destroyed for lack of knowledge." O what a pity this is, to have wholesale destruction of people, when it could be prevented by better knowledge.

Of whom does Paul speak when he says, "They have not known?" He mentions two classes of people, the Gentiles and the Jews, but not the Christians. Why not? Because the Christians of the early church in his time knew the way of peace, and walked it. Even John the Baptist, who barely stood on the threshold of the new day of grace, had some knowledge of this way of peace. When the soldiers came to him and asked him, "What shall we do?" he answered, *"Do violence to no man."* And he clearly said this to all soldiers. (Luke 3:14) Think of it! To give such instructions to regular soldiers! Does not that put combatants out of commission, and those that are yoked together with them in the army? In such an army of defense without violence, even members of the Peace churches, so-called pacifists could serve. What would Paul say today about the so-called Christian nations? Would he not have to make the same complaint, "The way of peace they have not known." Are not the Christian nations now just as much at war as the Gentile nations?

What is this way of peace? Christ, the Prince of Peace, says, *"Follow me." ."I am the way."* He is the way, not only to the Father by his atonement on the cross, through which we have peace with God, but he is also the peacemaker between man and man, and even between nation and nation. A prince is a national leader, not only a group leader. If only the nations would dare to follow Him, at least the Christian nations, then the rest of the world would much sooner fall in line than they do now, and with much less bloodshed than now.

Some 3000 missionaries in China decided some ten years ago, to ask their governments, not to protect them by guns, because they were peace messengers, and would have to quit their job, because the Chinese would consider them insincere, and refuse to hear them.

The Supreme Court of our country has declared repeatedly, that this is a Christian country. They did not define Christianity. That is left to the churches. But, however much the churches disagree on other points in their definition of what Christianity is, all agree that it means to follow Christ. If that is correct, and it is without contradiction, it follows that a nation or an individual is only insofar Christian as they follow Christ, who refused the sword, even in defense.

Some time ago I spoke to a fellow Christian about this, and he asked me, "Do you mean to say, that I do not follow Christ?" I replied, "Not exactly, but I do mean to say, that those who take the sword, do not follow Christ all the way." The two swords, of which Jesus said, "It is enough" (in *answer* to Peter's confession) were certainly not enough for defense, but they were enough for fulfilling the Scriptures," as Jesus Himself explains in the same verse. (Luke 22.37.)

This explanation was also necessary, because with their intentions to fight, they were "evildoers," rebels, against the government, at least two of them, who had secretly provided themselves with swords. But had Peter not promised to follow Christ even into death? Yes, and he meant what he said, but not without first trying to kill rather than die. Now he learned his lesson. For this also two swords were enough. Why do we not always follow Christ all the way. Because it means, as Christ explains, to take our cross upon us, and the cross always means death, first of all death of selfishness, so that we can love our enemies, bless them that curse us, pray for them that despitefully use us.

When Jesus met Judas in the garden, knowing him as his traitor, he still called him friend, "Friend, wherefore hast thou come?" That was heaping coals of fire on the enemy's head, which sooner or later, as a rule, burns clear down to the heart. Even hard-boiled Judas said soon after this, "I have betrayed innocent blood." Even the money got hot in his hands, and he got rid of it. Do you think that Judas would ever again betray Christ, if he had had a chance, even though he is the "son of perdition," as Christ calls him.

Yes, this fire is effective. Even in the Old Testament we have a similar case in Saul, who for years hated David unto death, until David by *repeated absolute proofs* showed Saul that he did not want to kill him, even if he could. Then Saul said, "Thou art more righteous than I," "Return, my son David, I will do thee no harm." And he kept his word. Evil can be overcome with good, only it takes *much good*. If this could happen under the old dispensation of the law, how much more could we expect this under the new dispensation of grace? There is a differnece between the two dispensations. Not that the old was not just, but it needs something better than mere justice to root out evil from the hearts of men. It requires grace. "Eye for eye, and tooth for tooth" is just, but it is not Christian. Our chief concern should be to make friends of enemies. And Jesus emphasized this very thing when He said, "Make for yourselves friends with the unrighteous mammon." When our country returned to China the boxer idemnity money, that was Christian, and also when last year we voted for China 50 million dollars for relief. It would have been even more Christian, if we had done this to an enemy country. How many friends in all the world, do you think we could have made with the billions and billions allowed for war, if we had used them to make friends? It would have done wonders, especially in view of the fact that the causes of war are so largely of an economic nature.

In closing let us look at the "Lord's Prayer." It in a peace prayer. When we say, "Our Father" and not only, "My Father," it makes for unselfishness. We include the others in the same good will we have for ourselves. That spells peace.

When we pray, "Hallowed be thy name," we think of the holiest name in heaven and earth, as John expresses it, who knew best, "God is love." To hallow this name is to praise it, proclaim it and live it. That also means peace.

When we pray, "Thy Kingdom come," we look not only for God's rule in the hearts of men more and more, but especially for the Kingdom of the Prince of Peace, the millennium, because the other form of it is already here, as Christ Himself explains. That spells also peace on earth. And the petition, "Thy will be done," is really only an amplification of the Kingdom, when heaven will be on earth, so to say, because men do God's will as the angels do it in heaven.

Even the petition for the daily bread is a peace prayer, because we do not say, "My bread," but "Our bread," which makes for unselfishness, and that is the first condition of peace.

And most specially do we pray for peace, when we say, "Forgive us our debts, as we forgive our debtors."

May we more and more pray this every day as a peace prayer.

God bless you!

—Bethany Church, Freeman, S. D. The Bulletin brings this announcement: By invitation of the local Ministerial Association (Mennonite), Dr. Paul Rood will visit this community and will hold meetings in the College auditorium from April 23 to May 4. Such are times of spiritual feasting, of taking in and enjoying the good and bountiful things with which God wants to enrich our souls.

Daily Devotional Messages

By C. H. Suckau

MARCH 29—*"Set your affection on things above."* Col. 3.2.

The little word "set" indicates that the placing of our affections is to be a deliberate and determined choice on our part. This choice will depend upon whether things above, or things below, constitute our treasure. We are admonished to lay up for ourselves treasurers in heaven. If we do this our affections will naturally be there, for where our treasure is, there will our heart be also. "The world passeth away." If our affections are set on things below, we shall suffer disappointment, for loss will be the inevitable result. If our affections are set on things above, we shall one day rejoice in their possession and they will remain throughout all eternity.

MARCH 30—*"Wives, be loyal to your husbands, ...Husbands, love your wives,.......Children obey your parents."* Col. 18-20.

In the above passage we have the secret of a godly, happy home. Ponder these words well, wives, husbands, and children. Loyalty, love, obedience, are the three links in the chain that prevents disruption of our homes when so many homes around us are being shattered. Note that wives are mentioned first. She is the essential person of a home. A Chinese proverb says, "A hundred men may make an encampment, but it takes a woman to make a home." This is true also in America. "When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element." (Spurgeon)

How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And so fulfill His word. —*Swain*

MARCH 31—*"There is none other."* Acts 4:12.

Would to God that we might humbly acknowledge and confess that Jesus Christ is absolutely unique and that there is none other when our salvation is in question. There were other prophets, other priests, and other kings. He is declared to be better than the angels, Moses or Aaron, indicating the possibility of comparison with them. However, as Son of God, as Savior, as Truth, as Way, as Life, there exists no comparison for there is none other!

All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

—*Edward Perronet*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ANNUAL EDUCATIONAL REPORT OF THE GENERAL COMMITTEE OF THE CH'ING CHIEH CHURCHES FOR 1940

Summary of the Educational Work

"Work for the night is coming!" "Look unto the fields for they are white with harvest. Pray the Lord of the harvest to send forth workers." Matt. 9:37, 38.

Never in the history of our mission has the work been as promising and as pressing for immediate attention as just now. How we need to pray, to unite with the Lord of the Harvest, to pray for more workers. Everywhere the church's work is pressing and so is the school work. There is the call for efficient teachers, for quarters to accommodate the influx of students everywhere.

Taming schools are also in need of quarters. The Lower Primary students in the city have had to be in a dark basement. Of the Higher Primary classes, some are held on a terraced floor. With city and south suburb pupils they have about 155. The schools at Taming and Lung Wang Miao have had no interference, though they had to comply with the new regulations and buy the new books.

Tsingfeng and Nanlo have not fared so well. Repeated evacuation of the population also evacuated the students. At Nanlo the students are slowly returning and the school opened in the middle of the spring term and, in spite of repeated bombing, the school pushed right onward, and they had an enrollment of 40 pupils. This fall they have an enrollment of about 10. At Tsingfeng the general condition is rather pathetic, and merits our prayers. Last spring term the school opened late and they had, at the evacuation, 24 pupils.

The Kaichow city school (fall of 1939) was overflowing all the year round, and rooms were deficient for they had over 200 students. In spite of air raids, the work has gone on uninterrupted. During the winter the school work was seriously affected by the mass evacuation and the school was closed for several weeks. Later the school re-opened with 180 students, 100 less than before.

In the fall the school opened with an enrollment of over 200. The rooms were overcrowded.

The local (present) Education Authorities so far are friendly. They have started a training class for the teachers. And some of the leaders are expected to attend them, and new books are to be introduced as soon as they arrive.

Ch'ang Yuan and Tung Ming

With the last quarter of 1939, Mr Ewert took over the work so far done by S. F. Pannabecker. Here the schools had been much disrupted, all the year round, due to political conditions.

At Tung Ming there are 150 pupils with four teachers. Since the school is outside the city it has not suffered as much as it would have otherwise, and pupils have increased.

At Ch'ang Yuan the school has increased from less than 30 students to over 100 this second term. Here there was only one other school in operation and the people who had fled, slowly returned to the city and the students increased accordingly.

Hua Mei School

This school had an enrollment of over 400 students during the fall term of 1939. The school has been able to carry on without interruption. However, the four lower grades had to move out of the temple place into the auditorium for class work, which is not an ideal place for efficient school work. The first year of Senior High was carried through without disturbance. The school is grateful to Rev. and Mrs. Jantzen and Miss Etta Davis who are helping with the English classes.

The school has a total staff of 25, of which 19 are regular teachers. Pupils in the Lower and Higher Primary: boys, 167; girls, 85; total, 252.

High School: boys, 267, girls, 55; total, 322.

The sum total of both is 574 students. Of these 382 come from Christian homes, of which 81 are Christians. Seven were baptized this spring.

The Junior High School graduated 16 in spring, while the Lower grades (primary) graduated 60 pupils. As a whole we find the students diligent in their studies.

The Senior High School, first year last fall, had 23 pupils and this second year there are 12. This fall 29 entered the first year of Senior High School, a total of 41 pupils in both years.

The "Love the Lord" Society has a membership of 100 pupils. They conduct Bible classes, prayer meetings, evening devotions and other meetings. They also go out into villages to conduct classes. We praise the Lord for answered prayers in giving the school a religious instructor. Rev. Ch'ai Shih Chu has come from the Tientsin Bible School, to meet the need of religious instruction in the school. He is a graduate of "Peng Hsien Theological Seminary" and taught in the Tientsin Bible School eight years. The students are all attending church and the church is overfilled. Several teachers are having an instruction class under Rev. Ch'ai. Albert Jantzen is superintendent and James Liu now is principal. The school had to add a class in Japanese language. It is overcrowded. Five girls have to sleep under an open porch, while 50 boys are sleeping in the school chapel. Eighty pupils have to eat out in the yard for lack of dining room facilities. The school is urgently requesting funds to build quarters to meet the needs. Five 'chien" are occupied by 70 pupils and yet five must sleep on the open porch.

Bible School

Fall 1939. School work most encouraging. Record enrollment and rooms crowded. Total enrollment 86 of which 62 were new students. At Christmas the students had several special services. Weekly Sunday trips to neighboring villages is also in their program. Some went as far as nine miles (per bicycle) to conduct services.

Work projects are encouraging—printing press the greatest return. Besides this there is cloth weaving, cleaning school rooms and yard. The income was $1,286.18 of which one-half was deducted for materials and supplies leaving over $600. to apply on student labor. Expenses are rising due to high cost of living and it effects the students and it also effects the budget.

In the spring of 1940 five graduated from the regular course and seven from the elementary course. Total, 12 graduates. Two of the teachers were ordained during the year, Rev. Chang Ching and Rev. Wang Wan Chu. Both are trustworthy men. During the summer months both served at the Retreats as special speakers. The Bible School opened again this fall (1940) September 7 with an enrollment of 102 of which 64 are men and 38 women. One woman was so anxious to come to Bible School, she sold her cow and lamb to make it possible to attend. She did not pass the entrance examination and was not accepted. The Bible School is overcrowded. Dormitory rooms which should hold five, must house nine. Classrooms are crowded and during devotions three must occupy a seat made for two. More room must be provided. There has been already quite a shifting about, but still the room problem is quite acute.

Kindergarten

Taming. Fall enrollment (1939) 24 students. Fall (1940), 30 little ones. Mrs. Shen Wu Mei Ch'in is the very capable teacher for these little ones. Seed sown in these tender hearts will some day bring rich fruit.

Scholarship Funds

These have been given to graduates from Hua Mei School and graduates from Bible School. These years 1939 and 1940 no graduate from Hua Mei was regarded as suitable. However, one was selected from the Bible School who received help last school year (1939-1940). The Scholarships are not to be repaid. Loans are subject to repayment. During the past year considerable funds were repaid for former loans by students who have now returned and are at work. This helps the funds circulating and we hope that loans can in the future be cared for by repayments. Scholarships, however, call for the use of new funds from home.

We are grateful to our Heavenly Father for the open doors we still have among the children and young people. May the Lord continue to bless and keep open the doors, and may He abundantly bless the work done among the young lives.

Respectfully submitted,
Aganetha Fast, Ed. Com. Chm.
S. F. Pannabecker, August Ewert,
James Liu, Chang Ching

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 30, 1941

CHRIST'S COMMISSION

Topic: *The Christian Message and Mission*

The Risen Jesus Appears to His Disciples (vs. 36-44)

It is the evening of the ressurection day. Jesus had appeared to individuals, now He appears to the eleven (v. 33). It was immediately after the return of the two from Emmaus with their happy report (vs. 13-35). The disciples, for fear of the Jews (John 20:19), met behind closed doors. Suddenly Jesus stood among them and with a word banished their fears (v. 36). His presence with them now meant peace to their troubled hearts. Closed doors will not keep Jesus out when He will come to His own. The first result of His appearance was increased fear (v. 37). The heart of man shrinks back from the supernatural. The spirit of quietness soon possessed them. When Jesus is present, there is peace, for He actually imparts peace (J. 14:27; 16:33).

The sorrowful events of the days passed had greatly troubled the disciples. Jesus came to them to lift them above their troubles and doubts. He puts the same question (v. 38) to every troubled heart today. Troubles are sure to come to each one, and Christ will strengthen us in heart and soul to face and endure all things.

Jesus removed all doubts and convinced them fully that He was indeed risen from the dead, by showing his hands and feet, by showing that He was real flesh and bones—convincing proof that His was a literal, physical resurrection. It seemed too good to be true (v. 41) and some today profess difficulty in believing the doctrine of the resurrection. Jesus gave further evidence by actually eating before them (v. 43), thus removing all doubt. He has an answer for every doubt today. Jesus reminded them that the predictions He had made of His own death and resurrection were now fulfilled. He set His stamp of authority on the whole Old Testament.

Christ's Commission vs. 45-49.

Jesus opened the understanding of the disciples by explaining to them the scriptures concerning Him, so that they might understand the meaning of what had taken place (v. 45). Christ's suffering and death were a part of God's plan and were an essential part of His work. These were all foretold as being the price of man's redemption. The resurrection was also a necessary part in God's plan. It was essential to the complete gospel message, showing to men that Christ's life did not end in defeat.

On the ground of these sure facts, repentance and remission of sins should be preached in His name among all nations (v47). This is the Christian mission and the disciples were commissioned to be the first witnesses (v48). This message is to be proclaimed as being something vitally related to life. This message is for all time. Christ has done that which makes remission of sins possible, that on which our salvation depends. He is to be preached as the divine Christ who came to save men from their sins. It is the Christian mission to persuade men of this and to lead them to so trust in Him that repentance and forgiveness become a fact. It is our duty to make the Christian message known to others and endeavor to lead them to accept it.

Thought Suggestors

What is the essential Christian message that we are called to take to the world?

What was the nature of Christ's body during the time between His resurrection and ascension?

How is Christ present in the world now? How does this fact help us in our daily tasks?

IN MEMORIAM

REV. WILLIAM SHELLY GOTTSHALL, the son of Rev. Moses and Mary Shelly-Gottshall, was born June 23, 1865, near Schwenksville, Pa. Early in life he responded to the call of Christ and was baptized and admitted into the church by his father. His ability and interest in the Cause of Christ, was noted and he was called to assist his father, who in November 1884 ordained him, at the age of 19, as minister. His leadership being recognized, he was ordained to the Eldership, at the age of twenty-one.

The marriage to Nancy K. von Nieda, Bowmansville, Pa., was an event of September 22, 1886. Into this union the following children were born: Aaron Elmer, Chevy Chase, D. C.; Jennie May Boehr, died March 4, 1936; Flora Geiger, East Cleveland, Ohio; Paul Herbert, Wilmington, Delaware; Hannah Alieda, died in infancy. On May 27, 1939, his faithful life-companion was called from his side in death.

Feeling the need of more than a common school education, he attended Perkiomen Prearatory School, Pennsburg, Pa.; Ursinus College, Collegeville, Pa., and Ursinus Theological Department, where he was graduated in 1889.

Pastoral Fields: Pastor Schwenksville Charge, 1884-1905, including Eden, Schwenksville, Bertolets, Pottstown and Boyertown; Allentown-Upper Milford Charge, 1905-1909; Swiss Mennonite Charge, Bluffton, Ohio, consisting of three churches, First Mennonite and Ebenezer, Bluffton, Ohio, and St. John, Pandora, where he labored 1909-1924; Salem Mennonite Church, Freeman, South Dakota, 1924-1930. In 1930 he returned to Pennsylvania, locating in Quakertown, where he assumed the leadership of the East Swamp Mennonite Church, until 1938, when he had to lay down the work on account of failing health. Here he was made Pastor Emeritus, until his end.

Conference Activities: Rev. Gottshall was an active and efficient man in conference circles. He held various positions in the respective districts where his churches were located. In the General Conference he served a three year term on the Foreign Mission Board,. He was elected to the Home Mission Board in 1896, and remained a member for 42 years. For 22 years of this period he served as Chairman and for 12 years as Secretary.

Rev. Gottshall was widely known as a forceful Bible expositor, and frequently churches asked him to deliver series of Bible Lectures. Many ministers in the General Conference and especially those in the Home Mission fields, have been ordained by him. A long and fruitful ministry has come to a close, but while health and strength permitted, Brother Gottshall's chief joy was to "preach the unsearchable riches of Christ."

In the fall of 1939 he was taken to the home of his daughter, Mrs. Homer Geiger, East Cleveland, Ohio, where he was tenderly cared for until the Lord called him home, early in the morning of March 3rd, bringing his age to 75 years, 8 months and 10 days.

Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou are crowned at last."

Funeral Service, Friday, March 7th, 10:30 a. m., Eden Mennonite Church, Schwenksville, Pa., Rev. A. J. Neuenschwander and Rev. Freeman H. Swartz, officiating. Interment at Eden burial ground.

* * * *

MARIE VOTH ELLENBERGER GOERING was born in Poland of German parents, August 5, 1856. At the age of eight, her parents, along with all the families of the entire village, moved to Russia. At the age of twenty-two, she came to America, where her brother had preceded her by two years. All of her other relatives remained in Russia.

On November 3, 1878, she was united to Carl Christian Ellenberger, at Moundridge, Kansas. This union was broken when the husband met his death by being crushed by a train. On May 16, 1922, she was again married, this time to Daniel Goering, whose sudden death, last April 16, again left her a widow. In 1923, Mr. and Mrs. Goering united with the First Mennonite Church of Monroe, Wash., where they remained until death. In addition to the passing away of her husbands, another great sorrow permanently saddened her life, namely the death of her brother, who was very dear to her.

The key word of her life was faithfulness. She was faithful to the last in performing every duty that she could do, in a quiet way. After her last illness of about six weeks, she quietly slipped away on Saturday afternoon, January 11, at the age of 84 years, five months, and six days. Surviving her are her nieces, daughters of her brother, Mrs. Lena Kaufman of California, Mrs. Anna Miller, Mrs. Hulda Froese, and Mrs. Katie Schmidt of Kansas; and her step-children, Daniel and Jacob Goering of Kansas, and Mary Gering of Monroe. . . She could say to us now, "I have fought a good fight, I have finished my course, I have kept the faith," and her love of God's Word and sacred songs, as well as her deep reverence for the things of God, confirmed this.

Funeral services were conducted by her pastor, Rev. M. M. Lehmann.

* * * *

MRS. ROSA SCHNELL, beloved wife of Andrew F. Schnell, born Dec. 29, 1883. Mother of three daughters and two sons. Son Russell Schnell now serving as missionary to Africa, with his wife and daughter Carolyn. She was a faithful, true, and active member of the Mennonite Bible Mission, having united with us on Feb. 1, 1925. She served as president of the Ladies' Aid Society for eight years, with willingness and love. Her victorious Christian life shall always be before us.

She went to be with her heavenly Father on March 6, 1941, and was laid to rest on March 8, 1941, from the Mennonite Bible Mission with Rev. Neufeld officiating.

Loving and kind in all her ways,
Upright and just to the end of her days.
Sincere and true in her heart and mind,
A beautiful memory she left behind.

—*Grace Brant, Corr.*

CORRESPONDENCE

BETHESDA CHURCH, HENDERSON, NEBR.

March 12, 1941

On January 1, in the afternoon, our church meets for its annual business session. Judging from the speed in which the various items were hurried through, everything seems to be running satisfactorily.

Each winter, if possible, our church engages an outside minister for a series of meetings. The plan in general is to have Bible study in the forenoon and inspirational sermons in the evening. Ministers, who are able or have the time to serve in this capacity, are not too numerous in our conference. Rev. Philip A. Weded from Aberdeen, Idaho, was with us at this time and served our congregation from February 28 to March 6. In spite of threatening weather and heavy roads the number attending increased as the meetings progressed. This is a good criterion of the kind of work offered by Brother Wedel.

Rev. Wedel is very zealous and conscientious in his work. His influence is for unity within the congregation itself, and for harmony within the General Conference of which the congregation is a member. These two things are vital and especially needed in our time, where it is so easy to lose that wholesome sympathy that should bind us as a conference, and to fall for all kind of appeals that may come to us over the radio. Why should that be so? The financial support solicited for some of these problems is at times quite staggering. What do we know how these funds are used? I trust our intentions are good, we want to help build God's kingdom. But is it not true that our efforts will avail most if applied within our own organizations?

Our Bible School, after a session of five months, had its closing program last Sunday, March 9. The school emphasizes, as its name suggests, the study of the Bible, then also church and Mennonite history, music, and Sunday School teachers' training. In addition to the regular courses taught during the day, evening coures were offered on Wednesdays for a period of twelve weeks. According to the expression voiced by a number of individuals, the school supplied a definite need. —*H. D. Epp, Corr.*

BETHANY MENNONITE CHURCH QUAKERTOWN, PA.

On the evening of March 6, at the home of Mr. and Mrs. Lovine Deily, the Adult Bible Class held a very pleasant social, in honor of the sixtieth wedding anniversary of Mr. and Mrs. Charles Thatcher. To the tune of Lohengrin's Wedding March, the Thatchers entered the room, filled with about forty people. The short program included a few songs, prayer, and a short address by the Reverend A. J. Neuenschwander; an original poem, written and read by Mrs. Adelaide Moyer; a duet, "In the Garden," by the Reverend and Mrs. Neuenschwander; reminiscences, by the Thatchers. Until a few years ago, the couple lived on a farm in Haycock Township; now they occupy an apartment in Quakertown, enjoying fair health, mentally still active, taking a keen interest in all current affairs. Among the Bible Class members present were Mr. and Mrs. Frank Roth who will soon celebrate their sixty-second wedding anniversary. —*Correspondent*

GRACE MENNONITE CHURCH, DALLAS, ORE.

Greetings in our Master's name: We indeed feel that the Lord has been very near to us. Our Sunday School has been growing steadily in attendance. The average attendance last year, for the four quarters was, 123, 131, 135, and 140 respectively. This year, for the first quarter we have 163.

We are happy to have Mrs. Nick Neufeld back in our midst again, from Canada, where she had gone to be with her sister who was seriously ill, but are happy to report that she is better and at home again. Mr. Perry, in bed with pneumonia, is a little better. Frieda Towes, who had an appenditits operation, is home from the Hospital today. Ferdinand Balzer who has been quite ill is able to be up and around. We are wishing them all God Send speedy recovery.

The Beacon Bible School, which is located at North Dallas, will render another program next Sunday evening, March 9th. March 23, they will have their baccalaureate services in the Mennonite Brethren Church. Rev. Homer Leisy, pastor of our church, will be the speaker, and on March 28 is their graduation.

At their annual meeting, the Young People's Christian Endeavor decided to take up some definite project for this year, which will be to support a boy in India, so that he may go to school. Our choir of 36 voices is busy practicing the cantata, "The King Eternal," for Easter.

Our pastor, Rev. Homer Leisy, will hold meetings in the Alberta Community Mennonite Church, Portland, Oregon, from March 30th till April 6th. We trust that these will be a blessing to many. It may interest the other churches in our Pacific District that this year's Conference will be held here in Dallas, from May 15-18. —*Helen Thiessen, Corr.*

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

MY WORK CAMP EXPERIENCE

by Esko Loewen

After the last war a Swiss engineer, Pierre Ceresole, like so many others envisioned the building of a peaceful world. He was a 'war-resister' but heartily disliked the idea that a conscientious objector was only opposed to war. As a result he evolved a method whereby a pacifist could be positive and constructive during war and peace-time—not just negative and opposed to war when a crisis came.

Mr. Ceresole conceived the idea of mobilizing pacifists of all nationalities into a peace army. This army of peaceful men would go about doing work where it was needed. Homes, recreation areas, and parks would be built in ugly industrial cities. Where poverty was rife and strife was menacing, this army would locate and work, trying to improve conditions materially and spiritually at the same time.

Ceresole's idea was put into action in Europe. Pacifists from various nations volunteered. Soon camps of the International Voluntary Service for Peace were established in several nations. Young men from different nations soon were working side by side with coal miners, steel workers, mill workers and peasants. As they constructed buildings or areas of community benefit the native folk learned to know their benefactors. This mixing of nationalities and spreading of the gospel of peace through interaction was Ceresole's principal objective. He hoped to create goodwill by getting different nationalities together intimately.

The American Friends Service Committee in America adopted this idea from Ceresole and established the Quaker work camps. These were to be established in areas of potential strife. Poverty, labor trouble, race prejudice, narrow-mindedness, lack of understanding—all this is potential strife. So areas in the cotton-producing South with all its race prejudice and poverty, migratory labor areas in California, coal mining areas in Pennsylvania were investigated and camps were established. The Quakers hoped to help matters in these areas by putting in them young people who would show their willingness to sacrifice for the sake of these unknown sharecroppers, miners, transient workers.

These young people worked side by side with the community folk and helped build homes, recreation areas and churches for them. Schools were conducted for the local people. A new spirit of brotherhood came into these communities.

Last summer I attended a work camp in North Weare, New Hampshire. At the camp were twenty students. Four countries and eleven states were represented. Two campers were refugees, one from Germany, the other from Austria. An Englishman was at camp, too. About eight religious faiths were there, including Greek Orthodox, Jewish, Episcopalian, Methodist, Quaker, Lutheran, etc.

It was gratifying to see such a varied group develop a deep abiding spirit of mutuality as the summer wore on. This was due to several factors.

Every morning about twenty minutes were spent in silent meditation. We all sat together in the living room of the old farm house in which we lived. In true Quaker silence we worshipped. Whenever anyone felt moved to speak he was free to do so. Those morning meditations brought us together in a deep abiding fellowship.

Another force which deeply affected us was our common work project. We all, men and women, worked on a project constructing a recreation area for the community. This was beside a lake which was to form behind a dam being constructed. We built a boating dock, diving pier, bath house and picnic area. This would furnish Weare with something it was too small to have—a place where they could play together.

Working on this project, and it was solid physical labor, created a common interest and a common bond among the group. We cut trees, hauled them to a mill and made lumber which we used to build the necessary buildings. Also, we landscaped a knoll, moving tons of earth with shovels and wheelbarrows. While this work was being done each camper learned to know the other more intimately and as a result could understand him better.

The third factor which inspired everyone was the evening discussions. At these we talked on religious topics, pacifism, economic problems and social problems which New England was facing. Our varied background made these discussions very inspiring. We argued and discussed pacifism with vigor, for not all of us were conscientious objectors. Yet, although we all had a different background and outlook upon life, there was a certain tolerance and mutuality each one felt for the other.

We found it difficult to spread this feeling of unity to include the community in which we lived. It was a slow and painful process to get acquainted with these New Englanders. This was due partly to our isolation. Our camp, an old abandoned farm, was some distance from the village. Also, our work project was almost entirely our own which made possible an acquaintanceship with the natives only during spare hours.

As we Mennonites establish civilian camps over the country I look upon them with one hope. Although we will receive no material benefit for our effort in these camp projects I hope, we, the youth, will realize that these camps offer spiritual riches the fulness of which is inestimable. The deep fellowship between kindred spirits and with God which is possible in such an environment is indeed something to anticipate. We, who will go to camp, should prepare for it with that in mind and make of it a blessing for God, for mankind, and for ourselves. Perhaps there we will see the truth that this is a God-centered and not a man-centered world.

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for April 13, 1941

HE LIVETH FOREVERMORE Mark 16:1-11

Easter Lesson

I. Worship Service

Songs: "Low in the grave He lay," No. 452; "I know that my Redeemer liveth," No. 453; "Jesus Christ is ris'n today, Alleluia" No. 114. Songs—"Mennonite Hymnary"

2. Reading of main topic and prayer
3. Singing of Lenten and of Easter Hymns
4. Offering for Missions

II. Leader's Introduction

"He Taught High Things, But He Lived Higher"

"He taught high things, but he lived higher." Thus has some one said of Christ. "He taught men to turn the other cheek. The servant struck him on one cheek, and he turned the other and let the soldiers smite him on that. He asked men to go the second mile when compelled to go one. They compelled him to go one mile from Gethsemane to the judgment hall; he went with them twain, clear to the cross. He asked them to give the cloak also; they took his coat at the judgment hall and he gave his seamless robe at Calvary. He asked them to love their enemies, and when they had nailed his hands to a cross so that he could no longer heal them, he could do one last thing; he could die for them. And he did. But before he died his prayer was, 'Father, forgive them; for they know not what they do.'"

That is redemptive living! Did not Jesus live purely and yet suffer for sinners? Did not that very acceptance of undeserved suffering bring us our redemption?

III. Suggested Topics for Short Talks

1. The glory of the risen Christ Rev. 21:10-27
2. His reign of peace and righteousness Is. 11:3-9
3. At God's right hand Heb. 10:11-14
4. His power manifested Acts 4:31-35
5. His resurrection and reign 1 Cor. 15:12-25

IV. For Discussion

1. What meaning and value has the resurrection of Christ for us?

2. How does the risen Christ manifest his power today?

3. What is the connection between the cross and the suffering of Christ and His resurrection?

V. Facts for Study

Paul says, "We were **reconciled to God** through the **death** of His Son, much more being reconciled shall we be SAVED by His LIFE? Christ died and rose in behalf of men. His death and resurrection according to John meant the end of all limitation which his earthly life brought with it, and led to His return as a spiritual presence no longer encompassed by time and space, and so his influence is on a much larger scale now than when He lived here on earth.

God raised Christ from the dead and made Him to sit in the heavenly places, and He is according to Paul "the living and exalted Lord, the glorified Christ." Paul does not tell us much about Jesus' life here on earth, but in ever new and varied ways he speaks of the meaning of His death and His resurrection.

VI. Illustration

Did death mean life for Peter? Did Christ's Spirit living in Peter mean death for him?

VII. Food for Thought

"He that **believeth** on me, though he **die**, yet shall he **live**; and whosoever **liveth** and **believeth** on me shall never **die**. John 11:25.

QUO VADIS?

Peter, outworn,
And menaced by the sword,
Shook off the dust of Rome;
And, as he fled,
Met One, with eager face,
Hastening cityward,
And, to his vast amaze,
It was the Lord.

"Lord, whither goest Thou?"
He cried, importunate,
And Christ replied—
"Peter, I suffer loss,
I go to take thy place,
To bear thy cross."
Then Peter bowed his head,
Discomfited;
There, at the Master's feet,
Found grace complete,
And courage, and new faith,
And turned—with him,
To Death.

So we—
Whene'er we fail
Of our full duty,
Cast on him our load—
Who suffered sore for us,
Who frail flesh wore for us,
Who all things bore for us—
On Christ, the Lord.

—John Oxenham

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Lesson for April 20, 1941

HOW WE GOT OUR BIBLE

Song "Wonderful Words of Life"

Leader's Talk

"The history of the Bible is one of the most interesting of stories. We have received the Bible from three sources: First, the Hebrew manuscripts, giving us the Old Testament; second, Old Testament books which had been translated into Greek; third, the manuscripts of the New Testament written in Greek.

"In the early days all of the manuscripts had to be copied by hand; so many small errors would creep into the manuscripts; therefore the earliest of these will be the most correct, because they are nearest like the original writings.

"The copies of the Bible in the original tongue are called manuscripts. The copies which have been translated into other tongues are called versions. Our Bible is called the "King James Version," because it was translated into English by command of King James; or "American Revised Version," because it was translated from the Greek and Hebrew into English by American scholars."

Song "How Firm a Foundation"
Scripture Reading Luke 1:1-4
Prayer Song "Take Time To Be Holy"
Sentence Prayers
Response "Into My Heart"

Talk "Manuscripts"

There are three very old manuscripts in existence today:

1. Vatican Manuscript
2. Sinaitic manuscript
3. Alexandrian manuscript

The first of these three lies in the library of the Vatican in Rome. The second was taken to the British Museum in 1933. The Alexandrian, most recently discovered of the three, was found too late to be used in the King James Version. It is also in the British Museum.

Song "The Word of God Shall Stand Forever"

Talks "Versions"

1. St. Jerome's Latin Vulgate finished in A. D. 385.
2. John Wycliffe gave to England the first complete version of the Bible into the English language.
3. Tyndall's version—Tyndall was the first one to go back to the original copies of the Hebrew and Greek manuscripts and translate from them.
4. American Revised Version—Nearly a hundred of the finest men of England and America were asked to aid in this version. The greatest care was taken with every detail, and, after it had been worked on for ten years, it was finally completed in 1885.
5. King James Version—The revisors studied the Greek and Hebrew manuscripts, and Bibles in every language were used in the effort to translate the Bible into the form nearest the original. Ever since it was completed in 1611 all Protestants have loved it.

Song "Holy Bible, Book Divine"
Offering (We would suggest that today's offering be used to purchase a Bible for a mission field.)
Benediction
(Helps from Intermediate Expressional Services)

AN APOLOGY FROM YOUR PRINTER

For some time the printers of THE MENNONITE, The Bethel College Press, where some twenty students are working to help meet school expenses, have successfully produced issue after issue with the regularity of your clock. But last week we had the misfortune to break a part on the Intertype; on top of that came the 24-page Mission edition. We are sorry your copies came late. Your efficient editors are not to be blamed. We are.

JUNIOR DEPARTMENT

Mrs. J. E. Entz

Program for April 13, 1941

PAUL, A GREAT MAN OF GOD

A DAY OF REJOICING

"But now is Christ risen from the dead." 1 Cor. 15:20a.

Setting — Place a large Easter Lily on a small table near the children where they can see it and enjoy its fragrance.

To the Leader

No day in all history has made such a difference to the world as that first Easter day. We need a living Savior, an ever abiding Presence. We need the certain knowledge of a Savior who is greater than sin and death. In the Risen Christ we have **The One,** who is victor over death, **The One,** who meets all of our needs, who cares for us, saves us from our sins, and gives us eternal life and joy. To Christians, Easter is a day of rejoicing, because it reminds us again that death itself cannot separate those who love Him from Christ their Savior. May we make this Easter lesson a vital one for our Juniors.

I. Worship Period

1. Prelude "Jesus Christ is Risen Today," (The Mennonite Hymnary, No. 144.)
2. Song by the Juniors "Low in the Grave He Lay," M. H. B. No. 452.
3. Call to worship
   Leader—"Christ is risen"
   Juniors—"The Lord is risen indeed"
4. Solo, by an older girl, with violin, "I Know that my Redeemer Liveth" M. H. B. No. 453.
5. Scripture given from memory, by either a Junior boy or girl Mark 16:1-7
6. Leader's Prayer
7. Song by the Juniors "My Jesus I love Thee" 216.

II. Study Period

Aim—To help our Juniors to experience the joy of the sure knowledge of a living Savior. To help them to understand that Easter means to us that death is the beginning of a more beautiful life with Him and our loved ones who have gone to be with Him.

1. Introduction.—For several months we will study about Paul who was one of the greatest men that ever lived. He was a great missionary and a great preacher. In First Corinthians we find one of his favorite subjects. He begins this letter in telling us of the crucified Christ and ends it with telling us of the risen Christ.

2. All Juniors open their Bibles to First Corinthians and read the following verses around the class. Chapter one, verses 18, 23, 24; Chapter two, verses 1, 2; Chapter fifteen, verses 3, 4, 5-9, 12-19, 20, 55-57.

3. Memorize verse 20 of 1 Cor. 15

4. Talk by a Junior boy on "Why Easter is the happiest and most important of all the Christian holy days." John 11:25; John 16:16, 22.

5. Talk by a Junior girl on "What difference does it make to us that Jesus arose from the dead." John 14:2, 3, 19.

6. Poem by three Juniors

"Since Christ Arose"

Since Christ arose
The grave has lost its terror;
We know that death no longer can dispose
Of life, which is not fleeting, but eternal,
Unlocking heaven's gate—
Since Christ arose.

Since Christ arose
He is the mighty victor,
Dispelling doubt and crushing earthly foes,
And thus to all is offered full salvation,
And strength for every task—
Since Christ arose.

Since Christ arose
Undying love has conquered,
And like a silent stream, unending flows,
From out the yearning heart of God, the Father,
Back to the throne of grace —
Since Christ arose.

—By George Wiseman

III. Mission Minutes

Refer to the March "Mission News and Notes" and report on "Forty Years in India" telling and reading parts of the accounts as it is given there.

IV. Closing Moments

1. Sing together the song of the month, "Jesus, the very thought of Thee."
2. Memorize the verse of the month, Gal. 2:20.
3. With bowed head pray the prayer of the month, Psalm 17:8; closing with simple prayer by the leader, thanking God for a risen Savior.
4. Stand and sing softly, "Into My Heart"
5. Repeat together the benediction, 2 Thess. 3:18

CORRESPONDENCE

FIRST MENN. CHURCH, REEDLEY, CALIF.

Having been elected correspondent for *The Mennonite,* I shall try to do my duty to the best of my abilities.

Our church observed a week of prayer, January 5 to 12. Different leaders served each evening, representing each department of the church and its activities. It is so encouraging to see how willing the young people are to do their part, especially for the Sunday evening services, when they render such fine music in song directed by Miss Emma Ruth. Many have remarked that the selection the mixed chorus rendered so faithfully is very much appreciated and encourages the people to come to the evening meetings. A good number of young folks have organized an orchestra conducted by Harry Harder. Pipe organ adds much to the worship service. We have had two organ vesper services, one rendeded by Mrs. Arthur Krehbiel and the other by Miss Emma Ruth.

The children are privileged to listen to a special message for them every Sunday morning preceeded by a sermon by Dr. H. J. Langenwalter. February 9, Rev. J. B. Epp was in our midst and served us with a German sermon on Sunday morning. He spent five days in and around Reedley, holding meetings in various churches and is planning to go along the coast to serve in other churches that invited him. At the end of this trip he plans to return to Los Angeles to the family of their adopted Indian daughter.

The Ministerial Union of Reedley is planning a survey in order to find out how people stand in regard to church membership or preferences. Active church members from different denominations are at work, going out in two by two's, to canvass especially assigned territories. Working thus together we all get better acquainted, which I think is a very good idea. Although my father and I have lived in this place only one and one half years, we feel quite at home, and are intending to join the church in the future. Here, too, as in many other places, one has the same problems to face, namely, "more room" to accommodate the people, especially during Sunday School hours, and on special occasions. Here is an opportunity for everyone to do his part to further God's Kingdom.

We regret to see the Rev. Edgar Toevs and his family leave us when school closes; but in turn, we wish them much success as they go to Shafter to serve in the First Mennonite Church, which used to be our place of worship for a number of years.

—*Miss Helen E. Penner, Corr.*

GRACE MENNONITE CHURCH, PANDORA, O.

The Grace Mennonite Church at Pandora, Ohio, called Rev. Forrest Musser to be its pastor upon the retirement of Rev. Paul E. Whitmer who has served the church for the past twelve years. Rev. and Mrs. Musser were born and reared near Orrville, Ohio. They both graduated from Bluffton College and in the spring of 1932 they both received the B. D. degree from Hartford Theoolgical Seminary. They both have fine scholarship records.

Since his graduation from the seminary, Rev. Musser has served two churches as pastor. The first church was a rural church in the open country where he had a fine record of success among rural people. More recently he has been the pastor of the First Congregational Church of Portland, Conn. There, too, he has been equally successful in a church in a smaller city with its city conditions. Rev. Musser will begin his work at Pandora, Ohio, at the beginning of June. —*Mrs. L. A. Amstutz, Corr.*

MENNONITE CHURCH, MADRID, NEBRASKA

March 6, 1941

We have just ended a series of meetings, in which the Rev. Phil A. Wedel, Aberdeen, Idaho, served us. We had Bible conference meetings in the morning. We studied the Dispensations of Time according to Scripture. Brother Wedel had gone to the trouble of making enough mimeograph copies of the whole course, so that each student could have one. In working through these pages, we came in contact with and received an explanation of the whole plan, how God has dealt, is dealing, and will continue to deal with men and to save them. These morning hours will be a lasting memory with us. In the evening the Reverend Wedel preached inspiring, stirring messages. We sincerely hope that a lasting blessing will accompany this campaign.

On every Wednesday evening we gather for prayer meeting in the homes of the church members. These meetings are times of close fellowship and tend to keep up the unity of the spirit. Every Thursday a class in Bible study meets. It consists of two married couples, a married man and a single young man. Our prayer is that these souls may all come under the grace of our Lord and become diligent workers in His Kingdom. Our young people's Sunday School class of high school age gathers once a month for a fellowship meeting. They have singing, devotions, and some games. May these meetings help to bring our young people closer together and keep them for the work of the Mennonite faith. Jacob T. Thiessens have left Nebraska for Oregon. Their going has left us poorer in members, has withdrawn a willing help, and a good Sunday School worker, and left a vacancy in the church board. We wish them the blessing of the Lord in their new home. —*J. F. Sawatzky, Corr.*

FIRST MENNONITE CHURCH, HALSTEAD, KS.

This spring-like weather affects our services as much as everything else. On a nice Sunday our church is always filled. We have not had to call off any services on account of muddy roads, as some congregations have done. However, much sickness, as flu and colds, caused many to stay at home. We are grateful that we have had no deaths in our church this winter.

On January 22, we had a special business meeting to discuss the problem of the civilian camps. We also granted our pastor a leave of absence, in case he should be called to any service in connection with these camps. None of our boys have been drafted up to this time.

Our congregation is getting the new *Mennonite Hymnary.* It will add much to the worship services, by its dignity and harmonious melodies, which we learned to love when we were younger. Our young people gave a play, "League of Peace," on the evening of March the ninth. The churches of the town had a Leadership School for church workers. There were about one hundred in attendance. twenty-four of whom took the course for credit in Sunday School work.

Mr. and Mrs. G. A. Linscheid were our guest speakers at a joint meeting of the Ladies' Missionary Societies on February 13. Both of them gave a clearer conception of the work they have done and what we can do to bring the gospel to our Indians.

—*Mrs. Gus Wiebe, Corr.*

NEW HOPEDALE CHURCH, MENO, OKLA.

Sunday, March 2, was Oklahoma Bible Academy day, with great blessings for all of us. Rev. Albert Schmidt of Medford and Rev. J. W. Bergen of Goltry spoke in the afternoon, while Rev. Solomon Mouttet of Inola and Rev. J. R. Barkman, Bible teacher, served us at night. The music was rendered by the students and the Goltry Choir.

Rev. W. C. Voth, missionary to China, who was to speak in our church Thursday, March 6, spoke at the O. B. A. that morning and afternoon, and in the evening showed picture slides of China. We regret that only a few could attend because of the rain and snow.

Sunday March 9, was another day of blessings. On this occasion Bro. Albert J. Unruh was ordained as minister of the Gospel. In connection with the ordination, we had a thanksgiving service, commemorating the twentieth anniversary of the service of Rev. H. U. Schmidt as Elder of the church. Speakers were Rev. H. N. Harder of Enid, Rev. J. R. Barkman, Elder Schmidt, who spoke briefly, then performed the ordination ceremony, after which Bro. Albert Unruh gave a short address. Then Elder Schmidt gave us a brief review of his life, as a minister of the Gospel, also of the twenty year's service as pastor of our church.

A thank offering was taken which will be sent to Bro. and Sister Harold Ratzlaff, missionaries to India. Musical numbers were rendered by the Men's Chorus, Mixed Chorus and the Men's Quartet.

—*Correspondent*

MEADOW MENNONITE CHURCH, MINGO, KS.

Greetings with Psalm 103:2, "Bless the Lord, O my soul, and forget not all His benefits." Though a small church of twenty-two members, we still can say that the Lord has let us share His benefits.

On the third of January our church had its annual meeting. The office of the chairman of our church having expired, we elected a new chairman. Voting with closed ballot, the office fell to Mr. Frank D. Goossen, who was then installed on January 13, by the Reverend John H. Epp of Hillsboro. Our Sunday School officers are as follows:

Superintendent, Alvin L. Goossen; Secretary, Mrs. Helen Willms; treasurer, Milford Franz. It became my duty to be the English corespondent, so I shall try to give a little report now and then. We have Sunday School every Sunday morning, preaching when a minister comes along. We are looking forward with great hopes and much prayer that the arrangements that have been agreed upon will soon be a reality. That is, that we will have a minister in our midst who will preach for us three times a month on Sunday morning. February 26, Missionary W. C. Voth was with us. He had bad roads, so he could not be here for the afternoon meeting. But he gave us most of his message in the evening. It got late, but everybody sat still. It had been over ten years since we had had a Mennonite missionary in our midst. The slides were of very great interest to all. May God bless all workers in His service, is my prayer. —*Mrs. Alvin L. Goossen, Corr.*

Daily Devotional Messages

by Lester Hostetler

APRIL 1—"For godly sorrow worketh repentance to salvation, not to be repented of." v. 10, Read Cor. 7.

Life is not perfect. We sin over and over again. Though we try to be perfect as our Father in heaven is perfect, at the end of the day we have failed. We have done wrong, we have been false, or irreverent or unkind or impure. Shall we give up in despair? No! With humility and penitence we bring our imperfect selves right into the presence of Christ. It is the way of godly sorrow. Life is a difficult climb toward the mountain-top. Daily our feet slip back,—for the ascent is steep. But still we make progress. We need to repent continually but not for the same sins. Spiritually we should be stronger now than we were last year. And by the time another Lenten season approaches, we should find ourselves a little nearer the top than we are now. Not despair, but repentance with godly sorrow is the way of spiritual progress.

APRIL 2—"And be clothed with humility." v. 5. Read I Peter 5.

The word humility is not popular. It suggests a cringing soul, lacking in self-respect, and holding a low estimation of itself. But Christ has changed all that. In Him was true greatness, and true humility. He took the towel and the basin and washed the disciples' feet. He took upon Himself the form of a servant. Our lives, compared with an unfortunate or fallen neighbor, may give us a feeling of superiority and pride. But measured in the light of Christ's life, it can only give us a sense of humbleness. To be humble before others does not mean that we feel ourselves worse and wickeder than they. It is to remember that there is nothing in us too good to be employed in the service of others. What we give for our fellow men is so small! In the light of the cross of Jesus, our best accomplishments are nothing to boast of. Wearing the garment of humility, we are prepared for better service.

APRIL 3—"Now faith is the substance of things hoped for, the evidence of things not seen." v.1. Read Heb. 11:1-10.

The need of the hour is a revival of faith. We are sailing through mists and darkness. There are shallow seas and treacherous rocks and heavy storms that constantly threaten to wreck the ship of life. Religious faith consists in the confidence that our Heavenly Father is at the helm, that He is abundantly able to guide, that our hearts need not fret and worry, and that we can have the peace that passeth all understanding. Faith satisfies the heart; reason cannot do so. Too many of us try to give good reasons for everything and end by believing nothing. "The heart," says Pascal, "has reasons of its own which the head can never understand." Our hearts need the warmth that comes from an unfaltering faith in our Pilot, Jesus Christ. Life at its best is lived not by sight but by faith.

« « JOTTINGS » »

WE WANT TO HELP YOU !

The Education Committee of the Western District Conference herewith offers its help to all communities and districts interested in conducting a daily vacation Bible school. We invite those who seek teachers for their schools to contact Dr. A. J. Regier, North Newton, Kansas, and make their needs known to him. Likewise we invite all who would be interested in teaching in such a school to write to him at North Newton, Kansas, giving such data as would be valuable in regard to preparation, teaching experience, etc. The Education Committee

—*Friedensberg Mennonite Church, Avon, S. Dak.* Rev. D. A. Schultz gave his farewell sermon Sunday morning, March 16. Following the morning service, a bountiful community pot-luck dinner was served. A farewell program was arranged for the afternoon. Rev. Schultz will be greatly missed and many expressed their love and appreciation through words and tears. He is retiring from his faithful service because of ill health. He has been our pastor for 39 years. He will be leavng for the West Coast immediately, and later will make his home with a daughter in Mountain Lake, Minn. —*J. E. Unruh, Corr.*

In a letter to the editor Brother Schultz reports that his address for the next few months will be: 416 Elden Street, Lodi, California.

—*Three Lives Lost in Blizzard near Munich, N. D.* In the terrible snow storm that raged over the northern states March 15-16, Mr. and Mrs. Jacob Hoffman, their three-year old daughter Yvonne, and a neighbor, Henry Friesen, were returning in their car from Devils Lake. Near the driveway to their farm they got stalled in the snow drifts. So they started out to walk home. Mr. Hoffman got there. Not able to find the rest on his return, he got the help of their neighbor Jacob Harded, and they found the three lifeless bodies before dawn Sunday morning, only about 300 feet from the Hoffman home. This is not the first time that Mennonite folks, along with others, met similar fates in blizzards in that area.

—*Bluffton College.*—Bluffton College is to be host to an orchestra contest of the high schools of northwestern Ohio. Orchestras will be classed A, B, BB, C and CC, and will compete with schools within their class. The college music department, with Prof. R. A. Lantz as presiding chairman is sponsoring the contest. . . . The planting of a *Student Arboretum* is a project to be worked out this spring. A three-acre plot behind the Science Hall is to be planted with 300 varieties of trees and shrubs. One section of the arboretum will be typical of the Appalachian Mountains; another one of the northern and northwestern conifers; and the largest of the common desiduous forest trees of the middle states. Native shrubbery and threaded by-paths is another feature. . . . Mr. Charles Corwin White, lecturer, traveler, and business executive from New York City, recently gave an address in chapel on "Tend to Business." He emphasized the fact that civilizations have fallen for three reasons: Oppressive cost of government, weakening effect of war, and loose morality. America is in danger, because all three of these trends are evident. No nation can stand up under the loose moral conditions such as ours.

—*Freeman Junior College.*—Recently, the Mandskor of Sioux Falls, a Lutheran aggregation gave a concert in the college auditorium. The chorus consists of 40 men's voices and has an enviable record. . . On Monday evening, March 17, the ministers of all the surrounding churches met with the college Board of Directors and Faculty to discuss the coming endowment fund campaign.

—*From the March "Vine Press," Middle District Y. P. paper,* we take this item: The Akron M. C. C. office has received 280 notices of IV-E classification. Of these 105 names are from west of the Mississippi, 72 between Pennsylvania and the Mississippi, and 103 from the area including Pennsylvania on the East. One hundred fifty-seven of these list themselves as farmers. The ages between 21 and 24 account for 193 of those reporting. . . . All young Mennonites, and for that matter old ones too, should have a chance to read the original story in the paper, "Tommy and the Cat."

—*Bethel College.*—On March 14, the College a cappella choir sang before the Federated Music Clubs of Kansas at Arkansas City. The singing took so well that words of the fine work the choir does were passed on. And a few days later Prof. W. H. Hohmann, its director, received a wire, informing him that his choir had been placed on the program of the biennial Convention of the National Federation of Music Clubs to be held at Los Angeles, Calif., June 16 to 21. . . . At last week's end Bethel College was host to the provincial Pi Kappa Delta tournament in debate and oratory, in which twenty-three colleges, with 150 students, from the states of Colorado, Nebraska, and Kansas participated. Dr. E. L. Harshbarger is governor of the "Province" comprised by the three states.

—*Oklahoma Bible Academy, Meno, Okla.* Our Special Bible Course was better attended this year than ever before. The different churches from which students and visitors came were Orienta, Goltry, Medford, Inola and Turpin in Oklahoma; Elbing, Whitewater, Plains and Liberal, Kansas; and Campo, Colorado. Usually our enrollment for second semester has been less than for the first, but this year the reverse is true.

—*West Swamp Church, Quakertown, Pa.*—A Homecoming of the Young People's Society, in celebration of its 50th Anniversary, will be observed on March 30, at 7:30 p. m., with a program of music and greetings. The churches of the charge are looking forward to a week of services from March 31 to April 6 with evangelist Rev. J. J. Esau. Several services will be held at each church of the charge during the week and closing on Sunday with services at the three churches. —*Corr.*

—*Mr. Ted Claassen,* Mennonite Relief worker in London, Eng., had given his family hope that he might be on the way home by now, in taking an air liner to Lisbon, Portugal, and passage on ship from there to New York, but did not succeed in his plans to leave England. He will try again to come later. Though her husband is beset by many dangers, his good wife with her four fine still small children, trusts God, is calm, and acts the real heroine.

—*Bethel Menn. Church, Lustre, Mont.* We had the privilege of a visit by the Lustre Bible School, for a program on March 9. On February 9, a young man, Albert Trechrow, was ordained as a missionary to Africa in the Brudertaler Church. On the first Sunday of this month Rev. Albert Ewert served the Bethel Mennonite Church at Wolf Point. We had a very nice winter, hardly any snow, and no severe cold. —*Correspondent*

—*First Menn. Church, Sugar Creek, Ohio.* Our congregation is looking forward to a series of meetings to be held from March 16 to 21. Dr. J. E. Hartzler, Hartford, Conn., will bring the messages. His themes will be: "Who is God?" "Where is God?" "The Christian Experience," "Is Jesus Adequate?" "Building Men for God," "The Conquering Church," "When am I a Christian?" —*Mrs. W. A. Beechey*

—*Berne, Indiana.*—A colorful operetta, "In Grand Old Switzerland," by Otis Carrington, was rendered by Berne folks March 21, under the direction of Freeman Burkhalter, music supervisor of the Berne schools. . . . Last Sunday this community had the opportunity to listen to three addresses by Dr. Dan Gilbert, Washington journalist, upon the invitation of Dr. C. H. Suckau. In the morning, at the Mennonite Church he spoke on "Can America Stop Short of War?" In the afternoon the theme was, "Some Monsters of the Modernist Menagerie." For the evening the audience had their choice of "Who Will Win the War and Why?" "Adventures of a Newspaper Man in the Nation's Capitol," "Satan's Blitzkrieg in Our Schools."

—*The Peace Rally of the Young People of the Western District*, held at the First Mennonite Church, Newton, Kansas, Sunday night, March 16, was attended by nearly 1000 people. Harley Stucky, Bethel student, acted as chairman. Dr. A. Warkentin spoke on "Mennonite Relief in War-torn Areas;" Dr. H. A. Fast, director of civilian service camps for the Mennonites on "The Latest Civilian Service News," and Rev. Carl Landis, representative of F. O. R., gave the final address on "Pacifism in Action."

—*Mountain Lake, Minnesota Mennonite* community is having an interesting auction sale for the benefit of *The Home for the Aged*. Farm products, groceries, household and kitchen articles, furniture, poultry, live stock, etc., are donated to be bid on. . . . This is a good idea. How often do families have things which they no longer need, but which would do valuable service in some other home.

—*First Mennonite Church, Aberdeen, Idaho.* On March 9, Rev. P. P. Wedel returned from Nebraska, where he had been holding series of meetings at Madrid and Henderson. The young people had charge of the services during the three weeks of his absence. . . . The Eastern Idaho Christian Endeavor will be held in Pocatello, Idaho, March 28. Henry D. Becker is president of the organization, which is one of the few to carry the light of the gospel over this state. —*Correspondent*

REPORT OF OFFERINGS

Report of the Treasurer of the Emergency Relief Board of the General Conference for January, 1941

Receipts for General Fund:

Bethel Menn. Ch. S. S., Inman, Kans., by P. E. Kroeker, $33.19; Lehigh Menn. Ch., Lehigh, Kans., by R. Weinbrenner, $22.28; Bethany Menn. Ch., Quakertown, Pa., by H. L. Trumbower, $6.78; A Friend, Newton, Kans., $100.00; W. H. Entz, Newton, Kans., $50.00; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $10.79; Medford Menn. Ch., Medford, Okla., by P. W. Friesen, $17.30; Menn. Ch., Donnelson, Iowa, by P. E. Krehbiel, $45.08; Builders Class, First Menn. Ch., Bluffton, Ohio, by D. W. Bixler, $16.50; First Menn. Ch., Bluffton, Ohio, by Marsella Niswander, $5.00; Calvary Menn. Ch., Quary, Pa., by Mary Dwarr, $8.88; Calvary Menn. S. S., Quary, Pa., by Mary Dwarr, $6.64.

Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $15.50; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $25.88; Sunday S. Class No. 36, Berne, Ind., Waldo M. Lehman, $50.00; Loise Regier, Newton, Kans., $50.00; West Swamp Menn. Ch., Quakertown, Pa., by Menno Meyers, $9.00; Friend, Bethel Hospital, Newton, Kans., $2.00; Mennonite Ch., Fortuna, Mo., by S. J. Moyer, $8.86; Buhler Menn. Ch., Buhler, Kans., by H. B. Buller, $19.85; Gruenfield Menn. Ch., Carnegie, Okla., by Dave Schmidt, $7.80; Friend, Cleveland, Kans., $5.00; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $47.00; Gnadenberg Menn. Ch., Whitewater, Kans., by Leo Voth, $18.65; Herald Menn. Ch., Cordell, Okla., by J. A. Harms, $31.44; Lorraine Menn. Ch., Wichita, Kans., by Clarence Unrau, $10.00.

Receipts for War Relief:

Junior S. S. Classes, First Menn. Ch., Berne, Ind., by Lowel Sprunger, $50.93; W. P. Rempel, Bethel Church, Mt. Lake, Minn., $10.00; Salem Menn. Ch., Munich, N. D., by J. C. Dick, $13.73; Alfred Wiebe, Upland, Calif., $10.00; E. D. Conference Peace Com. by H. S. Detwiler, Souderton, Pa., $113.50; Eden Menn. Ch., Inola, Okla., by Dan Regier, $28.67; P. S. Voth, Newton, Kans., $10.00; Pretty Prairie Menn. Ch., Pretty Prairie, Kans., by Milton Schwartz, $196.69; Two Friends, Upland, Calif., $5.00; Girls Class, Dalton, Ohio, by Mrs. Ed. Miller, $1.55; St. John Menn. Ch., Pandora, Ohio, by A. R. Schumacher, $38.59.

Lydia Pankratz, Canton, Kans., $1.00; R. Maurer, Chino, Calif., $10.00; Garden Twp. S. S., Hesston, Kans., by Raymond Newfeld, $58.24; Union Service, Summerfield, and Evangelical, Trenton, Ill., $33.16; Friend, Summerfield, Ill., by G. W. Ruth, $5.00; Bethel College Ch., N. Newton, Kans., by Helen Penner, $7.00; First Menn. Ch., Aberdeen, Idaho, by I. J. Wenger, $7.00; Ex. Com. of Mission Soc., by Frieda Regier Entz, N. Newton, Kans., $74.73; Olga C. Mueller, Amarillo, Texas, $10.00; Mary Martha Circle, Bruderthal, Hillsboro, Kans., by Mrs. K. Riesen, $25.71; Mrs. Johanna Werner, Los Angeles, Calif., by M. Woelke, $1.00; P. D. Dirks, by Burrton, Kans. $25.00; Swiss Menn. Ch. S. S., by James Rutsehman, Whitewater, Kans., $40.00.

Receipts for Jewish Relief:

Olive Amstutz, Lima, Ohio, $5.00.

Receipts for Home Missions:

First Menn. Ch., Mt. Lake, Minn., by H. T. Niekel, $35.20.

Receipts for China Relief:

Salem Zion Menn. Ch., Freeman, S. D., $50.78.

Receipts for Canadian Debt:

Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $144.41.

Receipts for Canadian Relief:

Sister Marie Lohrentz, Bethel Hospital, Newton, Kans., $10.00.

Total Receipts:

Canada Relief, $10.00; Canadian Debt, $144.41; China, $50.78; Other Treas., $35.20; Jewish Relief, $5.00; War Relief, $786.50; General Fund, $647.75.

Total $1676.64

Remittances as per resolution:

War Relief (MCC), $1100.00; Home Mission Treas., $35.20; South America, $13.00; U. S. A., $23.00; China, $50.00; International Miss. Council, $60.00; Canadian Relief, $88.74; MCC, $48.00.

Total $1417.94

Respectfully Submitted,
Peter H. Unruh, Treas.

RURAL ROUTE 3
NEWTON, KANSAS
JA 42

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, APRIL 1, 1941 NUMBER 13

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Thoughts With Christ, Our Savior

During the weeks, through which we are now passing, the thoughts of earnest Christians are much with the experiences of our Savior, as He was approaching the culmination of His work on earth, and the suffering He had to undergo to redeem humanity from the curse of sin. Below we are quoting the thoughts of some of the disciples of the Master which may find echoes in the hearts of many readers.

CHRIST ALL IN ALL—"Jesus! How does the very word overflow with sweetness, and light, and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths on which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into restful peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption—Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going from the valley of tears to their home on the mount of God. This name shall ever be the richest chord in the harmony of heaven, while the angels and the redemeed unite their exhaulting, adoring songs around the throne of God.

—*George W. Bethune, American Clergyman and Poet*

CHRIST GREATEST IN HIS SUFFERING AND DEATH—"All the virtues which appeared in Christ shone brightest in the close of His life, under the trials He then met. Eminent virture always shows brightest in the fire. Pure gold shows its purity chiefly in the furnace. It was under those trials which Christ endured in the close of His life that His love of God, His honor of God's majesty, His regard to the honor of His law, His spirit of obedience, His humility, contempt of the world, His patience, meekness, and spirit of forgiveness toward men, appeared. Indeed, everything that Christ did to work out redemption for us appears mainly in the close of His life. Here mainly is His satisfaction for sin, and here chiefly is His merit of eternal life for sinners, and here chiefly appears the brightness of His example which He has set us for imitation. —*Jonathan Edwards, American Divine*

HE WAS ALL ALONE—"He was alone; alone, enduring the curse for us; alone, "bearing our sins in His own body on the tree," and exhausting the fierceness of eternal justice; alone without succor by man; alone, without one strengthening whisper from angel; above all, alone, without one ray from His Father's countenance. And that expiring cry, "My God! My God! why hast Thou forsaken me?" was the bitter, dreary, dismal, piercing wail of a soul utterly deserted—wrapped, shrouded in essential unmitigated desolation. —*Richard Fuller*

THINK ON CHRIST—I entreat you to devote one solemn hour of thought to a crucified Savior—a Savior expiring in the bitterest agony. Think of the cross, the nails, the open wounds, the anguish of His soul. Think how the Son of God became a man of sorrows and acquainted with grief, that you might live forever. Think as you lie down on your bed to rest, how your Savior was lifted up from the earth to die. Think amid your plans and anticipations of future gayety, what the redemption of your soul has cost, and how the dying Savior would wish you to act. His wounds plead that you will live for better things.—*Albert Barnes, American Divine*

THE LENTEN SEASON—Lent is that season of the year which has been set apart for the special consideration of our Savior's Passion. It comprises the forty-six days preceding Easter. In late years the Lenten Season has been restored to its original character. It has but one supreme motive—to hold up Christ, the Christ of our Cross, as the only hope of a dying world. During this season: We should be present as far as possible at every service of the church . . . . Read the scriptures regularly, and meditate upon what we read. . . . Pray until prayer becomes a habit, turning to God at all times as naturally as the flowers turn to the sun. . . . Deny ourselves some luxury and add the cost of it to the Easter offering. . . . Let self-examination be a daily duty, to know whither we are moving. . . . Make Lent *positive,* not merely negative. *Undertake* some practical work for good and carry it through.

THE LAST PASSOVER AND THE LORD'S SUPPER

Luke 22:7-20

By J. F. Sawatzky, Madrid, Nebraska

We are again nearing the time which we call the Passion Week. During these days Jesus partook of the Passover and instituted the Lord's Supper. Jesus had completed His public ministry. During the last five days He had continually labored to finish His duty to His people. He had proved Himself to be King. He knew that He was rejected, that the cross was before Him. Mary of Bethany was the only one who had understood His statements regarding His death. She had annointed His body for the burial.

To the public His teaching was finished, but to the disciples He still had to give the last instructions and prepare them for the ordeal that awaited them. For this last fellowship He gathered them together at the Passover feast, the great Jewish festival.

With this last rite Jesus closed the Old Testament and opened the New Testament by instituting the Lord's Supper. The Passover was a rite of Judaism The Lord's Supper is a rite of Christianity. Judaism and Christianity are not two different religions but one and the same. Christianity is Judaism fulfilled. Judaism is Christianity promised. Christianity is Judaism unfolded. Judaism is the root and Christianity the fruit. What is concealed in the Old Testament is revealed in the New. The one is supplemented by the other.

Jesus was a Jew, born of a Jewish mother. He was taught to keep the Jewish customs, and practiced what the Jewish law prescribed, therefore the Passover. "With desire I have desired to eat this Passover with you before I suffer." Once more the Lord desired the fellowship in remembering the miraculous act of taking the children of Israel out of the Egyptian bondage. He knew only too well that He Himself was the Pascal Lamb to be offered for the sins of the world.

In connection with this festival He could so well bring in the Lord's Supper, with the bread to represent His body, and wine to represent His blood. The apostles should afterwards go and teach the gospel to the nations and they should at all times be able to have this fellowship with Him and with each other. And is not the Lord's Supper to this day the binding link that unites the believers into that great family which is known as Christ's Body? The Passover was a home festival. But our Lord Jesus Christ was too poor to have a home. So He had to eat it at another place with His disciples. Is it not significant how Peter and John find the place to prepare this feast?

Besides the lamb the Jews had at their Passover unleavened bread and wine. The Passover had a twofold significance. Historically it reminded them of Egypt. Prophetically it pointed them to the coming of their Messiah. So the Lord's Supper has an historical and prophetic significance. Historically we look back to Golgotha, prophetically we look forward to His coming again, because He says: "For as often as ye eat of this bread and drink of this cup, ye do shew the Lord's death till He come." I Cor. 11:26.

When the Passover was prepared and the hour had come, Jesus and the disciples gathered around the table. On it were placed three cakes of unleavened bread, bitter herbs, two hard boiled eggs, a dish with salt water, four cups with wine, and the lamb, and an apple. The bitter herbs reminded them of the life in Egypt. The eggs represented the eyes and the salt water the tears shed because of their bondage. They took the herbs and a portion of the eggs, dipped them in the dish of salt water, and ate them. Of the three cakes the middle one was broken into halves. The one half was hid, the other half divided among the members of the household. How wonderfully representative! Three cakes, Father, Son, and Holy Ghost. The middle one, the Son, broken in halves, represents the body of Christ broken for our sins. The bitter herbs, the eggs, and the salt water refer to Egypt. Egypt represents the world and it means bitterness and tears.

That is all that the world can offer. The pleasures of the world are very empty. But, thank God, Christ has come to save us from the bitterness and tears. We are His as soon as we have accepted Him as our Savior and Lord. Therefore, the bitter herbs and the tears have no place at the Lord's table. Love Him with all your heart, and He will save you from bitterness and tears. You need Him especially in these days of perplexity.

The apple reminded them of the work in Egypt. It was cut up into little pieces in the form of bricks. Every member received a piece. The believers are expected to work for their Lord, and when we come to the table at the Lord's Supper, remembering His death, He asks us: What have you done for me? Where do you work? Are you helping to build the walls of Zion? Are you interested in the things of God? Do you help to glorify His name? Then it is well with you. On the other hand, if you are interested more in the things of this world, you are still in Egypt and God's blessing cannot rest upon your labors.

The Passover Lamb was to be without blemish, the first born, to be roasted with fire, and no bones were to be broken. What a wonderful picture of Jesus, this Pascal Lamb! He was without blemish. Pilate said, "I find no fault in Him." He was the first born of the Virgin Mary. He was roasted, so to say, in the fire of affliction. Look at Him in

Gethsemane, how He grieves and moans! How the drops of blood roll off His face like sweat! How He prays, "Father, if it be Thy will, remove this cup from me; nevertheless not my will, but thine be done!" Then view the crucifixion and hear Him cry out, "Eli, Eli, lama sabachthani." Yes, a true Pascal Lamb indeed! Oh, He is the Lamb of God, that taketh away the sins of the world.

Then the four cups of wine. But why four? The blood was sprinkled only three times on each of the two sides posts and on the lintel of the house. The Jews had the four cups and drank of them all, long before Christ died on the cross. Jesus took the cup, the first cup, and gave thanks, and asked the disciples to divide the contents, each one to have a share of it. Then we read, He took the cup after supper. This is the last cup, as the fourth. No doubt they had taken the other two cups in the course of the Passover, even though they are not recorded. The Lord taught His disciples here that three cups refer to the blood of the Pascal Lamb, which is sprinkled three times on the two side posts, and on the lintel. The fourth cup stood for the blood on Calvary's Cross by the Lord Himself. Yes, He redeemed us with His precious blood and delivered us from the guilt and the power of sin. Oh, it is the blood of our Lord Jesus Christ which cleanseth us from all sin.

We see our Lord and Master as the Lamb of God that is given for the sins of the world. Only His twelve chosen ones are with Him. After the Pascal Lamb was eaten, it was customary to have a regular feast. At this feast the conversation centered about the things represented. This explains how the Lord took this opportunity in giving the disciples those words recorded in John 14, 15, 16, and 17.

Let us turn yet for a while to the communion table. We do not need the candles, the bitter herbs, the apple, the salt water, nor the eggs, but only the bread and the cup, because the Lord said, "This is my body given for you, this do in remembrance of me." Luke 22:19. As to the cup He said, "This cup is the New Testament in my blood, which is shed for you." The communion, the bread and the cup, assures the believer of the redemption from the power of sin. It takes power to get free from the clutches of sin. Thank God, we have that power in the shed blood of the Lamb. This power is ever renewed in the Lord's Supper if taken worthily.

Do we put the true value into the Lord's Supper? Or are we going lightly to His table. Jesus our Lord had a desire to have the intimate fellowship with His disciples. Let us then, when we next commune together at the Lord's table, remember that we have come to have fellowship together and with the Lord, so as to receive power to constantly overcome the power of sin.

One last thought, in regard to the washing of feet, as recorded in John. Many Christian churches practice feet washing, others do not. We should only like to note that to our understanding, the practice of feet washing is a desirable practice. It brings us into an intimate fellowship, affords an opportunity to serve one another, and binds us more closely together in love. How beautiful, if one brother can condescend to wash the feet of another brother whom he does not highly respect. Spiritually, we need a feet washing every day. Jesus said to Peter, "If I wash thee not, thou hast no part in me." And then again, "He that is washed needeth not save to wash his feet, but is clean every whit." Yes, we are clean from transgression, sins, and iniquity. All that was against us has been washed away by the blood of the Lamb. Clean every whit! But our feet are defiled with sin. Daily then, we need a cleansing from this defilement. This we receive by coming to the throne in repentance, acknowledging our guilt, and asking forgiveness. Yes, Jesus is still there, girded, ready to wash our feet, and to forgive freely. Let us, therefore, come to Him daily with our load and receive power to fight the battles and have unbroken fellowship.

A DIFFERENT CONQUEROR

Perhaps the time will come when I will have to take my stand, even though I am now a civilian, for I hear the war drums beating louder and louder upon every hand. I begin to sense the scorn of those who do not share my convictions. Some tell me that Christianity rests upon the outcome of this war, that it is a holy war, that we must bear with the wanton rape, murder, hunger, and pestilence of the sword; but I have learned that our cause does not rest upon the weight of armies, nor upon the shoulders of any political body, for surely if Christianity could thrive under the sword of Herod and Nero, it shall not die beneath the iron heel of Hitler.

Thus I have come to give my allegiance to a different conqueror. He does not shoulder a gun. Hatred and destruction are not his weapons. Great empires of land and sea are not his goal. His kingdom lies within the hearts of men, and today these men are walking undaunted among the desolations of the world. They are binding up the wounds, healing the broken hearts, weeping with the sorrowful, suffering and sharing with the oppressed. Guided by his still small voice, their banners rise like battle-torn flags above new heights. They come as conquerors; but beneath their feet the green herbs spring forth like jewels out of a desolate wreck. Against the hatreds of tribe and nation, the boasting of king and dictator, the lies of intrigue and international injustice, comes their love bearing its cross, their humanity sharing its burden, and their loyalty offering its sacrifice. Upon these rest the hopes of our universe.

—Edwin Harlan Abner, Nickelson, Kansas
(From "Christian Advocate" March 20

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Champa, C. P. India, Jan. 13, 1941

The Foreign Mission Board

Dear Brethren:

Greetings in the name of our Lord Jesus Christ, with the words of Isaiah 7:12, "Hitherto hath the Lord helped us." The year just closed has been full of life and momentum. The Mission number gave you a small view of our contacts with people in the past year. The numbers may have seemed dry, hard and cold to most of you; but to the staffs who dealt with flesh and blood, who were in need, it meant the giving of life, energy and love. The report includes both hospitals, Basna and Champa, and the Janjgir, Mauhadih, and Korba dispensaries, and the Leper home.

Very interesting cases have been reported from all of the places. Some have had wonderful and miraclous recoveries. We here in Champa had two cases which were physically incapacitated due to spiritual disintegration. One was a Hindu woman whom we could not help see her need. The other was a Christian man who, when told that his suffering was due to some mental conflict, came to himself as the prodigal son had done, and returned to the Lord Jesus Christ and found relief. He is still weak but he is entering the new year with courage and determination to cling to God's promises.

The missionary conference passed a resolution that we look around in India for a doctor to help out in our mission, when our doctor's furlough falls due, since no one is on the application list from home. This was done due to the great need we see here. So those of you who read this report put this matter on your prayer list and intercede the Lord of the harvest to speed sending the worker that He has called and prepared for this field.

Yours in His service,

The Medical Comm., per Ella Garber-Bauman

A REQUEST FOR PRAYER

A letter from Missionary Petter to Rev. P. H. Richert reports that a grandchild of his is very sick in a hospital at Miles City, Montana, one hundred miles away from the mission station. At the time the letter was written, both Dr. and Mrs. Petter were with the patient and his mother, Mrs. Laura Petter, to watch at the child's bedside, as his mother is not able to hire a nurse.

"The child is very, very sick," declared the doctor and, after a consultation with two other doctors, they diagnosed the case as "infantile paralysis" or "sleeping sickness," as they also call it there. No one knows the exact cause and the healing of it, the report adds. Brother Petter says, "We commit it all to Him who said to Moses and Israel, 'I am Jehovah the Lord, thy Physician.' We submit in trust and faith to Him, whatever may come. I trust not in my prayer, but in His power to give healing, if that is His will."

"WE ASK FOR OUR MISSION FRIENDS' INTERCESSION."

CHRISTIAN EDUCATION

A. S. Rosenberger

TEACHERS FROM OUR COLLEGES

J. S. Schultz, Bluffton College

It is our earnest hope and prayer that all graduates of our Mennonite Colleges, yea, all students attending even only a year may, as a result of their attendance 1) be better Christians themselves and, 2) influence others about them to become better followers of Christ. We are anxious that those whom the Spirit calls to full time religious service, may become effective ministers. On the other hand, the church certainly needs laymen in all walks of life to represent Christ and help build His kingdom.

Since more of our graduates go into teaching than into all other vocations, we want to point out these special opportunities open to Christian teachers, to let their lights shine.

The public school teacher has children at the age when they are most impressionable, and most teachable. Children are strongly under home influences until they enter the elementary school. From there on what the teacher says, does, and is has tremendous weight with the child. And though we do not teach religion in our public schools directly, let no one think that reading, arithmetic, history, science take on the same meaning to boys and girls, when taught by an atheist as when taught by a consecrated Christian teacher. It just can't. A further opportunity is offered in the fact that the public school teacher has all the boys and girls. Thus thousands of pupils come under Christian influences who are never reached by the church.

The public school teacher has another opportunity for wielding Christian influence, that of taking part in civic, religious and social affairs of his community. He will vote intelligently for men and issues; he will choose entertainments and social gatherings discriminatingly, he will serve God and man devotedly through the church of his choice, as his talents and time permit.

While there are Christian teachers who have studied in state universities, an important difference between them and teachers from Christian Colleges is that Bible study in college has helped the latter to both a maturer understanding of Christ's teachings, as well as the relation of religion to the subjects he is teaching.

DAILY DEVOTIONAL MESSAGES

by Lester Hostetler

APRIL 4—*"For He knew what was in man."* v. 25—Read John 2:13-25

If, in dealing with others, we only knew more about them! Then our attitude toward them would often completely change. A baby, crying at night, may become an annoyance and source of irration to its parents, especially if the child is believed to be spoiled. But suppose the crying is due to illness—an affected kidney or a form of meningitis. It changes the attitude of the parents completely. Instead of losing patience and temper, they will do everything that love and patience can do to help the child. So in dealing with others. If we only knew their trials, their defeats, their secret burdens, how often we would act and speak differently. Jesus knew what was in man, his weakness as well as his strength. Knowing all about us, He yet loved us and died for us.

APRIL 5, *Saturday—"We go up to Jerusalem!"* v. 31—Read Luke 18:31-34

Those words were full of meaning. Jerusalem was the "holy" city, the religious capital, the place where the Temple was, where the feasts were celebrated. It was the seat of the government. Everybody wished to go up to Jerusalem at least once a year. But there was a cross in the "holy" city and Jesus knew what He was to meet—disappointment, enmity, pain, death. He could not avoid Jerusalem for the culmination of His work was to be accomplished there. And so He went with joy. We become like Him, not by avoiding suffering, but by following steadfastly the course of duty, even though it leads through deserts and fire and death. Do not pray for easier lives; pray to be stronger men and women. Do not pray for tasks equal to your powers; pray for powers equal to your tasks!

APRIL 6, *Palm Sunday—"And the multitudes that went before and followed cried, saying, Hosanna to the son of David . . . Hosanna in the highest."* v. 9—Matt. 21:9—Read Matt. 21:1-11

Jesus Christ, surrounded by His disciples, entered the city of Jerusalem amidst the outbursting shouts and hosannas of the multitudes. He was hailed and applauded by men, though He was soon to be "despised and rejected." Outwardly they accepted Him as King and acknowledged Him as Son of God. But were they inwardly and spiritually committed to Him? This is the supreme matter. It is well that we acclaim Him outwardly; that we honor Him with rites and ceremonies and church attendance. The religious life is not easily maintained if at all, without these. But let us remember, on this Palm Sunday, to give Him more than external allegiance. He accepts our outward symbols. But He wants most of all our hearts, our wills, our minds. Only if we yield our lives to Him can we truly repeat the ancient song: "Hosanna in the highest!"

APRIL 7—*"Be not overcome of evil, but overcome evil with good."* v. 21—Read Rom. 12

Here is the best statement of the doctrine of nonresistance. It is not negative but positive. It seeks to deal with evil, not by closing one's eyes to it, or by folding one's arms in its presence, but by confronting it with good. The good life, the good deed, the good word, the good example, work miracles in dispelling evil. An atmosphere of jealousy and hatred and ill-will changes quickly in the presence of a person who is completely calm and given to nothing but good will. Jesus did not cleanse the Temple with physical violence. He was alone and His enemies could quickly have overwhelmed his physical strength. But they could not resist His personality. A gang of thieves met the goodness of Christ and were overcome.

APRIL 8—*"Father, forgive them; for they know not what they do."* v. 34—Read Luke 23:33-38

At the moment of greatest pain, when ordinary criminals filled the air with curses, Jesus prays for those who nailed Him to the cross and finds excuses for them. It is perfect love. The world has not forgotten the picture of Calvary. It can never forget this prayer of forgiveness. It won the thief on one of the other crosses and perhaps many in the crowd of bystanders. Before such a One we can only stand in silence and adoration and resolve to give our hearts anew to Him. Do we pray for our enemies and honestly desire their good? Or do we harbor resentment, take offense easily, and secretly rejoice in their misfortune? Let us contemplate the cross anew and learn what it means to have the mind of Christ.

APRIL 9—*"Behold thy mother!"* v. 27—Read John 19:25-37

Jesus prayed for the soldiers and welcomed the penitent thief home. Then His thoughts turn to His mother who was "standing by" as the curious crowd drifted away. To the disciple He gives the sacred charge to care for His mother. Jesus was a member of a family, He grew up in a home and for thirty-three years lived at home. The home ties were close to Him and by all He did and said, He sanctified the home. The home is still the foundation of the Kingdom of God. As the home goes, so goes the church. What is my attitude toward the home? Does Jesus dwell in it? Have I betrayed my home? Have I broken or strained it by selfishness, impatience, censoriousness? Have I made husband, wife, father, mother, sister, brother, to offend? Let the cross of

Christ move us to thoughtfulness, and sympathy and sacrifice in behalf of the home.

APRIL 10, *Thursday—"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."* v. 51—Read John 6:48-58

By the eating of bread we renew our physical strength. It is absorbed into the blood stream and incorporated into our very being. Likewise the soul is nurtured by eating of bread—the Bread of Life. And that Bread is the flesh and blood of Christ. It is a striking figure and its meaning is this: we eat His flesh and drink His blood when we meditate upon His life and character and seek to understand His will, and try continually through prayer and quietness to know His mind. By His death He saved the world. As we survey the wondrous Cross, we are made aware of the love He has for us. The daily contemplation of His life and death is as bread to our souls; we incorporate His life into ours and experience a strength and nourishment we never knew before.

APRIL 11, *Good Friday—"And when they had platted a crown of thorns, they put it upon his head."* v. 29—Read Matt. 27:24-38

This is the day of Christ's coronation. The brutal Roman soldiers set a crown upon His head. It was a crown of thorns and to them it meant only mockery. They had heard that He claimed to be a king and so they crowned Him—with a crown of thorns. The thorns pierced human flesh, for the Word had become flesh. This is the great central truth of the Incarnation and we should never forget it. The blood that flowed from His wounds was human blood. His affections, wounded by the cruelty and ingratitude of men, were human affections. The King suffered with human suffering. There lies His power and mastery over us. The arrogant masters of the world rule with iron might; Jesus with gentleness and patience and suffering. As we remember anew His suffering, let us make Him anew our King and let His life and light come into our hearts.

—First Menn. Church, Geary, Oklahoma. On Sunday night, March 23, Rev. H. Hege of Corn, Okla., brought a group of his young church people to our church, and delivered a musical program that was highly appreciated by our people here. The Christian Church of Geary dismissed their services in order to attend ours, and we had a full house. The two following nights, March 24-25, Rev. W. C. Voth, missionary of China, lectured and showed pictures of China and our mission there. These meetings, too, were greatly appreciated and we believe, were an excellent stimulant of the mission spirit.

—Mrs. A. H. Warkentin, Corr.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 6, 1941

Christ Promises Power

Acts 1:1-12

Topic: Christ Promises Power for Our Tasks

Introduction

In the lessons of the next six months, we shall learn how Christianity got under way and spreads out. The general subject of the lessons is, "Christianity Reaches Out." It is very interesting and important to observe how the gospel gained a foothold and progressed. Our chief source of authentic history is the Acts of the Apostles, so ably recorded by Luke. The day of Pentecost when the Spirit was poured out so marvelously, was one of the greatest days in all history. When persecution made it impossible for the Christians to remain together in Jerusalem, they scattered abroad preaching the word. During this quarter we may trace the events and causes which resulted in the small group of believers becoming a wide-spread and well-established church.

The Risen Christ Promises the Spirit's Power vs 1-8

In his gospel—"the former treatise," (v1) Luke tells what Jesus began to do and teach." In the Book of Acts he tells what Jesus continued to do and teach through the Holy Spirit, after His ascension. He gave commandments to the disciples (v2, L. 24:45-49) just before His ascension, and in the power of the Spirit. He gave indisputable, infallible proofs of his bodily resurrection during a period of forty days (v3). The one chief subject of conversation in these days was, "the things pertaining to the kingdom of God." He solenmly charged the disciples to tarry in Jerusalem until they received the all-essential baptism of the Holy Spirit promised by the Father (vs 4, 5).

The disciples were still thinking of the restoration of the Jewish national kingdom (v6). Now at the time of Christ's last appearance, they ask Him again when He will restore it. At Pentecost they finally learned that His kingdom is not an earthly one. Jesus tells them definitely that God does not reveal such knowledge to men (v7, Matt. 24: 36). How vain and presumptuous it is for any one to *try to predict* the time of our Lord's return, and to *speculate* as to its nearness or its remoteness. Jesus turns their attention to their duty of witnessing for Him. Our present duty is the all-important one. He does disclose when they should receive power (v8). This was a matter of vital importance for their effective witnessing. This power was not merely for their own good and enjoyment, but to empower them to witness (2:4, 4:8-12). They were to begin where they were and then spread on and on. Jesus promised to send the Spirit in such a way as He had never been revealed before. Pentecost is the fulfillment of this promise.

Ascention and Promised Return vs 9-12.

Jesus' last words were to be greatly treasured because they were among His most important words. As He finished speaking, He started to rise into the air (v9), with hands outstreched in blessing (L.24: 50,51). He ascended to appear in God's presence in our behalf. God's messengers came to the disciples who stood gazing so intently into heaven. Their question reminded them of their duty here on earth. The angels gave a glorious message and promise to cheer and strengthen the disciples. Jesus was to come again, just as He went, in person and visibly. In the power of the Spirit they preached the crucified, risen, ascended Christ and in the definite assurance that He was coming again. Jesus left a difficult task for his disciples and promised the needed spiritual power to them.

For what purposes does the Christian need power from on high?

How do we obtain the power promised by Christ? What must we do?

THE MENNONITE PEACE POSITION AND THE PRESENT CRISIS

by Russell A. Lantz, Bluffton, Ohio

"The Mennonites are the lineal as well as the spiritual descendants of a people known in the Early Reformation days as Anabaptists; for they trace not only their faith, but also their family connections in many cases back to that group. In the first stages of the great revolt from the Catholic Church there were large groups of people who favored a more complete separation of the new religious order from political control than that which was finally adopted by either the Lutheran or Reformed establishments. The New Testament rather liberally interpreted and especially the Apostolic Church became the basis of the new religious order; and the sermon on the Mount, its working program. Love, not compulsion, they said, must rule both the church and the world. Since love must rule all our social relations, it is wrong to take human life in the settling of any dispute whether public or private; war consequently is forbidden the Christian. Revenge has no place in the heart of the follower of Jesus. These were the principles of the peaceful Swiss Anabaptists—absolute religious toleration, and the law of love and good will as applied to all social relations."

Here we have a clear conception of the early Anabaptists and of the religious ideals that dominated them during the Reformation days. These ideals became the foundation of our Mennonite faith after God troubled the conscience of a certain Catholic priest, *Menno Simons.* Menno was inspired by the courage of the Anabaptists as they carried on during severe persecution to live their lives as conscience directed, or die in the attempt. He began to study the New Testament more carefully, which soon brought him in open conflict with the Catholic Church. In 1536 he renounced the office of priest and was baptized into the Anabaptist faith. Menno Simons now became the leader of the peaceful wing of the Anabaptists, and out of this leadership comes our Mennonite Church. In this brief survey mention must be made of the bitter persecution that followed these early Mennonites. They were imprisoned, exiled, and executed in both Protestant and Catholic countries. After Menno Simons became the Mennonite leader he remained an "outlaw," with a reward upon his head. Truly, our Mennonite Church has been built upon the faith and blood of martyrs.

With this heritage it is not difficult to see why our church, though one of the smallest denominations, has survived. It is because our church fathers believed in the fundamental principles of Christian living. The Sermon on the Mount was the basis of their faith; their working program. The doctrine of non-resistance was accepted without question, and it is today our priceless heritage. Historically, then, the peace implication is clear to all those who share the name "Mennonite."

From the Biblical view-point, we know that Jesus was opposed to war and all violence under any and all situations. Time will not permit a discussion of this aspect of our peace position, nor is it necessary, since from this very pulpit we have been instructed and admonished many times on this point. We are led to believe that the whole spirit of Christianity, as represented in the life and teachings of Jesus is opposed to war. The Bible does not justify it. The power that Jesus brought into the world was the power of love, and is utterly opposed to the spirit of war.

Mennonites then, are committed to a program of peace, historically and Biblically. In substantiation of this fact the three historic peace churches—the Friends, Brethren, and Mennonites—meeting at Newton, Kansas, drew up a statement of their peace position and concluded it by saying, "As members of the historic peace churches we love our country and sincerely work for its highest welfare. True love for our country does not mean a hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international good-will make for the highest welfare of our country; and the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is in security through love, protection through good-will, and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes, because it is un-Christian, destructive of our highest values, and sows the seed of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundations of stable government in our world community."

During the last war many of the Mennonite young men were conscientious objectors. We were thrust into situations of extreme difficulty and embarrassment, because our church had no program for us. We believed in our historic principle of non-resistance, but in the years of peace we did not positively carry on in ways to demonstrate this principle. Many times we were asked "If you don't believe in war as a method of settling world disputes, what method would you use?" Since the last war many of us resolved that during peace-time we must effectively demonstrate our peace-position by many works of unselfish nature, reconstruction work, relief work, work camp, and the like. We further resolved that we would present our peace testimony to high government officials anl in case our young men were drafted, suggest the type of civilian work we felt we could do. The present emergency has made it necessary for our General Conference to send its peace emmissaries, in conjunction with those of the Friends and Brethren churches, to Washington to work out a Civilian Service Program.

As Dr. Thierstein said in "The Mennonite" of January 21, "We owe, first, sincerest gratitude to God Almighty, next to our understanding government and certainly also to the brethren who have nobly championed the C. O. cause in Washington." The plan now in operation, is that our committees set up and administer two camps, one at Grottoes, Virginia, for the men east of the Mississippi and another near Colorado Springs for the western men.

The personnel organization necessary for opening these two camps is practically complete. The Mennonites in conjunction with the churches already mentioned have agreed to administer and finance within the limits of their ability this Civilian Service Program in conjunction with various governmental agencies, such as Soil Conservation, Forestry, Land Reclamation, and the like.

In conclusion I would like to quote excerpts directly from Dr. Henry Fast's article in "The Mennonite" of January 7, entitled, "Mennonites and the Civilian Service Program."

"Our history as a people apparently demonstrates that where Mennonite groups started to compromise on the question of participation in military training and war they lost their Christian witness and all but their identity, because this compromise inevitably led them into many other compromises.

"The question before the American Mennonites now is how they will answer the challenge of their present choice. Their answer will not only test the reality and depth of their loyalty to Christ and their faith in His way of love but, in the light of Mennonite history, will also determine very largely the whole future of Mennonitism in this country. The choice before them is not entirely an easy one, especially since it involves important financial considerations, but we pray that we may be possessed of such high faith and courage, and such a measure of spiritual depth and maturity, that loyalty to Christ rather than financial considerations shall determine our choice.

"The cost of maintaining several hundred men in a camp for a year at a time is, of course, considerable, even when the camp is operated with the strictest efficiency and economy. But when the cost is spread out as widely and evenly as possible among the membership of the constituency, it is surprising how easily it can be taken care of. That is, of course, the way the problem should be handled, because this is after all the concern of the whole church. The stand of our boys on the issues confronting them simply represents the Christian spirit and conviction of the church. How vital this conviction is to us as followers of Jesus will become very evident by the way we will back this work with our support, financially, morally, spiritually. Will we hold just as faithfully to our Christian conviction against participation in military training and war and to our faith in Jesus' way of love, even when it touches our pocketbook? God forbid that it should ever be said of Mennonites that they are conscientiously opposed to participation in military training only until it costs them a little money.

"It is estimated that if the churches of our denomination would contribute at the rate of fifty (50) cents per member, we would have ample funds to finance adequately the expense of carrying on this work for the first six months. Just how the individual congregations proceed to raise their contribution is, of course, their own business. Undoubtedly those who are more able to contribute will, as an expression of their Christian concern, want to make up the lack of those less able, so that there be none who will suffer needlessly. But even so, a widespread Christian sharing of the cost of bringing this expression of our loyalty to Jesus' way of life will spiritually be much more wholesome for the life of our churches than a drive for funds.

"If the people in our churches can catch a vision of the wonderful opportunity God, through this arrangement of the government, has placed at their disposal to work out together with their young men a type of camp life that will protect their health physically, morally and spiritually, provide for growth of character and skill in living, and arrange for a program of service to their fellowmen and their country which they can heartily approve and which gives opportunity to express positively their Christian concern, they will thank God for the opportunity and undertake it with the determination to make the most of it." This is God's call to us.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Spring Vacation Gospel Team Trips

Two men's Gospel Team quartets from Bluffton College are planning tours of Mennonite churches during the Easter vacation, April 3 to 14. The first quartet, consisting of Leonard Metzker, Roaring Springs, Pennsylvania; Robert Sommer, Middlebury, Indiana; John Boehr, Pandora, Ohio; and James Habegger, Berne, Indiana, will go to Indiana, Illinois, and Missouri. The second quartet, consisting of Harvey Bauman, Quakertown, Pennsylvania; Edmund Zehr, Gridley, Illinois; Glen Graber, Wayland, Iowa; and Paul Soldner, Bluffton, Ohio; accompanied by Alvin Beachy, Fairfield, Pennsylvania; and Herbert Fretz, Lansdale, Pennsylvania, as speakers, will visit churches in Pennsylvania.

The churches to be visited by the first quartet are Grabill and Kouts in Indiana; Flanagan, Normal, Congerville, Hopedale, Pekin, Peoria, and Summerfield, in Illinois; and Fortuna and Tiskilwa in Missouri.

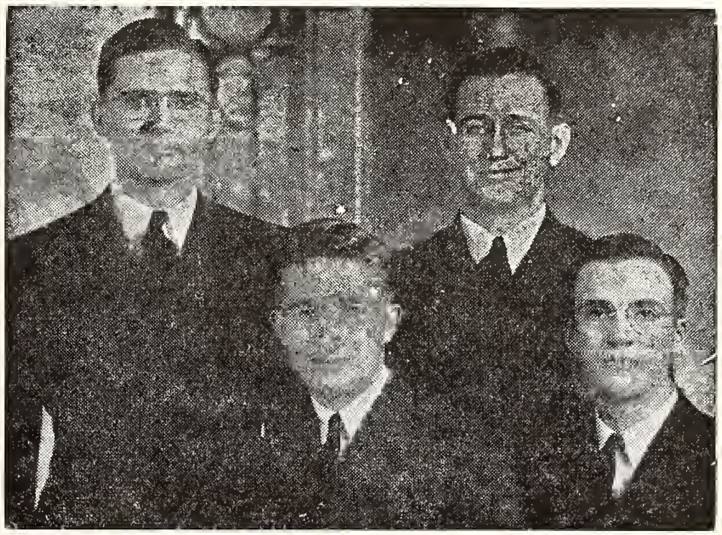
The Pennsylvania churches to be visited by the second quartet are Napier, Schwenksville, First Mennonite church in Philadelphia, East Swamp, Deep Run, Souderton, Allentown, Lansdale, Saucon, and West Swamp.

Dean J. S. Schultz plans to accompany the quartet west, and Dr. I. W. Bauman will go east with the second group.

Y. P. FORUM

"What value has the 'Simple Life' for young people today?"

"At various times I have publicly stated that I feared lest the Mennonite principle of Peace be stressed to the exclusion of the important teachings of Menno Simon on the matters of Church Discipline and the 'Simple Life!' I am not clear regarding the original conception of the Mennonites concerning the 'Simple Life.' If thereby is meant peculiarity of dress and absolute withdrawal from the world as was practiced by the Old Colonists, then I say that such a life will be of no worth spiritually to our young people. However, if by that term is meant what the New Testament teaches concerning our attitude toward the things of this world, then it constitutes a *real* message for our Mennonite Youth. We cannot measure the value to children of parental teaching which has stressed contentment with the necessities of this life and which has exalted the laying up of treasures in Heaven far above the accumulation of earthly wealth. To teach thrift, industry, and pioneer courage coupled with godliness is to teach the 'Simple Life.'" —The Rev. Victor Sawatzky, Y. P. Representative of the Northern District.



FIRST QUARTET, BLUFFTON COLLEGE
John Boehr, Robert Sommer, Leonard Metzker, and James Habegger
(From left to right)

How the First Mennonite C. E. Society Was Organized

by C. H. A. Van der Smissen

It was in 1885, that the Hereford Mennonite Congregation, Bally, Berks County, Pa., elected Bro. C. Van der Smissen, then pastor of the Upper Milford Congregation, and Bro. Abr. Gottschall, formerly preacher in Hereford, as preachers for a year. At the end of the year they elected Bro. V. d. S. as sole pastor.

After he had served the Hereford Congregation for a while, he thought it best to preach in English every other Sunday afternoon after Sunday School. In the forenoon on the other Sundays he preached in German after the Sunday School period.

The Elder in this church was Bro. J. B. Funk. Each congregation in Pennsylvania then had only one elder, who had nothing to do with business matters, but was only concerned about the spiritual development of the church, and who was the advisor of the pastor in congregational matters.

Bro. Funk (father of our lady missionary, A. Funk) was a dear, intimate friend of the pastor. Once V. d. S., as usual, came to Funk and said, "Bro. Funk, ought we not to have a young people's society for our nice young people?"

"O, Bro. V. d. S., that is just what I have been thinking about and praying for. But how? A Y. M. C. A. or a Y. W. C. A. would be good, but we ought to have them together. I will write to a friend who is a leader in the Y. M. C. A."

So he did. The answer was, "There is a new young people's society. I have written to Portland to send you material."

We got acquainted with the Y. P. S. C. E. and liked it. We called the young people together and talked the matter over. We organized a society, but we did not adopt the pledge, because we thought that was not necessary.

In November, J. B. Bechtel, one our most ardent and efficient young men, had to go to Chicago because of business. The International C. E. Convention was meeting there. So we sent him as our delegate. (Mr. Bechtel is living in Philadelphia and is still interested in C. E. work.) He came back very enthusiastic, and told us that we were no C. E. society, since we had not taken the pledge.

We elected a committee which considered the pledge carefully and prayerfully. It found the pledge to contain nothing but what every earnest Christian would do and ought to do. However, there came the thought, "What will Mr. Yaekel, our president, say?"

Our organization included young people from the Reformed, Evangelical and Schwenkfelder congregations, since they had no C. E. societies. Mr. Yaekel belonged to the Reformed Church. He was attending a teacher's seminary at that time. When he appeared on Sunday, Funk and V. d. S. spoke to him and he considered the pledge. In the evening he read the pledge and said, "I am sure that every one of us does what the pledge asks, so, I believe, we can adopt it!" The whole society arose, and we were the first Mennonite C. E.

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for April 20, 1941

THE TEST OF DISCIPLESHIP John 15:8-17

I. Worship Service

1. Songs: "Onward Christian soldiers," No. 225; "O Jesus, I have promised," No. 212; "A charge to keep I have," No. 214.
(Songs can be found in the Mennonite Hymnary)
2. Reading of main topic, and prayer
3. Question-box on Life of Paul—a true disciple
4. Offering for missions

II. Leader's Introduction

A disciple is a learner in the school of Christ. A learner must make progress. He learns by doing. He must practice the Christian life. According to John the test of discipleship is "that ye bear much fruit." And Paul tells us what the fruits of the spirit are: Love, peace, joy. They will be seen and noted in our lives as certainly as the color of our hair, or the type of clothing that we wear.

By the test of how you meet human situations which arise at home, at work, in your personal use of time and money, are you a Christian? Do your faith and your conduct agree? Do you choose the noblest way because of social compulsion or expediency, or because nobility of choice and conduct have become a part of your genuinely Christian attitude? Do you dodge dilemmas or muddle through them with the least possible mental effort, or do you face them with the energy of a robust Christian spirit?

III. Suggested Topics for Short Talks

1. Sincerity.	Matt. 21:28-32
2. Singleness of Purpose	Luke 14:26
3. Soberness	I Thess. 5:4-10
4. Sharing	Mark 10:21, 22
5. Self-denial	Luke 9:23
6. Suffering	I. Peter 4:1, 2

IV. For Discussion

1. Why is prayer a necessity to meet the top tests of discipleship?
2. What are the standards by which men judge a disciple?
3. What must we do, or have, to prove ourselves as disciples?

V. Facts for Study

The Motto You Live

"You may bring to your office and put in a frame
A motto as fine as its paint,
But if you're a crook when you're playing the game,
The motto won't make you a saint.
You can stick up the placards all over the wall,
But here is the word I announce:
It isn't the motto that hangs on the wall,
But the motto you live that counts."

I Am a Follower of Christ

I am a follower of Christ.
I woul seek first the ways of the kingdom of God.
I would follow the example of Jesus Christ, who lived a life of perfection among men.
I would stand fearlessly for the right in word, thought, and action.
I would face temptation, that it may strengthen my character.
I would face temptation fearlessly and triumphantly.
I would resist temptation with all the power which I may gain through prayer and fellowship with God.
I would detect the wrong and hold high the standards of right
Because I am a follower of Christ. —Anonymous

VI. Illustration

"Well, I never knew before that you were a Christian," said one man to another in a Michigan logging camp, "though we've been on the job together here for two years. When the sky pilot was here last winter and talked with me about my soul, I told him if so clean a chap as you could get along without religion I believed I could take a chance on it myself." The silent Christian felt that he had been disloyal to Christ.

VII. Food for Thought

"And in the morning, a great while before day, He rose up, and went out into a desert place, and there prayed."

INTERMEDIATE DEPARTMENT

By Miss Huldah Myers

Lesson for Apirl 13, 1941

MY BELIEFS; HOW CAN I SHARE THEM?

(Easter)

(Please turn to MENNONITE of March 25, for lesson of April 20)

Prelude, I Know That My Redeemer Liveth

Poem

CHRIST IS RISEN

Come, rejoice, 'tis Easter Day!
Lo, the stone is rolled away!
Empty lies his tomb.

Death has lost its bitter sting—
Ring, ye bells of Easter, ring!
Christ is risen today.

Lo, He comes to you and me,
Bringing immortality,
That we, too, may live.

Priceless gift from Christ our King!
Ring, ye bells of Easter, ring!
Christ is risen today.

—Mrs. D. H. Dugan, F. B. Revell, Co.

Leader

Blessed be the God and Father of our Lord Jesus Christ, Who, by the resurrection of Jesus Christ from the dead, hath in His great mercy begotten us anew unto a living hope. I Pet. 1:3.

Group Response

For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. John 3:16.

Hymn, O Joyous Easter Morning

Scripture Reading, (by the girls) The Easter story in Matt. 27:62; 28:10

Hymn, "Christ, the Lord, is Risen Today"

Scripture Reading (by the boys) A part of the story in John 20:19-29.

Hymn, "Come, ye Faithful, Raise the Strain"

Poem

NOT IN VAIN

Hope we not in this life only.
Christ himself has made it plain
None who sleep in Him shall perish,
And our faith is not in vain.
Not in vain our glad hosannas;
Since we follow where He led,
Not in vain our Easter anthem:
"Christ has risen from the dead!"

—Anonymous, F. H. Revell, Co.

Hymn, "Tell It Out Among the Heathen" (Substitute for first line "Tell it out among all people.")

Scripture Reading by the Leader, Eph. 4:17-25; Luke 24:31-35.

Offering

Silent Prayer, (The piano accompanies. After a few moments of silent prayer, the leader may pray as follows:)

Prayer, "Accept our thanks, our Father, for this Easter day with its message of victory and hope. Accept our gifts and use them to share that message with others. We ask it in Jesus' name." Amen.

Prayer, "O Zion, Haste"

Benediction, "Now the God of peace, who brought again from the dead the great shepherd of the sheep —even our Lord, Jesus Christ, make you perfect in every good thing to do His will. Amen."

JUNIOR DEPARTMENT

Mrs. J. E. Entz

Program for April 20, 1941

PAUL BECOMES A CHRISTIAN

"Christ Jesus came into the world to save sinners, of whom I am the chief." I Tim. 1:15b.

I. Worship Period

1. Prelude—soft music by the pianist.
2. Call to Worship—(The Juniors should open their Bibles to the verses to be used and read in unison.) Psalm 145:3, 9, 18, 19.
3. Stand to Sing, "Jesus, the very Thought of Thee."
4. Leader's Prayer—(Juniors remain standing)
5. Scripture Reading—Philippians 3:7-10.
6. Duet—"Tho' Your Sins be as Scarlet." Service Hymnal 463.
7. Memory Verses by three Juniors: Phil. 2:9, 10, and 11.
8. Songs at the Piano—(all Juniors gather around the piano to sing the following:)

"Alas and Did My Savior Bleed"
"In the Cross of Christ I Glory"
"Blessed Assurance, Jesus is Mine"
"O Happy Day"

Study Period

Aim: To show our Juniors what a different man Paul was after he accepted the Lord Jesus as his Savior and create in them the desire to become a follower of the Lord Jesus.

I. Introduction

Paul, or Saul as he was called before his conversion, hated the Christians and hated Jesus, but something happened to make him change. He became a follower of Jesus and he loved the brethren. Our study today tells how this came about. There are three records of his conversion in the book of Acts. Luke, Paul's friend, tells about it in Acts 9:3-9; then Paul himself tells of his conversion twice. Once when he was on the temple steps; (Acts 22:6-11); and again when he stood before King Agrippa (Acts 26:12-18).

2. A junior boy tells, "Why Paul persecuted the Christians," Acts 26:9-11; I Tim. 1:13; Acts 1:15; 2:41; 4:4.

3. A Junior girl tells, "How Paul felt about persecuting the Christians after he became a Christian." I Cor. 15:9,10; I Tim. 1:15; Eph. 3:8.

4. Solo—"The Old Rugged Cross"

5. Three Juniors may come before the group and read slowly and distinctly the three accounts of Paul's conversion:

First Junior may read: Acts 9:3-9.
Second Junior may read: Acts 22:6-11.
Third Junior may read: Acts 26:12-18.

6. Give the Juniors time to ask questions about the passages just read.

7. A junior girl tells about: "The man that was told to help Paul" Acts 9:10-18.

8. All sing—"I Am Thine, O Lord" v. 1, 2.

III. Mission Minutes

Paul was the first, or rather, the greatest missionary.

Six Junior boys may read scripture verses that help us to know this: Acts. 9:15; Acts 22:12, 13a, 15, 16; Acts 26:16-18; Acts 13:44-49; Acts 15:36; Acts 17:22, 23.

IV. Closing Moments

1. Repeat from memory the verse of the month—Galatians 2:20.

2. Pray the prayer of the month, Ps. 17:8.

3. Sing all verses of the song of the month, "Jesus the very thought of Thee"

4. Repeat together the benediction, II Thess. 3:18.

GOOD ARTICLES FOR "THE MENNONITE"

We have the following good articles waiting for publication in this paper, and we are anxious to bring them as soon as the twelve page space at our disposal, as editor, will permit: "My Reasons for Being a Conscientious Objector," by Willard A. Baer of the Souderton, Pa., congregation; "Ministerial Ethics and Inter-Church Practices" or "Ministers Should Love Each Other," by Rev. Walter H. Dyck, Beatrice, Nebr.; "Planning Your Leisure Time," by Sister Wilma Janzen, R. N., Bethel Hospital, Mt. Lake, Minn.; "Thy Kingdom Come—Among the Nations," by Mrs. D. P. Siemens Ewert of the Mennonite Church, Hillsboro, Kans.; "Whitmarsum Seminary," by Prof. N. E. Byers, Bluffton, Ohio, and "Hell on Earth or War," by "A Reader."

IN MEMORIAM

PETER C. NEUFELD, the son of Peter K. and Anna Friesen Neufeld, was born October 12, 1865, at Annafeld, Krimea, Russia. He died March 6, 1941, at the age of 75 years, four months, and 25 days. He was baptized upon the confession of his faith in Jesus Christ, his personal Savior, June 6, 1892, by Elder Jacob Buller and joined the Alexanderwohl Mennonite Church. Of this church he was a member in good standing at the time of his death. On January 31, 1893, he married Elizabeth Schmidt. To this union were born seven sons and two daughters; of these, four sons died in infancy. He lived in the state of matrimony a little more than 47 years. During his life he was never seriously sick. On the first day of February he suddenly became very ill, and had to be taken to the Axtel Christian Hospital, Newton, Kansas, for treatment. Here he was under observation and care for twenty-five days. When he felt that his end was near, he wished to be taken home, and this was done, February 27. Since Monday March 3, he was losing daily. He was firmly settled in faith and was not afraid to die. Quietly he fell asleep in Jesus.

He leaves to mourn his departure: his wife and companion, Mrs. Elizabeth Schmidt Neufeld; the children, Mr. David B. and Mrs. Bertha Neufeld; Mr. and Mrs. John Neufeld; Mr. and Mrs. Waldo Neufeld, and eleven grandchildren. Also one sister, Mrs. H. H. Dirksen, and two brothers, Jacob and Bernhard Neufeld.

Funeral services were held at the Alexanderwohl Church, March 9. Words of comfort were spoken by the Rev. F. N. Dietrich, Psalm 23:4, and by Rev. P. H. Unruh, Rev. 14:13.

OUR FATHER HEINRICH H. SCHMIDT, the son of Heinrich and Anna Unruh Schmidt, was born in Alexanderwohl, South Russia, Jan. 16, 1859. In 1862 the family changed their residence to Gnadenthal. When he was 15 years of age the family migrated to the United States of America and settled in Marion county, Kansas, near the present town of Goessel. He was educated in the village school of Gnadenthal. His teachers were Peter Dick, Peter Thielman and Jacob Janzen, the last of whom he often mentioned later in life. In America he had the privilege of attending public school only a few months. Yet, he acquired a good use of the English language. He could read and write well, and read much. He loved to associate with English speaking neighbors.

On Aug. 4, 1883, he married Marie Buller. This union was blessed with six children, two of which died in infancy. His wife died May 9, 1897, his son, Henry, at the age of thirty, and daughter Anna, at the age of 39. His second wife, Sara Kroeker, whom he married in December, 1897, was called to her heavenly reward in less than a year.

On Jan. 26, 1901, he married Anna Koehn. This third marriage was blessed with three children, a son and two daughters. Our parents were privileged to observe their silver wedding anniversary in 1926. After forty years and twenty-six days this union ended by father's death.

For many years father enjoyed good health, was thankful for it, and endured bodily infirmities with patience. About ten years ago his strength began to fail, and during the last five years he never left his home. As long as he was able he attended church, and it was very hard for him, when that was no longer possible; yet he never grew impatient about it. His quiet and trustful disposition, as an invalid, was for us an outstanding testimony of the marvelous grace of God and our Lord Jesus Christ. He was completly bedfast the last two and a half years. On Nov. 4, he was taken to the Bethesda Hospital at Goessel, where he reveived the best of care. He was called Home February 22, 1941. His age is 85 years, one month, and six days. He leaves to mourn his death, his wife, one son, four daughters, two sons-in-law, one daughter-in-law, twelve grandchildren, two sisters, and his youngest brother.

Funeral services were conducted from the Alexanderwohl church, Wednesday, Feb. 26. Rev. C. C. Wedel gave a message in German, based on Gen. 49:18; and Rev. P. H. Unruh in English, using Rom. 8:18.

MRS. MARIAN TSCHEIGG, 76, died at her home following a four week's illness of pneumonia. She is the mother of twelve children, one daughter preceded her in death, also her husband, Eugene Tscheigg, who died four years ago. Five sons and six daughters survive and mourn the loss of their dear mother. They are all married and have established their own homes. Mrs. Tscheigg worked hard as a farm woman, but always found time to devote to her Bible reading and study. She knew her Bible well and loved her Redeemer.

Funeral services were held on Thursday, February 27, 1941, with her pastor, Rev. P. A. Kliewer in charge. He used for his text the 23rd Psalm which was one of the most precious scriptures of Mrs. Tscheigg.

CLAASS EPP, son of Claass and Elizabeth (Jantzen) Epp, was born in Hans-Au, Russia, on February 17, 1864. He received his schooling under the teachers, Herman Bartch and the Reverend J. K. Penner. Through baptism he became a member of the Mennonite Church in Lausan, Chiva, on August 20, 1883.

He was united in marriage with Anna Pauls in At-Metschedt, Chiva, on September 23, 1889. In 1892 they come to Beatrice, Nebraska, where they took up farming. In 1924 they moved to Beatrice and soon thereafter became members of the Second Mennonite Church. They had the privilege of celebrating their Golden Wedding Anniversary in 1939.

In February, 1941, he became critically ill and was taken to the Mennonite Deaconess Hospital on March 6. He derived much comfort from reciting Bible verses and parts of hymns with the Sisters. On March 20 he passed peacefully on to be with His Savior. He leaves to mourn his passing, his wife, four sons, five daughters, four daughters-in-law, three sons-in-law, twenty-two grandchildren, and many other relatives and friends.

CORRESPONDENCE

BETHANY CHURCH, QUAKERTOWN, PA.

In giving a series of pre-Easter services in the churches of this charge, Rev. J. J. Esau, evangelist, used the following sermon topics; the third, fourth, and last at Bethany church: (1) The Ever Living Christ and What He Assures Us. (2) The Fourfold Christian Life. (3) The Holy Spirit and His Threefold Ministry. (4) The Great Salvation. (5) Five Characteristics of a Healthy Christian Life. (6) The Two Great Advents of Christ. (7) Gethsemane. (8) Calvary.

A catechetical class of nine members is now being instructed, and will be baptized and received into the church on Pentecost Sunday, June 1. This church has the distinction, unusual for a small church, of having in its membership two couples who have passed their sixtieth wedding anniversary. Mr. and Mrs. Charles Thatcher celebrated their's recently, see Mennonite March 25, and Mr. and Mrs. Frank Roth having celebrated the same event a couple of years ago.

The Ladies Aid society of the church has been studying the problems of the migrant worker, being addressed at a meeting held jointly with the Brotherhood by Rev. Reed Landis, who made a first-hand study of the matter. The men of the church of draft age are being asked to canvass the other members regarding the support of the civilian work camps for those who are conscientious objectors to military training. During the week of March 9, our pastor, Rev. A. J. Neuenschwander, attended a meeting of the Home Mission Board in Bluffton, Ohio.

—*Correspondent*

SALEM MENNONITE CHURCH
DALTON, OHIO

We are planning a series of special meetings during the week of March 30. A number of neighboring ministers will preach for us, as follows: Rev. Wilmer S. Shelly of Wadsworth; Rev. William Stauffer of Sugarcreek; Rev. Austin Keiser of Bath; Rev. S. J. T. Flohr, pastor of the Evangelical and Reformed Church of Mt. Eaton; Rev. S. F. Bauders, pastor of the Church of God, Wooster. We trust that this series of pre-Eastor services will deepen the spiritual life of our church and lead us all closer to the Christ Who died that we might live.

In these days a necessary part of the church plant seems to be a kitchen from which place meals can be served on various occasions, which play their part in the fellowship of a church group. Up to this time Salem Church has not had any kitchen but recently sentiment, particularly among the members of the Women's Missionary and Sewing Society, crystallized to the point where the sum of $100.00 was appropriated by the Society for this purpose. Upon the approval of the congregation, the Trustees are going ahead with this project. A part of the basement is being remodeled to provide the place for this purpose.

A term of twelve years of faithful service as superintendent in our church closed, when Adrian Amstutz, left for his new work at Washington, D. C. Mr. Amstutz is assistant secretary to Congressman Thom of this Ohio district. In connection with these duties, he is studying law.

The Women's Missionary and Sewing Society is doing considerable quilting again this winter. This is a very popular service with many of the ladies, and the proceeds are used for missions and other church purposes. At the regular meetings the Society is studying the mission book "Stand By for China".

During these critical days in history, our young men, as well as others, are having some real decisions to make. To date nine have filled out conscientious objectors questionnaires, but none of these have been called. *—Correspondent*

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

Dear Editor and Readers: Galatians 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Sunday, the second of March, our young folks and the pastor furnished the program for the afternoon at the Young People's Rally, at the church of God in Roosevelt, Minnesota.

A choir has been organized for the young people and they are having practices every Wednesday evening. It is a blessing to hear the young people sing.

We wish to thank those who have sent donations for our church building fund. The men folks have spent part of this winter, cutting logs for lumber for the new building.

Rev. and Mrs. A. F. Ortman went to Munich, North Dakota, last week to attend the funeral of Mrs. Ortman's brother, Henry Friesen, who froze to death in the recent snow storm. Rev. C. G. Anderson delivered the sermon Sunday forenoon.

—Jake G. Quiring, Corr.

OPENING OF THE KAUFFMAN MUSEUM

At Bethel College, Monday, March 10

In spite of bad roads for some, fully seven hundred people attended the program and dedicatory exercises of the formal opening of the Kauffman Museum, which is housed in the large brick building formerly known as Alumni Hall.

The event opened with a program in the college chapel. Dr. P. J. Wedel speaking on "The Beginning of the Museum," reminisced on the early history of the collection under his care, and their accumulation. Dr. A. Warkentin who has an eye for the preservation of things historical, and who added many an article to the museum collection, spoke on "The Mennonite Historical Museum and Archives," over which section he has charge as curator. Starting with some books and manuscripts from the college library, he has within a few years built up a remarkable collection of books, documents and periodicals of rare historical value. Mr. Charles J. Kauffman who brought his own, large museum from South Dakota to the campus, to which has been added the local collection, spoke on "The Soul of the Museum." The gist of his interesting, informative address was: "We must stress not only the scientific and historic value of the museum, but the human and aesthetic as well. The beautiful, the inspirational, yes, even the sentimental must have full expression. The museum must have a soul. The great things awe us, but it is the little things that touch us." To him the present museum is just a nucleus about which, with the cooperation of friends and interested people, something more imposing and complete can be built up.

Upon the conclusion of the program the audience then proceded to the front of the museum building, where Rev. Arnold Funk, secretary of the College Board, gave a brief dedicatory address, and Rev. P. K. Regier, president of the Board, offered a dedicatory prayer. Following this the assembly was allowed entrance. On the first floor are large varieties of relics of pioneer life, a log cabin with its family of early settlers, an organ two hundred years old, from Holland, etc. The second floor is given largely to exhibits of natural history, animals and birds, with imitational natural surroundings. Mr. Kauffman's main center of interest. As one has aptly said, "There is enough to see here that it would take a week to do it." May these museums serve as reminders of the devoted lives of our forebears, to the glory of God.

—Bethel Church, Mountain Lake, Minn. has decided to erect a new church building. It will be a brick structure in Gothic style, with a main auditorium seating close to 1000 people, and will cost about $50,000. The interior will form a room in the shape of a cross, the length 116 ft. and the cross wings 12 by 16 ft.

« « JOTTINGS » »

THE COMING NORTHERN DISTRICT CONFERENCE

The Program Committee of the Northern District—Dr. P. R. Schroeder, Rev. John Bartel, and H. H. Quiring—report that the next session of their conference will convene, the Lord willing, in the Butterfield Mennonite Church at Butterfield, Minn. June 7 to 12. —*John Bartel, Sec.*

—*Immanuel Menn. Church, Los Angeles, California.* We rejoice that the Lord has provided another worker for us in the place of Miss Lavina Burkhalter, whom we have so sorely missed. Since beginning February, Miss Dorothy Schroeder has been assisting in the work here, especially with the children and in visitation in the church district. We note that Sunday School attendance is showing improvement, and we pray that the Lord will richly bless her work with the children and her contacts with the homes, in the salvation of souls and the building up of Christ's Kingdom. We appreciate the many volunteer helpers in our church and trust they will continue at their posts . . . We greatly enjoyed having Rev. and Mrs. J. Thiessen and the girls with us all day, Sunday, March 2. We hope to work together with them in India, through our prayers, as Paul said in 2 Cor. 1:11. —*Anna G. Stauffer, Corr.*

—*Bethel Church, near Fortuna, Mo.,* was glad for two inspirational messages brought by Mr. Cornelius Plett of Kansas City, Kansas, on Sunday, March 23. Oliver Baumgartner and Tilman Lehman are both home from the hospital, for which we truly thank God.

—*First Church, Reedley, California.* March 16 we had Missionary John Thiessen in our midst, due to the delay of their passport in sailing back to India. He served at all meetings during the day, and showed pictures of India in the evening. The messages for the children was very impressive, showing them, how they could be missionaries, by putting 25 cents to work, in gardening, raising chickens, etc. A small group of children have done this and had gained the nice sum of $30.00 for the Lord, which was sent to the India mission field. May God bless the children in such work! —*Helen Penner, Corr.*

—*From the Bulletin of the Menn. Church, Buhler, Kansas:* The times are critical. We say with Paul that "——we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." We rest in the promise of our Savior, "Lo, I am with you always." May that assurance strengthen us and His peace abide with us. —*Rev. J. F. Schmidt*

"Our colleges need to be held in constant thought and prayer by the church. As long as the college is bathed and kept in this atmosphere of trust and prayer, the results are sure."

—*E. G. Kaufman, Pres. Bethel College*

PASTORAL MESSAGE: Many Christians are saying today, "Lord I will follow Thee whithersoever Thou goest . . . if I can keep my distance when the going gets rough." Peter followed Christ faithfully until the time of crisis; then he "followed afar." The situation which resulted was the occasion of his denial of Christ. This is the natural consequence of following Christ at a distance. Let us stay very near to Jesus during this day of crisis and temptation.

—*Erland Waltner*

—*Conference Leaders visit Newton, Kansas, Community. Dr. J. H. Langenwalter* of Reedley, Calif. who is counselor of the Young People's Union was here to attend a meeting of officers of that group, Rev. Reynold Weinbrenner and William Juhnke. On Sunday, March 23, he attended Bethel College Church, and through the following days visited some of his many friends around Newton and in Wichita, where he used to serve on the teaching staff of Friend's University. *Dr. David Toews* of Rosthern, Sask., and *Rev. S. S. Baumgartner* of Portland, Oregon, stopped off here on their return home from the meeting of the Home Mission Board at Bluffton, Ohio. Bro. Toews' visits were mainly in the interests of relief and educational work in Canada, and Bro. Baumgartner visited his son Paul and wife on the college campus.

—*From the Bulletin of East Swamp Church, Quakertown, Pa: Mennonite Hymnary*—In closely examining the new Mennonite Hymn Book we were pleased to find such a splendid selection of hymns and gospel songs. The only thing we miss are the many glorious hymns of Christ's return for his own. However, we recommend this Hymnary to every member to be used in the homes. We are glad to hear that the choir is planning to purchase them in the near future. —*H. D. Burkholder*

—*Rev. A. S. Bechtel, Hanston, Kansas,* writes: We are liking the new Hymnary better each week. It is really surprising how well our people sing the hymns that are new to many of them. We are becoming acquainted with the more stately old hymns now. It is thrilling to know THE CHRISTIAN CENTURY is so well impressed with the book. How could it be otherwise?

Foreign Mission Receipts for February, 1941

Calvary Ch., Mechanics Grove, Pa., $11.84; Friend, Newton, Kans., $100.00; Five S. S. Scholars, Brudertal, Ch., Hillsboro, Kans., $25.00; Menn. Ch., Arlington, Kans., $5.00; First Menn. Sr. C. E., Mt. Lake, Minn., $10.00; Menn. Ch., Deer Creek, Okla., $14.86 St. John S. S., Pandora, Ohio, $75.00; St. John Wo men's Bible Class, Pandora, Ohio, $5.00; Bergtal Ch., Pawnee Rock, Kans., $26.14; Bergtal S. S., Pawnee Rock, Kans., $10.00; First Menn. S. S., Reedley, Cal., $10.00; J. T. & Elizabeth Thiessen, Grant, Nebr., $5.00; Bethel College Sr. Class, N. Newton, Kans., $10.00; B. F. Welty Legacy, Tacoma, Wash., $44.62; Brudertal Ch., Hillsboro, Kans., $25.00; Bethel C. E., Perryton, Texas, $30.00; Eden S. S., Moundridge, Kans., $31.01; Herold Ch., Clinton, Okla., $13.79.

Menn. S. S., Deer Creek, Okla., $38.26; Bethel S. S., Inman, Kans., $35.04; Flatland S. S., Quakertown, Pa., $5.50; Lorraine Ave. Ch., Wichita, Kans., $50.00; Menn. Ch., Medford, Okla., $12.35; First Menn. S. S., Monroe, Wash., $34.94; Ladies S. S., Delft, Minn., $17.00; Friend, Newton, Kans., $100.00; West Zion Berean S. S., Mdge., Kans., $17.20; J. K. Boorse, Quakertown, Pa., $1.00; Friend, Quakertown, Pa., $1.00; Mr. & Mrs. Jacob Landis, Quakertown, Pa., $3.00; Menn. Ch., Roaring Spring, Pa., Menn. Ch., Napier, Pa., $4.56; Memorial Ch., Altoona, Pa., $4.00; Apostolic Ch., Trenton, Ohio, $4.53; Carl Landis Ch., Chicago, Ill., $2.83; First Menn. Ch., Summerfield, Ill., $15.00; Menn. Group, McAuley, Man., Canada, $6.35; Bergfelder Ch., Delft, Minn., $16.30; Bethel C. E., Inman, Kans., $25.00.

Friend, Mdge., Kans., $10.00; Hebron C. E., Inman, Kans., $25.00; Onecho Union S. S., Colfax, Wash., $60.00; Christian S. S., Mdge., Kans., $61.66; Hebron Ch., Buhler, Kans., $21.29; Buhler Menn. Ch., Buhler, Kans., $14.83; First Menn. Ch., Hillsboro, Kans., $20.39; Christian Ch., Mdge., Kans., $36.50; Menn. Bible Miss., Chicago, Ill., $35.71; Bethel Ch., Perryton, Texas, $11.67; First Menn. Ch., Butterfield, Minn., $19.76; Deep Run & Ever Faithful S. S., Plumsteadville, Pa., $32.00; Mrs. John Roth, Salem, Ore., $5.00; Dorcas Hi Soc., Portland, Ore., $15.00; Menn. Ch., Newport, Wash., $9.07; Bethany Ch., Kingman, Kans., $8.66; Menn. Ch., Halstead, Kans., $26.03; Menn. Ch., Deer Creek, Okla., $9.58; Menn. Ch., Deep Run, Pa., $90.02.

Friends, Pawnee Rock, Kans., $200.00; Menn. Ch., Fairfield, Pa., $150.00; First Menn. Ch., Madrid, Nebr., $15.28; Menn. Ch., Richey, Mont., $145.65; Menno Ch., Lind, Wash., $84.75; Mr. & Mrs. D. R. Winsinger, Mdge., Kans., $40.00; Mr. & Mrs. J. D. Stucky, Monroe, Wash., $15.00; West Zion Class No. 3, Mdge., Kans., $2.00; Brudertal S. S., Hillsboro, Kans., $55.31; Memory of Joe C. Graber, Pretty Prairie, Kans., $20.00; Emmanuel Ch., Pratum, Ore., $25.95; First Menn. Ch., Berne, Ind., $45.54; First Menn. Ch., Paso Robles, Cal., $12.48; Friend, Hillsboro, Kans., $1.51; W. H. Entz, Newton, Kans., $100.00; Bethel College Ch., N. Newton, Kans., $32.12; Grace Ch., Berean Class, Lansdale, Pa., $5.00; Bethel C. E., Lustre, Mont., $7.80; Friend, Hillsboro, Kans., $0.50; Bethesda Ch., Henderson, Nebr., $86.45.

Salem Zion Ch., Freeman, S. D., $75.00; First Menn. Ch., Berne, Ind., $359.23; San Marcos Ch., Paso Robles, Cal., $24.94; Hopefield Ch., Mdge., Kans., $27.87; Menn. Ch., Pulaski, Iowa, $14.40; First Menn. Ch., Mt. Lake, Minn., $50.00; First Menn. Ch., Pretty Prairie, Kans., $75.00; Ebenfeld Ch., Montezuma, Kans., $5.00; Salem S. S., Munich, N. D., $62.25; First Menn. S. S., Phila., Pa., $72.46; Salem Ch., Freeman, S. Dak., $150.00; First Menn. Ch., Adult Class, Allentown, Pa., $25.00; Swiss Ch., Whitewater, Kans., $51.57; Esther Hiebert, Wichita, Kans., $5.00; Inman Menn. Ch., Inman, Kans., $24.23; Bethel Ch., Fortuna, Mo., $8.21; West Zion Ch., Mdge., Kans., $17.63; Johannestal S. S., Hillsboro, Kans., $30.00; S. P. & Ag. Ediger, Inman, Kans., $30.00; Hereford S. S., Bally, Pa., $30.00.

C. E. Soc., Plum Coulee, Man., Canada, $5.20; Friend, Goshen, Ind., $65.00; St. John Women's Bible Class, Pandora, Ohio, $35.00; Gnadenberg C. E., Whitewater, Kans., $30.00; Henry Bestvater, Newton, Kans., $15.00; Tabor Ch., Goessel, Kans., $30.40; Gnadenberg Ch., Whitewater, Kans., $21.50; Allen Unruh, Great Bend, Kans., $10.00; J. F. Voth Legacy, $2.00; Hoffnungsau Ch., Inman, Kans., $53.00; Hopefield Ch., Mdge., Kans., $21.77; Eden Ch., Mdge., Kans., 474.23; Friend, Whitewater, Kans., $100.00; B. R. Regier, Elbing, Kans., $100.00; Gerald Stucky, Berne, Ind., $17.50; Burns Ranch Menn. Group, Didsbury, Alta., Canada, $32.00; Menn. Ch., Leroy, Sask., Canada, $17.42; Menn. Ch., Rosemary, Alta., Canada, $13.30; Through John Thiessen, Canada, $20.00; Menn. Ch., Vineland, Ont., Canada, $291.62; Menn. Ch., Loon Forks, Sask., $8.45; Bergthaler S. S., Altona, Man., $7.95; Sheldoner Group, Nordheimer Ch., Hanley, Sask., $7.37; Bergthaler Ch., Didsbury, Alta., $50.00; Ensz St. Menn. Group, Neidpath, Sask., $65.96; Lowe Farm Young Ladies C. E., Lowe Farm, Man., $25.00; Menn. Congr., Manitou, Man., $34.25; Menn. Miss. Soc., Laird, Sask., $20.00.

Young People's C. E., Loon Forks, Sask., $48.75; Glidden-Kindersley Group, Glidden, Sask., $30.00; Menn. Ch., Swift Current, Sask., $16.77; Menn. Ch., Niagara on the Lake, Ont., $45.45; Through John Thiessen, Canada, $30.65; Nordstern C. E., Drake, Sask., $15.00; Gnadenthal Group, Blumernort S. S., Plum Coulee, Man., $40.00; Vereingte Ch., Vineland, Ont., $13.02; Blumernort Ch., Gretna, Man., $40.00; Nick Friesen, Black Creek, B. C., $5.00; Friend, $0.10; Zoar Ch., Waldheim, Sask., $125.00; Hochfeld Group, Hague, Sask., $5.00; Y. P. Soc., Rudnerweide Ch., Morden, Man., $19.00; Menn. Ch., Abbotsford, B. C., $8.60; Menn. S. S., Abbotsford, B. C., $9.40; Rosenorter Ch. of Sask., Canada, $300.00; Menn. Group, Winnipegosis, Man., $5.00; Bethanien Ch., Watrous, Sask., $7.30; Int. & Rent, $4.83; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $288.00.

Total, $6,174.06

Balance on Hand, February 1, 1941, ----		$6,653.69
Gifts for General, ----------	$5,039.20	
Special Support, -------------	874.91	
Interest & Rents, ------------	4.83	
Sundries, --------------------	255.12	
		6,174.06
		$12,827.75
Paid Out on Orders, -------	$10,959.72	
Paid Out Direct, ------------	1,362.19	
		12,321.91
Balance on Hand, March 1, 1941, ------	$	505.84

Respectfully submitted,
J. E. Regier, Treasurer

MR. P. P. SCHMIDT
RURAL ROUTE 3
NEWTON, KANSAS

JA 42

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, APRIL 8, 1941 NUMBER 14

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WHAT DOEST THOU FOR ME?

In the famous picture gallery at Duesseldorf, Germany, there is one particularly fascinating and meaningful painting with the superscription, ECCE HOMO, a phrase used by Pilate in presenting the thorn-crowned, bleeding Christ to the Jews. And beneath the figure stand these deeply searching words, "Haec omnia fecit pro te, quid facis ipso," meaning, All this He did for thee, what doest thou for Him? And it is said that many a visitor left the painting with a heart deeply moved. No human voice can tell, nor human pen describe, the length and breadth and depth of the work that Christ has accomplished through His life, His death, His resurrection, and His intercession before the Father. May we therefore suggest a few questions that our Savior has a right to ask *a Christian,* because He has done everything possible to win heaven back for him. Christ was born in a stable, in deep humility. Have you, when occasion presented itself, gone to the lowest of the lowly, to lift them up, to be their Samaritan? Or have you been indifferent, unconcerned about being your brother's keeper? Our Savior's great concern, all through His life, was to be obedient to the Father. Have you done this? Have you glorified Him in your obedience, and have you given a good example to others in doing God's will? In surprise the boy Christ said to His anxious mother, "Wist ye not that I must be about my father's business?" and thus went about doing good. Do you realize that you, too, must be busy in the work of saving men? Or does your earthly occupation and work take up all of your time? . . . Jesus lived among men as a human being, and was subject to temptations just like we. Yet He met them with such a will and determination by His Father's mercy, that He suffered no harm from them. Do you, too, make every effort to pass through adversities victoriously, with the strong arm of God to help you, or are you an easy prey to sin? . . . . Jesus says, "I am the Way, the Truth, the Life." And He has a right to ask, Are you following the way charted out by me for a meaningful life, or are you following the crowd? Are you attempting, always, to follow the path of truth, or are you deviating from it, when it is to your advantage to do so? Have you made room for Him in your heart and in your life, so that He may dwell in you, and make your life count, or is your heart attached to something else? . . . . There was no hatred in the Master's heart. He loved His enemies, and prayed for them. Do you do the same for His sake? "And he that does not take the cross and follow me is not worthy of me." Matt. 10:38. —T.

Let the People Speak

This is the title of an editorial in the *Christian Century* of March 26. Among other things it says: "This is no time for silence. Let the people speak! . . . Let no meeting adjourn until it decides upon some device for registering its mind with its representatives in Washington."

How would it be if churches, individuals, or groups of individuals would send a letter to the President which might read something like this: On September 11, 1941, you spoke these reassuring words, "I hate war now more than ever. I have one supreme determination—to do all I can to keep war away from these shores for all time. I stand with my part upon the platform adopted at Chicago, 'We will not participate in foreign wars, and we will not send our army, naval or air forces to fight in foreign lands outside the Americas, except in case of attack.' "

The ———— Church, of ———— herewith desires to urge you not to tire in your efforts to chart a course whereby this solemn pledge to the American people may be kept, even in an hour of crisis.

EDITOR'S NOTE—The above article is written by Mr. D. H. Richert, Professor of Mathematics at Bethel College, a brother of the more widely known Dr. P. H. Richert, secretary of the Foreign Mission Board. We heartily endorse Professor Richert's suggestion. If ever, now is the time to speak and remind the head of our nation to keep true to his promises. We urge that churches, Sunday Schools, civic groups, conferences and other groups unite in sending the appeal suggested by the writer to the President.

Brother Richert is an indefatigable advocate and worker for peace. He is constantly in correspondence with leading members of the Congress, urging them to do all they can to help steer the ship of state away from war and toward peace. It is doubtful if any single Mennonite has done more for this cause than he has.

The Empty Sepulchre

By Max I. Reich, D. D.

Beside an empty sepulchre
We stand and we adore;
The sacred body it contained
Is held by it no more;
The resurrection and the life
Came off the victor in the strife.

What has that empty sepulchre
To say to thee and me?
It tells us that the Savior's death
Has set His people free;
He died, our sins upon Him laid;
He rose, because the debt was paid.

Death could not hold Him in the tomb
Who met each righteous claim;
For where man had dishonored God,
He glorified His name;
To show He did not die in vain,
The glory raised Him up again.

The thunders of a broken law
Believers need not dread,
Beside the empty sepulchre
In peace they raise their head;
"No condemnation" is the word
To those "in Christ," the risen Lord.

O shout, ye sons of heavenly light,
"The Lord is risen indeed!"
He fills the Father's heart with joy,
And meets our every need;
Captain of our salvation He,
Upon whose head the crown we see.

Fought is the fight! The crown is won,
The sting of death is gone;
By blood and tears He has secured
His kingdom and His throne
Before which hosts unnumbered fall,
Acclaiming Him the Lord of all.

Beside an empty sepulchre
We stand, and we adore;
And now we haste with joy to spread
The news from shore to shore;
And sinners who that news believe
His resurrection power receive.

—From "Moody Monthly"

RADIO BROADCAST — "Mennonite Hour"
K F H Wichita, April 12, - 2:15 to 2:30 p. m,
Rev. John F. Schmidt, Buhler, Kansas

THE RESURRECTED CHRIST

To become the Savior of the world, Jesus Christ had to be born as a human being, had to walk and labor among men, teaching them the true way of life; had to die on the cross, and be resurrected. All these steps were necessary to make His mission, the full salvation of mankind, complete. Strange as it may seem, some people seem to have difficulty in believing in His resurrection, and thereby face the danger of not being saved. The Bible lists eleven incontrovertable witnesses of the Savior's appearance after His burial. (1) in John 20:16-20, Mary Magdalene meets Him at the grave, talks with Him and is bidden to tell the brethren that He is alive. (2) In Matt. 28:9, we are told that His women friends found evidence of an earthquake which had torn the tomb asunder and freed the Master; and on their way back He met them, and greeted them. (3) When the two disciples on their way to Emmaus had had the pleasure of His company and the three sat down to eat bread, the disciples recognized Him as the risen Lord, Luke 24:31; 24:13-34. (4) In verse 34, same chapter, these disciples report to the eleven, "The Lord is risen indeed and has appeared to Simon"; 1 Cor. 15:5, gives another proof of this. (5) John 20:10-24, also Luke 24, chronicle the fact that the risen Lord visited the disciple group behind closed doors, and gave them His peace. (6) Again, after eight days, He met them assembled, with Thomas among them, when He gave this doubting man indisputable evidence that He is the risen Christ, John 20:26-29. (7) Some days later, He manifested Himself to seven disciples, at the sea of Tiberias, and had a meal of fried fish with them, John 21:1-14. (8) In Matt. 28:16-20; we have the record that He met the eleven on the mountain, where he had appointed them, and where He gave them His marching orders, "Go ye therefore, and make disciples of all nations." (9) I Cor. 15:6, witnesses that "He appeared to about 500 brethren at once;" and, in verse 10, also to James; and Paul concludes the enumeration by saying, "last of all He appeared to me, the child untimely born," in the same passage. (12) Finally, Luke tells us, in Acts 1:2-9, that He appeared to the disciples on Mount Olivet, where "He charged them not to depart from Jerusalem, but to wait for the promise of the Father, "the Holy Ghost."

We hear so much nowadays, from some pulpits or read in some papers, about the cross and the shed blood, and almost nothing about the risen Christ, that one wonders if younger people are not apt to get the impression that all that was necessary for Christ to save us, was to die and shed His blood on the tree. Is it not just as necessary to realize and to teach that beyond the grave and the cross, there is an open sepulchre, from which the Savior has risen to reenter the glory life in heaven, there to intercede for us at the Father's throne, and directing the Comforter and the holy angels to minister unto us, until He returns to take His own home. Yes, beyond the cross on which the Prince of Peace had to die there is a glorious Easter and an open heaven to the faithful ones.

—T.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE TIME FOR WEDDINGS

In the Book of Ecclesiastes, in the third chapter, we read, "To every thing there is a season, and a time to every purpose under heaven." In the list that follows, we do not find "a time to be married," but we presume that would come under the last part of the verse—a time to every purpose under heaven. No matter what calamities may be taking place in other parts of the world, here with us it is, just now, a time to be married. And so the pastor is kept busy. This week marked the wedding of the head master of the Middle School who went to a neighboring mission to get his bride. They are back and we have an invitation to attend the wedding meal tonight. The bride has been a teacher in a large girl's school for a number of years, so we expect much from this new home.

On the same day of their wedding, we also had a wedding in the church here. The bride was a timid girl, hard of hearing, who had been baptized just a few weeks ago. She was from a village many miles away and all was new and strange to her. The groom was a grown man in years but a dwarf in size—nature having failed to supply the proper length in his nether extremities. There were only a few people gathered to witness the ceremony and some of the younger girls—relatives of the "little" groom, seemed to find some things rather amusing. In the first place, one of them had to rush back to the house where they were staying to bring the rings. And it did rob him of his dignity to have his feet dangling in the air instead of being placed resolutely on the floor. All went well, while the pastor gave a short message, and then had the bridal couple stand for the ceremony. But when he came to ask the bride the familiar question that is to be answered by, "I do," he found himself in difficulty. The bride, as I said, was hard of hearing and not used to the Hindi language, so did not understand enough to answer. And you can't perform a ceremony like this without the consent of the bride. One of the young evangelists present came to the rescue, repeated the pastor's question in the language that the young woman knew, and we were all relieved to see her nod her head in assent. The groom looked happy and the certificate could be signed.

Yesterday we had another wedding which was more festive. Both Andrew and Mary are literate and well known, and we have reasons to believe this was according to their desires and not just the plan of their parents. The groom and his friends waited at the church, while the bride was brought from her home (a quarter of a mile away), with much drumming and singing. Her sister-in-law carried an umbrella to shelter her from the heat, and everyone looked happy.

The pastor could put much more into his message, because he knew that these two could understand what he was saying.

"Simple and brief was the wedding, like that of
Ruth and of Boaz.
Softly the youth and the maiden repeated the words
of betrothal,
Taking each other for man and wife."

—Longfellow

Then with more drumming and singing the groom and bride were taken to her home for the wedding meal. Late in the evening the journey continued to the village, where the groom lives. They are poor and life will not always be easy. But if they have the Lord in their midst, they will be able to go on with rejoicing. And India needs homes where He is honored. We commit these young people to One who can truly make them a blessing. And we covet an interest in your prayers for our new Christian homes.

Christena H. Duerksen
Basna, Via Raipur, C. P., India

P. S. A very interesting book, "The Little Brown Babe" Revell, by Brown, can be obtained from Mennonite Book Concern, Berne, Ind. It is a story of a Christian couple in India. Price $1.00.

A LIVING TESTIMONY

One of our district workers by the name John Paul is a friend of a high caste Hindu school master in the large village Bichiya. Recently the Hindu master met John and in true Hindustani courtesy offered him a chair. After some general conversation the Hindu master said to him, "Why have you done this evil thing and accepted a foreign religion?" John answered, "You are greatly mistaken in this. I have not accepted a foreign religion. Jesus, my Lord, is a World-Savior. He belongs to all peoples. He has lifted me up so that with all respect you welcome me for me what He has, you would consider me unclean for me what he has, you would consider me unclean and would chase me off. But now I can talk with you and be your friend." Christian Missions do an invaluable service to India, because they bring to the people a Savior Who truly lifts up the downtrodden people.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Report of Rev. N. W. Bahnman's Work in British Columbia, March 7, 1941

In order that you might get a glimpse of my work, I shall report on some of it in the last two weeks. Yarrow is one of our largest Mennonite communities. We have a church here of fifty members and a Sunday School of fifty children. My home is in Sardis, but I came here to hold a series of Bible studies, immediately following the close of a six week period of teaching in the Coghlan Bible School.

Following the meetings I walked home to Sardis, five miles, carrying my grip. Tired and a bit weary, I was glad to reach home after an absence of seven weeks of constant work. Only a few minutes after I arrived at home, a man drove into our yard on a bicycle. I had met him before, but what a sight he was today! His eyes had an unnatural look and he was very nervous. He told strange tales of spiritual struggle that he experienced in his shack in the timber. We kept this poor man in our home that night and part of the next day. After he had calmed down somewhat he related of his loneliness, and his enslavement to certain evil habits. His body was poisoned with nicotine, his will-power gone, he was a wreck at forty-one years, in body and soul. We went to prayer for him, and soon he prayed for himself, begging for strength to live a pure life. We advised him to see a doctor for his disease, and asked him to return and report. So far he has not come back.

Twenty Miles in Eleven Hours

The following day, Saturday, I had to go to Mission City. To get there I had to walk two and a half miles to the B. C. Electric Station at Woodruff. After a ride of 15 miles I arrived in Abbotsford at 8:55 a. m. Here I was to take a C. P. R. train for Mission City, a distance of seven miles. The train is due to leave Abbotsford 2:05 p. m. On this particular day it had 29 extra freight cars, imported from U. S. A., and I was told the train would not leave until 5:00 p. m. That would mean eight hours of waiting. The waiting room was cold, so I went to the post-office to write some letters, but it was cold here also. I decided that it would be best to walk the sidewalks to keep warm. At this time I appreciated the warm overcoat from some friends in Laird, Saskatchewan. I finally decided to "hitch-hike" to Mission City. After walking about four miles, carrying my grip, a friendly truck driver picked me up and delivered me at the (heated) station in Mission City. Here I did some studying and, being hungry, I went to a warm restaurant for a meal. Refreshed, I started out on the last leg of my journey, on foot. I covered the four-and-a-half miles and at 9:30 I arrived at my destination. Twenty-nine miles in eleven hours!

On Sunday I preached in a newly built church, erected at a cost of $152.00, of which $100.00 came from General Conference friends. In the evening I visited with a family that had recently joined our church. The mother in the home has been sick and had not left the house for two years. Other visits were made in the afternoon and some called on me.

Many Tasks Require Attention

On Monday morning I was anxious to get back home to meet Rev. David Toews, Rosthern, Sask., to make a plea for funds for the British Columbia Bible School at Coghlan. Hurry as I would, when I arrived at home, I learned to my disappointment that he had left for Vancouver and intermediate points.

On Tuesday I got a little time to prepare for a week of services on Vancouver Island. On Wednesday we went to Vancouver, in preparation for the wedding, on Thursday, of my daughter Edna to Fred Blessin, at which I officiated, in our church. Late in the night I had a chance to ride back as far as Coghlan where, on the following day, I took part at the commencement of our Bible School.

"In Journeying Often"

Early Saturday morning, I walked from Coghlan three miles to the highway, and one mile along the highway to get the Bus for Vancouver. At 11:00 a. m. I left Vancouver for Nanaimo, Vancouver Island, on the C. P. R. boat "Princess Elain," a sea voyage of two-and-a-half hours. At Nanaimo I took a train to Parksville, where I had to change trains. It was 5:00 p. m. when I arrived at Courtney where a good brother met me and took me a distance of fifteen miles to Black Creek, where I am at this writing, conducting Revival meetings.

The meetings so far are well attended, for which we thank God. One day I and another minister visited a couple, the husband a Mennonite. Here we heard a tale of hardships as a result of trying to get away from the Lord. Finally the two got down on their knees and consecrated their lives to the Lord. Others are deeply concerned about their soul salvation. I will stay here a week and then visit three still more isolated places, before I return to the mainland.

May the Lord bless all who make it possible for this and similar work to be carried on. Indeed, it is not in vain. —N. W. Bahnmann

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"Speak thou to Him for He heareth,
And spirit with spirit will meet!
Nearer is He than breathing,
Nearer than hands and feet."
—*Maltbie D. Babcock*

DAILY DEVOTIONAL MESSAGES

by Lester Hostetler

APRIL 12—*Saturday—"Father, into thy hands I commend my spirit."* v. 46—Read Luke 23:39-49.

Too often we are inclined to lose faith in God's goodness when things go badly with us. "What have I done to deserve this suffering?" "If God is good, why does He permit me to lose health or wealth; or one who is bone of my bone and flesh of my flesh to die?" With such questions we challenge God's care and goodness. Now look at Jesus on the cross. See His head, His hands, His feet, the crown of thorns, the tormentors who mock Him. He was numbered with the transgressors, despised of men. To the crowd He seemed to be smitten and afflicted of God, and for a moment He Himself felt forsaken of God. But His faith prevailed. He still called God Father. Men had done their worst but it did not shatter His faith. — "There behold His agony
Suffered on the bitter tree;
See His anguish, see His faith,
Love triumphant still in death."

APRIL 13—*Easter Day—"He liveth to make intercession."* v. 25—Read Hebrews 7:22-28.

Jesus lives! And His life in glory is a life of prayer. "He ever liveth to make intercession." Too frequently we forget this great truth. We remember that Jesus spent much time in prayer while here on earth. He is eternally the same, yesterday, today, and forever. Death did not change His love and His prayer. He loved and prayed before Easter, and afterward. The thought that He is praying for us, gives us strength and courage. He is praying for the coming of the Kingdom: for people everywhere to accept Him and His way of life and dwell together as sons of God. He is praying for us when we are weak and tempted. He is praying for the church, for pastors and evangelists and teachers and missionaries, everywhere. Because His prayers are mingled with ours, His cause cannot fail.

APRIL 14—*"Even so faith, if it hath not works, is dead, being alone."* v. 17—Read James 2:1-17

Our religious beliefs do not save us. The devil also believes and trembles. Our beliefs become a living faith when we act upon them. Many a person believes that God exists, that the Bible is true, that Christ is the Savior of the world. But it remains a dead faith unless one acts as if there were a God, and searches the Bible as if it were the message from God, and accepts Christ as if He were really the Son of God and the Friend that sticketh closer than a brother. Pray that our faith in God may daily result in godly works.

APRIL 15—*"Elias was a man subject to like passions as we are."* v. 17—Read James 5.

Sometimes we think of great saints as having been so different from what we are that there is no use in our trying to do what they did. Consider Elijah, born like you, a man like you, having had the same temptations and passions, much the same to work with and much the same to work against as you. Nothing that others have achieved in Christian character is impossible for us. Our temptations and our struggles are great; but greater still is the power of God that helps us win the victory and enables us to travel the same road the saints have trod. Pray for the power of the same Holy Spirit to enable us in our life and conversation to follow Christ.

APRIL 16—*"Blessed are the pure in heart, for they shall see God."* v. 8—Read Matt. 5:1-12

Who can see God? Only those who are like God. And the more we are like God, the more we can see of God. Sin stains the heart and makes it less than God intends it to be. Impure thoughts and deeds are like the tares which the enemy sowed in the field with good seeds. When the heart is pure it loves God, it believes on God, it submits to God, it works for God. This is what it means to see God in this life. And in the life to come we shall have the completer vision. We shall see Him "face to face." In the words of John, "We shall see Him as He is."

APRIL 17—*"Ye are the light of the world."* v. 14—Read Matt. 5:13-20

The world lies in darkness. It continues so because men love darkness rather than light. Who will deliver it? There is no light to save it except the light of Christ. His light must be transmitted through His disciples. There is no other medium. To the disciples He said, "Ye are the light of the world." For the word "ye," substitute your own name. This is legitimate and it is really what Jesus' word means for you. But it is a solemn thought. Does my life shine? Does it reflect the light of Christ. Are others able to see life's issues and life's purposes clearer as they watch my daily life? Pray that the windows of your soul may be kept clean so that the light of Christ may enter and be reflected around you.

APRIL 18—*"And Jesus saith unto them, How many loaves have ye?"* v. 34—Read Matt. 15:29-39

The disciples faced a great problem—the feeding of a multitude of men, women and children. Their resources were small—only a few loaves and fishes which a little boy had brought. They brought their little to Christ. He blessed it, and the need was met. Our problems are great and our resources small. In our own strength we are hopelessly inadequate. But if Christ is allowed to take what we have—our small gifts, our meager talents—and bless them, they multiply manifold, the needs are met, and there is something left over.

A Survey of Evangelism in Mennonite Churches

The Evangelism Committee, a sub-committee of the Home Mission Board, has recently conducted a survey of the status of Evangelism in the churches of the General Conference. The questionnaire sought information along four lines:

1. *The Need for Evangelism in Mennonite Communities*
2. *The Efforts Made in Evangelism by Mennonite Churches*
3. *The Mennonite Attitude Toward Various Evangelism Methods*
4. *The Possibilities of Conference Aid and Coordination in Mennonite Evangelism.*

The questionnaires were sent out to 123 ministers in the 1940 Year Book, as serving churches in the United States. Of these questionnaires seventy-one (57%) were returned. The percentage of responses from the various districts were as follows: Eastern—67 per cent; Middle—55 per cent; Western—51 per cent; Northern—55 per cent; Pacific—78 per cent. Some questionnaires were also sent to Canadian ministers, but only a few were returned. The well-balanced distribution of responses from the various districts indicates that the results of this study represent a fair cross-cut of the ideas of interested ministers.

I. THE NEED FOR EVANGELISM

Questionnaire Results

1. A large majority of Mennonite communities contain many unchurched, providing large and fertile fields for evangelism.

2. Only twenty of the seventy-one ministers responding report that they have made religious surveys of their communities.

3. Only four out of the seventy-one ministers responding feel that sufficient effort is being made to reach the unchurched in their communities.

4. The chief causes for loss of Mennonite members listed are: (a) Intermarriage, (b) Indifference, (c) Emotional Sects, (d) Quarrels and Misunderstandings, and (e) Worldliness. Other causes mentioned are: No room, no church, language problems, opposition to Mennonite doctrine, geographic distances to church, faulty leadership, lack of spiritual life in the church.

Observations

1. Most ministers who responded recognize the need for evangelism, but many are uncertain as to methods of procedure.

2. A careful study on the conservation of church members needs to be made. This study must consider the problems of inter-marriage, indifference, and emotional religious sects.

II. THE EFFORTS MADE IN EVANGELISM

Questionnaire Results

1. Fifty-seven out of seventy-one (80%) report that they have some type of special evangelism or inspirational services each year.

2. Forty-one of these fifty-seven (72%) report that they used Mennonite leaders for these special meetings. Eight (14%) report that they used both Mennonite and non-Mennonite leaders.

3. Only eleven ministers report the use of a Decision Day in Sunday School. Four report the use of Decision Cards. Forty-seven (66%) say their Sunday School teachers seek to win pupils to Christ. Forty-two (59%) report that their Sunday Schools try to reach the unchurched.

4. Other channels of Evangelism listed were: Young Peoples' Consecration Services, Dramatics, Tracts, Street Meetings, Men's and Women's Organizations, Gospel Teams, Vacation Bible Schools, Church Evangelism Committee, Home Visitation, Jail and Hospital Visits, Migrant Work, etc.

Observations

1. Too many churches rely on the special services for evangelism and do not utilize lay members to carry on a year-round program of evangelism.

2. The assertion of some ministers that there are no Mennonite leaders available for evangelistic work must be modified, since at least forty-one churches have used Mennonite leaders.

3. There is great need for the developement of evangelism in Sunday Schools and of a proper understanding of the relation of religious education and evangelism.

III. THE ATTITUDES TOWARD EVANGELISM

Questionnaire Results

Method	Favorable	Unfavorable	Untried or left blank
1. Catechism Classes	59	3	9
2. Mass Meetings	50	10	11
3. Altar Calls	24	22	25
4. Decision Cards	6	25	40
5. Street Meetings	9	29	33
6. Personal Work	57	1	13

The methods listed as most effective in order of frequency mentioned were: Personal Work, Evangelistic Services, Catechism Class, Evangelistic Preaching, Bible Studies, Church Organizations.

Observations

1. There is a wide difference of opinion in Mennonite groups, as to what methods of evangelism are legitimate and effective. This calls for tolerance in the use of various methods.

2. Personal Work, the Catechism Class, and Mass Meetings rank high both in favor and effectiveness.

IV.CONFERENCE AID IN EVANGELISM

Questionnaire Results

This part of the questionnaire was evidently misunderstood by many ministers. They feared that if some form of Conference Aid were adopted they would lose the privilege of choosing their own local leaders. Twenty-nine ministers expressed unqualified interest in General Conference leadership in Evangelism, while eleven more indicated conditional interest. Forty ministers (56%) thus seem to favor some form of General Conference leadership. Nineteen ministers (27%) prefer a District Conference type of leadership, while twelve (17%) state their preference to continue doing their evangelistic work without Conference Aid.

Various ministers listed qualifications which they would demand of an acceptable leader. These include: Bible-trained, spirit-filled, not professional evangelist, but experienced pastor, not too emotional, inspirational, educational, conservative, aggressive, fundamental, humble, one who is "all things to all men."

Observations

1. There is a definite interest in and real possibility for a helpful General Conference Leadership in Evangelism if suitable personnel can be found.

2. There is need for further study as to just what a Conference leader or leaders could do and could not do.

The results of this questionnaire survey have suggested a number of avenues for further study which are being undertaken by the Evangelism Committee. The results of these studies will be made available when they have been completed.

—*The Evangelism Committee: J. J. Plenert, W. F. Unruh, and Erland Waltner*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 20, 1941

USING WITNESSING POWER

Acts 2:1-4; 4:8-20. Read 2:1; 4:31
Topic: *Power Through the Holy Spirit*

Introduction

The day of Pentecost was the most important single day in the history of the Church. It is generally regarded as the birthday of the Christian church. On that day there was a sudden and great increase of followers of Christ. These converts were Jews who accepted Jesus as their Messiah. The preaching of the apostles consisted in telling the Jews about Jesus and pleading with them to repent, accept Him and trust in Him for salvation. Jesus' resurrection was a very effective part of their message.

The Holy Spirit Fills the Disciples vs. 1-4

The disciples tarried in Jerusalem, waiting for the promise of the Father (Acts 1:4, 5). They faithfully obeyed Jesus' command. The small group of believers was meeting quietly and spending much time in prayer and supplication (1:14). This was an essential preparation for the infilling of the Holy Spirit. There was complete unity in their prayer—"with one accord" (v. 1). Their minds were united in one thing—"The promise of the Father." This promise was fulfilled in a sudden and dramatic manner as they met together on the day of Pentecost. The manner of the Spirit's coming (v 2, 3) made it evident to each one that God was sending the Spirit in their behalf. The cloven tongues, "like as of fire sat upon each one of them," signifying that power was given to them to speak in a tongue on fire with the Holy Spirit. The blessing was to each individual. God's blessings are personal. "They were ALL filled with the Holy Ghost (v. 4) because they were spiritually prepared for His coming. They used the new power for witnessing.

Witnessing before the Sanhedrin vs. 8-12

Peter and John healed a cripple at the gate of the temple (3:7, 8). A large crowd gathered. Peter preached a powerful sermon (3:11-26) and many believed his words (4:4). The temple officials were much disturbed, arrested Peter and John and brought them before the Sanhedrin, the great court of Jewish law. This gave Peter a real opportunity which he quickly seized. In the power of the Holy Ghost, he answered their questions (v. 7) skilfully and fearlessly, declaring that it was by the name of Jesus Christ whom they crucified and whom God had raised from the dead, that this man was healed (vs. 9-12). Jesus was the subject of prophecy, and salvation is through Him alone.

The Perplexed Sanhedrin vs. 13-20

The boldness of Peter and John, their fearless frankness caused the Sanhedrin to marvel. These two had no training in rabinnical schools. The Holy Spirit gave them effective power of speech. Their training in the company of Jesus made an impression on the Council. They could not evade nor deny the fact of the notable miracle of healing (vs. 14-16). They foolishly believed that they could hush up the fact by threats and commands (vs. 17,18). This led Peter to challenge the authority of the Sanhedrin to forbid them to carry out Jesus' commission (vs. 19, 20). When human commands conflict with those of God, we should obey God.

Witnessing for Christ is a permanent duty of all who have received of His power. We can witness personally to the gospel as the power of God unto salvation when we give Christ a large place in our lives.

What preparation did the disciples make for receiving the promised power?

What difference do we see in the apostles before and after Pentecost?

How may we let people see that we have been with Jesus?

OKLAHOMA PEACE RALLY

There will be a Western District Young People's Peace Rally in the Bergtal Church, Corn, Oklahoma, on Easter Sunday (April 13), at 7:30 P. M.

The program for the rally will cover the philosophy of the C. O., his challenge and his relationship to the Government. Among the speakers is Dr. Henry A. Fast, Mennonite Civil Service Camp Director, who, unless unexpectedly called away, will bring the latest news in the Civil Service Program. A Question and Answer period is also planned. So bring your questions.

Everyone is cordially invited to attend and especially those in the draft.

FROM OKLAHOMA BIBLE ACADEMY

Dear Christian Friends: The Oklahoma Bible Academy, in connection with the Oklahoma Convention, is planning a five day SPIRITUAL RETREAT, May 19-23, for young and old. One prominent nationally known speaker will serve throughout the week, as well as several of our own leading men. A number of the best quartets from our Central West churches will bring us the Word in song. Plan to be with us, May 19-23. We covet your prayers that this week may glorify Christ, serve the salvation of souls, and the edification of God's children. Watch for published program!

—Yours in His service, The Bible Academy

IN MEMORIAM

HENRY A. FRIESEN, son of Peter K. and Marie Abrahams Friesen, was born at Henderson, Nebraska, March 13, 1909. At the age of six months he was very sick with spinal meningitis, which left him a cripple for life. In 1916, at the age of seven years, it pleased the Lord to take his father and, in 1920, to give him a stepfather, in John C. Dick. He moved, with his parents to North Dakota where he received his education in the grade school and the Munich High School. Upon confession of his faith he was baptized April 21, 1930, and joined the Salem Mennonite Church. In the fall of 1937 he enrolled as a student at the Northwestern Bible Training School of Minneapolis, and graduated in the spring of 1940, from the General Bible Course. After graduation he taught daily vacation Bible schools, conducted Gospel services, instructed Bible classes, and taught a Sunday School class. When asked by the Evangelization Committee, what work he would like to take up, he said, "As the Lord will lead." The Committee licensed him as a minister of the Gospel, and had ordered a clergy fare certificate for him, to travel in the Northern District Conference; but the Lord saw fit to take him on a free pass to Heaven. He reached the age of 32 years and two days. He leaves to mourn his early departure, his parents, one brother, Nick Friesen, Munich; two sisters, Mrs. Henry Thiessen, Munich, and Mrs. Arthur Ortman, Warroad, Minn.; three step-brothers, Hank J. Dick, Munich; Elmer Dick, Minneapolis, and Clarence Dick, Munich; two grandmothers; one grandfather; six uncles, and five aunts.

GEORGE WILLIS, the son of Mr. and Mrs. John Willis, was born at Summerville, Pennsylvania, on January 5, 1852, and died February 23, 1941, at the age of 89 years. He was orphaned at a young age. After a few years in an orphanage, he was adopted by a Pennsylvania family, with which he came to Isante, Minn. In 1874, he married Henrietta Steinring at Amoka, Minn. They came to Cavalier, North Dak., in 1882, and to Alsen in 1904. The first years he lived on a farm, and since 1923 in Alsen, North Dak. His first wife having died in 1920, he married, in 1923, Emma Lucht, who survives him, as do four children from the first marriage: Mrs. Bertha Heimbecker, Langdon, North Dak.; Fred Willis, Bend, Oregon; Edward Willis, Amber, Penna.; and Mrs. Ella Otto, Hampden, North Dak.; also 27 grandchildren and 35 great grandchildren. Funeral services were held February 25, first at Swiss Mennonite Church in Alsen, of which he was a member, then in the Evangelical Church to which he belonged formerly. Internment was in the adjoining cemetery.

MRS. JACOB H. HOFFMAN, daughter of Peter and Agnes Harder Quiring, was born August 14, 1911. When two years old her mother died. She grew to young womanhood near Munich, North Dak.

June 5, 1933, she was baptized upon confession of her faith and received into the Salem Mennonite Church. On November 25, 1935, she was joined in holy matrimony with Jacob Hoffman. One daughter, Evonne Anne, was born to them. In 1939 her father died of heart failure, and on March 15, recently she followed him in death, together with her daughter. Mrs. Hoffman reached the age of 29 years and 7 months. She leaves to mourn her early and sudden death, her husband, Jacob Hoffman, a mother-in-law, seven aunts and two uncles, four sisters-in-laws and three brothers-in-law.

Little Evonne Anne was born on September 28, 1937. Her short span of life covered a period of 3 years, 5 months and 15 days. She was the sunshine of the home and will be greatly missed by her deeply bereaved father. She leaves to mourn her, besides the father, one grandmother, four aunts and three uncles.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Able Staff for Colorado Springs Camp

by Malcolm Wenger

Colorado Springs, Colorado, is to be the location of the second Civilian Public Service Camp under Mennonite administration, the first being near Grottoes, Virginia. The camp site, formerly occupied by the Civilian Conservation Corps, is situated in the rolling farming country about six miles northeast from the city.

This is only one of a number of such camps to which young men conscientiously opposed to participation in military training are to be assigned. The Selective Service Act provides that such young men may perform "work of national importance under civilian direction" instead of a year of service in the armed forces of the country. According to a plan worked out by Selective Service and concerned church and peace groups, the conscientious objector has the privilege not only of carrying on constructive work which will be of benefit to the country, but also of performing his year of service under the direction of church groups and in the fellowship of young men of like faith. The work program at the Colorado Springs camp will be a soil conservation project.

An administrative staff consisting of a director, business manager, matron, and cook, has been selected to carry out the camp program.

Chosen to be camp director, Rev. Albert Gaeddert of Inman, Kansas, faces a great opportunity and a great responsibility. He will be in charge of all camp activities with the exception of the eight hour daily work schedule which will be supervised by a technical staff furnished by the government. To him, in cooperation with his staff and the boys, will fall the task of planning the recreational, educational, and religious life program of the camp.

It is expected that the men who will be in the camp will come from widely differing backgrounds. This fact will demand the utmost from the director in the preparation of programs which will interest and benefit all.

For these difficult tasks Rev. Gaeddert is well prepared. He majored in the social sciences while attending Bethel College and in addition was active in YMCA work, music, and athletics. After his graduation he gained six years of experience teaching and coaching in the high schools at Nashville and Goddard, Kansas.

When the call to this camp work came, Rev. Gaeddert interrupted his third year of study at the Garrett Biblical Institute of Evanston, Illinois, to offer his services. His work as a pastor at school and during the summer months, as well as his experience in young peoples' work at the Camp Wood Retreat, will better qualify him to minister to the spiritual needs of the camp. In brief, Rev. Gaeddert has shown by his ability, interest, sincerity, and stability that he is well suited for his position.

Mr. John G. Gaeddert, who has been chosen as business manager for the camp, is also a graduate of Bethel College. At the University of Kansas, where he did graduate work, he received the degree of Master of Arts. He is also an experienced teacher, having taught in high school, the Dodge City Business College, and the Kansas State Industrial School for Boys at Topeka. At the camp Mr. Gaeddert will be responsible for efficient management of its business affairs.

Mrs. John Gaeddert, who is also a graduate of Bethel, will be the camp Matron. She has taken two years of study in Christian Education at the Chicago Theological Seminary. Her teaching experience was gained in the Jicarilla Apache Indian School at Dulce, New Mexico, and in the grade school at Buhler, Kansas. Mr. and Mrs. John Gaeddert will very probably later be transferred to another camp.

The important position of camp cook and dietician will be capably filled by Miss Marie Groening of Hillsboro, Kansas. Miss Groening has had experience managing the dining hall at Tabor College, Hillsboro. She has also served as cook at the Halstead Hospital.

It is the purpose of this staff, which will direct the work of the Colorado Springs Civilian Public Service Camp, to make it possible for the men there to perform effectively a service of importance to their country. "But beyond that," says Dr. H. A. Fast, General Director of all Mennonite camps, "they hope to fill the leisure time of the young men with such varied vocational, educational, and religious activity that their year in camp may prove to be a helpful period of growth that will return them to their homes and communities equipped for a better service to their fellowmen."

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for April 27, 1941

COST OF DISCIPLESHIP Lk. 14, 25-33; Jn. 15:18-27

I. Worship Service

1. Songs: "Take my life, and let it be," No. 215; "Thou true Vine, that heals the nations," No. 234; "Forward thru the Ages," No. 267. Songs: "Mennonite Hymnary."
2. Reading of main topic, and prayer
3. Special feature: Present information on Ernst Harder found in **Mennonite**, Jan. 28, 1941.
4. Offering for Ernst Harder fund.

A newer project is the support of Ernst Harder from Fernheim Colony, Paraguay, who now is going to school in Freeman, S. D. At the present young Harder is working for part of his school expense and is staying with John C. Mueller of Freeman, a member of the emergency relief board. Mr. Mueller writes that "He proved himself to be a real fine young man, a credit to the school and to the community, and takes well with the people."

II. Leader's Introduction

"No man can succeed in earth or heaven who lacks the grip of a resolute purpose." You must be concentrated on your aim if you wish to reach it—whether it be in your pastimes, or in your prayers. Athletes know this—Christians at all times have known it. They need the faith that dares all things, that will not be gainsaid. They are committed fully.

Long ago Elijah challenged his people: "How long will ye go limping between the two sides?" And Christ is just as certain that halfway commitment is no way of being a true disciple; he says, "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Lk. 14:33.

III. Suggested Topics for Short Talks

1. Self-denial Mk. 8:34-37
2. Separation 2 Cor. 6:14-18
3. Service Rom. 12:1, 2
4. Sacrifice Mt. 10:16-22
5. Solitude 2 Tim. 4:16
6. Satisfaction 2 Tim. 4:7, 8

IV. For Discussion

1. What price did first-century Christians pay for the privilege of following Jesus?
2. Have any of your friends paid largely?
3. What must we be willing to pay for this privilege?

V. Facts for Study

The life of a disciple is not easy. He who gives his utmost will often be weary in body. He will face difficulties and suffer discouragements. Jesus said that there is a "cup to drink." Consecrated men is what Jesus sought. Consecrated hearts, and minds, and wills are the need of such an age as ours. People listen to such men. Even those who are evil respect such sincerity and honesty. Such messengers with such a message will be heard—they will speak with power and with authority by their consecrated everyday living.

VI. Illustration

Everything for Christ

"Would you advise young Christians to do something for the Lord?" This was the question once put to Robert Chapman of Barnstaple. "No," was the prompt and rather astonishing reply of Chapman. But he added immediately, "I should advise them to do **everything** for the Lord." The advice was consistent with that given by Paul when he said, "Whatsoever ye do, do all to the glory of God."

VII. Food for Thought

"God does not ask offerings for his own advantage, but for ours."

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for April 27

WHAT THE BIBLE MEANS TO THE WORLD

Call to Worship

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever;
The ordinances of Jehovah are true, and righteous altogether.

—Psalm 19:7-9

Song " Wonderful Words of Life"

Scripture Reading Rom. 15:1-4

Prayer by Superintendent

Introductory thought by Leader

"Thy word is a lamp unto my feet and a light unto my path."

"When you enter a harbor that is narrow and dangerous you see many life buoys floating around in the water. The way in which they are painted points out dangers in the channel. Buoys painted in red and black stripes always mark reefs in the channel. Those in red and black checks mean a rock or obstruction is in the way. A green one is placed in the water if there is a wreck. There are many other signs, but a good harbor pilot knows them all.

"The Bible is our life buoy. It tells where the rocks are and the pitfalls that might wreck our souls. We are each the pilot of our own soul; if we are to know the way, we must read the rules. God in His goodness has given us this light to brighten our lives and point us the pathway to heaven."

—N. M. W.

Solo "Thy Word Is A Lamp to my Feet"

Tributes of famous men:

"We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authority in the Bible than in any profane history whatever." Sir Isaac Newton

"Goethe, the great German philosopher and writer, says: "It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. The further the ages advance in cultivation, the more can the Bible be used.' "

"Bacon says: 'There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible.' "

"All the good from the Savior of the world is communicated through this book; but for this book we could not know right from wrong. All the things desirable to man are contained in it."

Abraham Lincoln

Informal Discussion: What does the Bible mean to us as Intermediates? How can it be made to mean more to us?

Song "Thy Word Have I Hid In My Heart"

Closing challenge by Leader: "The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit, a chart by which the Christian sails to eternity, the map by which he daily walks, the sundial by which he sets his daily life, the balance by which he weighs his actions." Watson

JUNIOR DEPARTMENT

Program for April 27, 1941

PAUL, A GREAT MAN OF GOD

PAUL TELLING OTHERS ABOUT JESUS

"And straightway he preached **Christ** in the synagogues, that He is the Son of God." Acts 9:20.

Setting — The worship center should have a beautiful picture of the Christ. If possible place an open Bible before it and throw a light upon it. Or if a light cannot be focused upon it place a tall lighted candle on either side of the large open Bible.

I. Worship Period

1. Prelude (played very softly) "Jesus, the Very Thought of Thee."
2. Call to worship - Psalm 100 in unison
3. Song "My Jesus I Love Thee"
4. Scripture reading - Paul's prayer, found in Ephesians 3, verses 14-21, by the Junior leader
5. Silent prayer, followed by the Junior leader's prayer
6. Solo from the rear of the church, "Jesus, the Very Thought of Thee."
7. Reading "I Love To Tell the Story" (while the piano plays the melody very softly) by a Junior girl.
8. Song "Stand up, Stand up for Jesus" Boys' Chorus

II. Study Period

Aim: To help our Juniors to know that after Paul's conversion his one thought was **Christ**; and to help them to realize that we too should make Jesus Christ, our Risen Lord, the center of our thinking.

1. Introduction

As long as Paul thought that the Christians were wrong in teaching about Jesus and believing on Him, he persecuted them and hated Jesus. But after Jesus appeared to him on the Damascus road and he learned that Jesus had risen from the dead, he wanted to tell others of Jesus the Savior. He had given his whole life to Jesus for he says, "For me to live is Christ," and he wanted everyone to know **Him**, so he went everywhere to preach.

2. Talk by a Junior boy.
   "How Paul is prepared to preach Christ."
   a. By Ananias - Acts 9:9-19; 22:12-16.
   b. Not by "Flesh and Blood" - Gal. 1:16b-17.
3. Talk by a Junior girl:
   "Why Paul preached in the synagogues first." Luke 24:47; Acts 1:8; Acts 9:20.
4. All Juniors open their Bibles and read Acts 9:15. Discuss this verse.
5. Talk by a Junior boy:
   "Paul in danger because of his preaching" Acts 9:21-25; 2 Cor. 11:32, 33.
6. Bible drill: Phil. 3:10; Phil. 1:21; Gal. 2:20; 2 Cor. 5:17; 1 Tim. 1:15; Rom. 1:16; Rom. 5:1; Eph. 2:10; Col. 3:1, 2; Rom. 8:14-16; Gal. 3:26, 27.
7. Heart talk by the Junior leader

(Paul preached Christ after he experienced Him. Can we make this thought valuable to our Juniors?)

III. Mission Minutes

1. Center our mission discussion upon our field in China. Let us all pray earnestly for our workers there.

IV. Closing Moments

1. Repeat from memory the verse for the month. Gal. 2:20
2. Stand and pray the prayer for the month, Psalm 17:8, then
3. Sing the first two verses of the song for the month, "Jesus, the very thought of Thee."
4. Repeat together the benediction, 2 Thess. 3:18.

CORRESPONDENCE

ZION MENN. CHURCH, KINGMAN, KANSAS

We feel fortunate and happy that we now have our own resident minister, Rev. and Mrs. Jacob Unruh, formerly of Fortuna, Mo. Through December and until January 26, Rev. Noah Unruh of Newton, Kans., served as our minister. On Jan. 26, Victor Graber, a student pastor from Pretty Prairie, Kans., filled our pulpit. Dec. 13, the church held its annual business meeting. Dec. 31, we had a program which started about 10:30 p. m. At midnight, Rev. Noah Unruh conducted a candle lighting service, which was very impressive. Feb. 2, was the first Sunday our new minister, Rev. Jacob Unruh, was here. In the evening a welcome reception was held, consisting of a short program, after which everyone retired to the church basement for an informal hour of fellowship and refreshments. At the close of the evening, Rev. and Mrs. Unruh were presented with a pound shower.

Our congregation is a small one and the attendance has not been any too good, partly because of inclement weather, and partly because of sickness. Our minister and his wife are very busy getting acquainted with everyone, and trying to create more interest. They have re-organized the Christian Endeavor Society, started a choir which is at present working on a small cantata for Easter, and organized a Women's Missionary Society. They also started Prayer Meetings and Bible Study. May the Lord bless our church, and the new minister, so that we might grow and be of better service to Him.

—*Correspondent*

BERGTHAL MENN. CHURCH, CORN, OKLA.

The newlyweds, Mr. and Mrs. Gustav Nickel of near Clinton, were pleasantly surprised with a wedding shower by a group of Bergthal folks Thursday evening. Short services were conducted by Rev. Hege and refreshments were served. Mrs. Nickel will be remembered by many in Newton as Miss Marguerite Unruh, a nurse in the hospital for many years. They were married in Meno, Okla., Sunday March 23 . . . Rev. Hege, with the church choir, rendered a program in the Mennonite church at Geary Sunday night. Easter Sunday we are expecting the Tabor Men's Quartet of Hillsboro, Kansas.

The Ladies' Aid is finishing ten bathrobes for the Red Cross, and to take care of this extra work they have met twice this week. The health condition in the community is about normal. Mr. and Mrs. P. G. Bergen are again able to attend services quite regularly, also Elder John Flaming and Julius Hinz. Mrs. P. L. Heidebrecht is not yet able to do so. . . . The many friends of Mr. and Mrs. J. G. Bergen will be glad to know that they are doing very well at the Old Folks' Home in Newton. It was the writer's privilege to visit them last Sunday. They are getting the best of care and seem to be content.

The community was shocked by the self-inflicted death of Abr. A. Harms of Cordell on Saturday evening. At the funeral services in the Herald Church Thursday, Rev. Klassen delivered a sermon in German and Rev. John Duerksen in English. Rev. Duerksen used for his text Eccl. 7: 2 to 5 inclusive, also Hab. 2:15. The deceased reached the age of 46 years and 15 days. He leaves to mourn his so sad end, a wife, three sons, a married daughter, his aged parents, three brothers, and four sisters. Interment was made in the cemetery adjoining the church ground. —*H. A. Unger, Corr.*

FRIEDENSFELD MENN. CH. TURPIN, OKLA.

Sunday, March 2, W. C. Voth, missionary from China, and on March 9, Missionary Justina Schmidt from Africa, were with us. It is not often that this congregation has the privilege of hearing missionary messages from the foreign lands. A large crowd attended these meetings.

We were happy to have Rev. & Sister Noah Unruh of Newton, Kansas, serve us on March 16 and 17. On March 23, our young people rendered a musical program at the Baptist Church in Liberal, Kansas. Plans have been made to observe the Lord's Supper the first Sunday in April. The Scripture says, "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He comes." I Cor. 11:26.

The brethren of our church have recently graveled the church grounds, which make it much more attractive. We are truly grateful for all the moisture which we have received during the past months. This country, once known as the "dust bowl", has certainly undergone a great change.—*Sara Plett, Corr.*

SWISS MENN. CHURCH, ALSEN, N. DAKOTA

Greetings in the Name of Jesus:

We had a fairly mild winter, though with plenty of snow since New Year. March, however, has taken on winter style, climaxed by the terrible storm our state had on March 15, which will never be forgotten by those of us who have experienced it. We are very grateful that God was merciful and spared the lives of all the members of our congregation. But, oh, how shocked we were when the message came next day that three members of the Salem church at Munich, a mother, her four year old daughter, and a young man had lost their lives. Because of almost impassible roads, some of us could not attend the funeral, but the bereaved ones have our heartfelt sympathy. . . . In December, nine new members were added to our church, eight young people by baptism, and Sister John Goertzen by letter. Rev. Walter of the Bible school spoke in this occasion. Text, I Tim. 4:12, 13; theme, "The Victory in Christian Living;" main points: God, your Father; Christ, your Redeemer; Holy Spirit, your comforter. He warned that we should never be found on the enemy's ground. Pleasure seekers are the most miserable people. Only a life in Christ by faith is what counts. Our prayers go out to the young people. . . . A program by the Bethany Bible School, Dec. 19 was much enjoyed. . . . . On Feb. 23, Bro. Willis, the oldest member of our congregation, was called home, and on March 14, David Schmeiss was relieved of his suffering. After the death of his parents, his sisters lovingly cared for him. But, when that became impossible he was taken to an institution intended for his kind. Though this was 85 miles away, his relatives visited him occasionally.

—*Minnie Kunkel, Corr.*

BUHLER MENN. CHURCH, BUHLER, KANSAS

Since Feb. 1, our church choir has been using the new Mennonite Hymnaries in their choir work, to give the congregation a chance to get acquainted with the book. Last week our music committee, with the help of a few others, was busy soliciting funds to buy enough copies for the church, to replace the old Hymns of Praise, used in our worship service. How much nicer the new Hymnaries will look, and oh, the blessings the congregation will receive from their use! We expect much in the years to come.

The choir, under the direction of Mr. Oscar Butler, is busy practicing the cantata, "The Crucifixion," by John Stainer, to be given Good Friday night. On Feb. 12, the sewing societies had a joint meeting, at which time the Thiessens from India were our guests, and related many interesting things of their work there. At this time Rev. Thiessen was presented with a check to enable him to buy more land for the agricultural project at which he works in connection with the boys' school at Basna. This was a project the Sunday School had worked on since the first of the year.

On March 12, the Senior Sewing Society had Sister Justina Schmidt, missionary from Africa, with them. She gave us a good insight into her work among the Lepers there. Such visits from the various mission fields, help greatly to keep the mission spirit alive in our church. May God richly bless them in their work.

Last Sunday evening our Junior and Senior C. E. had a joint meeting. After a short program of music, the evening was given over to Rev. Felix Schrag of Bethel College. He explained the "Junior Goodwill Builder" project. Quite a number of goodwill banks were distributed among the children. The week of March 31 to April 4, our Bethel College Fellowship will conduct its annual solicitation for the support of our college. As an introduction, we will have a covered dish luncheon, at the church on March 30 with short talks on "What Bethel has Meant to Me Personally" by various ex-students.

We are still privileged to help in the work of building His Kingdom, for which we are very grateful.

—*Mrs. F. F. Matthies, Corr.*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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MENNONITE CENTRAL COMMITTEE RELIEF NOTES

March 21, 1941

Foreign Activities

London Letter, February 28, 1941 from Claassen and Coffman:

"We received a letter from Bro. M. C. Cressman of Kitchener, this morning, stating that a shipment of clothing from the Canadian sewing circles had been sent from there on January 27. We are glad to hear of this and note with approval and expectation the itemized list of clothing therein."

"I am still awaiting your reply as regards your securing priority at Washington. I now hold my exit permit and also a Portuguese Visa. The latter is good for only thirty days. Cooks were able to grant me a reservation on an American Export ship from Lisbon on March 21st. There seems to be no possible way to get to Lisbon before summer unless I can secure priority on a clipper. In the meantime, I shall be happy to continue to help John in the work that we both are so much interested in. May the Lord continue to bless the members of the Committee as well as to lead us in all of our undertakings, is our earnest prayer."

London Letter to N. M. Bearinger, Ontario from Claassen and Coffman.

"Our latest development has been in providing a mobile canteen for the city of Birmingham for use in case of emergencies arising out of air raids, for supplying hot food to people who have been bombed out, and to the workers and rescue parties which carry on after air raids." . . . "The city authorities are anxious that the food so dispensed from the canteen should be sold at a nominal price in order not to develop any spirit of dependence among the people. We are convinced that this is the right way to do. Of course in cases where they are temporarily unable to pay, no charge will be made. This will reduce the cost of operating the canteen considerably."

"In connection with our previous work with the Polish boys, the following letter was received from Madame Sikorski, wife of the Prime Minister of Poland: 'I consider it my duty to convey herewith to you my sincerest thanks for your very kind collaboration in providing many comforts for our school boys at Ealing, who are transferred to Scotland. You may be sure that they have, as well as we, much appreciated your help.'"

"Most of our efforts lately, outside of those stated above, have been concerned with the distribution of clothing. We have been distributing the woolen underclothing, dresses and socks as rapidly as we could so that people would get as much use out of them as possible, while the cold weather lasts. In addition to those mentioned in my last letter of January 10, we have sent bales to Coventry and Birmingham for the use of those who have been bombed out of their homes. We sent several bales which we made up, for the use of a group of 1200 boys and girls and some mothers, who are refugees from the Channel Islands. We supplied other clothing for several hostels where refugees are being cared for."

WORKERS ARRIVE

Cable from Henry Buller, February 26—"HAVE ARRIVED SAFELY MARSEILLE THIS MORNING."

M. C. Lehman and Jesse Hoover sent the following message from on board ship, March 18—"ARRIVING LISBON, FOUR THIS EVENING—WELL."

* * * * *

Contributions to European War Sufferer's Relief

—December 1 to March 1

Mennonite Board of Missions & Charities, $6,793.50; Eastern Mennonite Board of Missions & Charities, $3,765.00; Central Conference Mennonites, $750.00; Defenceless Mennonite Conference, $150.00; Krimmer Mennonite Brethren, $339.74; Emergency Relief Board (Gen. Conf.), $3,177.92; Commission for Colonization and General Relief, $3,000.00; Evangelical Mennonite Brethren, $63.20; Canadian Non-resistant Relief Association, $4,503.29; Brethren in Christ, $1,632.05; Church of God in Christ, Mennonites, $800.00; Miscellaneous Donations, $1,051.73.

Clothing forwarded during same period

Canadian Non-resistant Relief to England, $2,356.20; from United States to England, $6,527.80; from United States to France, $3,851.00.

* * * * *

Civilian Public Service Item

Total number of notices received at Akron to March 22nd of IV-E classifications number 322—this after correcting the list for all classifications changes from IV-E of which this office has been advised. At the present rate of receiving these notices it can be assumed that the earlier estimate of 900 IV-E classifications from M. C. C. constituent groups per year are about correct.

The first actual assignments by Selective Service headquarters to the camps still awaits clarification of exact procedure in handling this in Selective Service system itself. Bro. Henry Fast, General Camp Director, is again in Washington in company of the Directors of the other two agencies to receive final instructions regarding procedure in administering the camps from Government. The necessary funds to provide the cost to the Mennonite Central Committee for this program according to the allocations to the several constituent groups are being received in a satisfactory manner.

(Compiled by Ernest Bennett and A. Warkentin)

(Released, March 21, 1941)

« « JOTTINGS » »

MARRIED

Following are the names of couples who were married last year and have just been reported to us by *Mrs. Willis Amstutz, correspondent of the Ebenezer Mennonite Church, Ohio:*

Mr. and Mrs. Morris Niswander, R. F. D. 2, Bluffton, Ohio.

Mr. and Mrs. Weldon Basinger, R. F. D. 2, Bluffton, Ohio.

Mr. and Mrs. Paul Wingate, Bluffton, Ohio.

—*Reported by Dr. J. H. Langenwalter:*

Mr. and Mrs. Paul C. Sellers, 1126 L. St., Reedley, Calif.

Mr. and Mrs. Leonard Bolinder, Route 2, Kingsburg, Calif.

Mr. and Mrs. Reuben Bergtold, Box 283, Reedley, Calif.

—*Reported by Rev. John C. Kaufman:*

Mr. Bernhard Busenitz, son of Mr. and Mrs. John A. Busenitz, with *Emilie Ruth Wiebe,* daughter of Mr. and Mrs. Herman A. Wiebe.

Mr. Otto R. Penner, wth *Martha Wiebe,* daughter of Mr. and Mrs. Gerhard Wiebe.

Mr. Orlando J. Claassen, son of Mr. and Mrs. Edward Claassen, with *Miss Florence Kaufman,* daughter of Rev. and Mrs. J. C. Kaufman.

The address of the three couples above is Whitewater, Kansas.

Schroeder-Siemens—On March 23, 1941, in our church, *Irma,* daughter of Mr. and Mrs. D. H. Schroeder was married to *Raymond R.,* son of Mr. and Mrs. H. H. Siemens, Rev. John F. Schmidt, the pastor, performing the ceremony. The couple resides on a farm. Address: R. 1, Box 57, Inman, Kansas. (Buhler Mennonite Church)

—*Mennonite Church, Bluffton, Ohio.* The thirty-fifth anniversary of this church was commemorated for the dedication of the building, Sunday, March 30. Hiram Locher, representing the building committees, gave a talk during the morning hour. Rev. J. B. Baer, minister at that time, was chairman of all the committees. There were fifty members present who attended the dedication. Fifteen of these had sung in the choir then. Three of these are in the present choir, including Mr. C. D. Amstutz, first choir director, and Mr. D. C. Bixel, first chorister.

—*Mrs. M. Hartman, Corr.*

—A REQUEST FOR INFORMATION: Some lady has left a paper entitled "The Heart of God" at the Mennonite Publication Office, Newton, Kansas. Since the office does not recall the name of the sister, and since it is not on the paper, we take this means of getting her name, for *The Mennonite* does not publish unsigned articles. Will the sister kindly report?

A WORD FROM MRS. LAURA PETTER

From a letter by Mrs. Petter addressed to Secretary P. H. Richert, we cull the following. Thank you for note of sympathy and assurance of prayers. We praise the Lord for His lovingkindness that endureth forever. Valdo has been doing remarkably well, far above our expectations, and those of the doctors. Grandpa Petter is still with me and we take turns about with the patient, being at his side day and night. Just how long he will have to be in the hospital yet, I do not know. But we patiently wait upon the Lord to have His way in all. I certainly do appreciate the prayers of those beloved in the Lord. May they continue to pray for Valdo and us that strength may be given. *—Laura Petter*

—Grace Church at Albany, Oregon. We deeply regret that Rev. J. M. Franz. is compelled to follow doctor's advice, and give up preaching indefinitely, on account of a throat ailment. However, the church has been very fortunate in finding a new pastor in Rev. P. A. Kliewer of Bluffton, Ohio, who has accepted the unanimous call of the church, and will take charge of the field about the middle of May.

—Mrs. Elmer Widmer, Corr.

—J. B. Epp, former missionary in Arizona and evangelist writes: On my recent trip through California, Oregon, and Washington, I visited about twenty churches, also several missions and Bible schools. In 45 days I had the opportunity to speak 44 times; besides many private visits and group discussions. Hope to be able to make this route again, extending into Eastern Washington, where I could not go this time. I read *The Mennonite* regularly every week, in some home.

CHINA MISSIONARIES COMING HOME. According to the motion of the China conference held January 28-30, the following missionaries are coming home: Mrs. August Ewert and five children; Mrs. C. L. Pannabecker and four children; Mrs. S. F. Pannabecker and three children; Miss Aganetha Fast and Miss Etta Davis. The other single .ladies decided to remain for the present or find work elsewhere. Jantzens', Dirks's and Wutherich's may go to West China or India.

—Lorraine Avenue Menn. Church, Wichita, Kans.—Our church has decided to have a week of inspirational meetings in May or June, to be concluded by an all-day Mission festival. Will our friends please watch for the date of these meetings, especially the festival. Because our church building is so small we are considering the advisibility of putting up a large tent. If any church in our conference happens to have a large tent, which it might be willing to lend us for a week, please write us at 655 South Lorraine St., Wichita, Kansas. *—O. K. Galle, Corr.*

—First Mennonite Church, Allentown, Pa. Baptismal Services Sunday evening. A class of six will be received, and several by the right hand of fellowship. *Easter Day* will be a busy day. The Dawn Service will be held at six o'clock; Sunday School at 9:15; Communion service at 10:30. In the evening we will observe Upper Milford Night, at which time the Zionsville congregation will worship with us, and their choir will render special music.

—Mennonite Church, East Freedom, Pa. We are planning, by the grace of God, to have a week of services previous to Easter. They will close with baptism, reception of new members, and Holy Communion, Easter Sunday morning. Our pastor will be the speaker on three evenings. Rev. J. J. Esau, blind evangelist, and Rev. L. C. Cox of the Claysburg Brethren Church, on the other evenings of the week. Please pray for these services. *—M. H. Smith, Corr.*

—Altoona Memorial Menn. Church, Pa., is planning to feature a series of meetings from April 20 to 27, with Rev. D. H. Burkholder of the East Swamp Church as speaker. The following are some of the subjects: But God, The Compromise of the Devil, The Blood of the Cross, America Back to God, The Road to Hell via Card Table, Movie and Dance, Where are the Dead? In connection with these meetings, principally for adults, there wil be children's meetings each evening at 6:45.

Rev. Arnold J. Regier of the Alberta Community Church, Portland, Ore., reports that they were planning to have a series of evangelistic meetings, March 30 to April 6, with Rev. Homer Leisy of Dallas, as speaker, and a passion program on April 6. He states that their work is progressing, as they try to reach out to many Christless homes. Eight souls have made their decision to serve Christ and wish to be baptized Easter Sunday. They use *The Mennonite* as their Sunday School paper and like it.

—Freeman Junior College.—A successful Winter Bible Institute came to a close on Feb. 28, with the ending of the college winter quarter. The course of study was planned and directed by Rev. J. B. Toews, director of the Bible Department, who taught most of the courses, Rev. L. H. Linscheid of the Bethany Church the rest. Ten students were enrolled . . . A Music Review Day is planned for April 14. The church choirs of the community will bring the morning worship service. A grand chorus of all the choirs will bring the following numbers: Christi Blut und Gerechtigkeit, Christ the Lord is Ris'n Today, All Hail the Power of Jesus' Name.

—First Mennonite Church, Philadelphia, Pa. Their Bulletin contains this note of appreciation from pastor and wife: "Words cannot express our appreciation to the First Church for the purse of $75.00 presented to us last Sunday, at our Fifth Anniversary."

—*Bluffton College.*—To the question put to the students: "What about Bluffton College do you like best?" the following are extracts of some of the answers: The Christian atmosphere, the fellowship of professors and classmates, because the college is small . . . The traditions and ideals of the school are of great importance and are its (uplifting) "personality" . . . One of the finest things of the school is its contagious friendliness, the pretty campus, too, is a definite attribute . . . We know the professors as our real friends. With their assistance, with the lovely campus and all of the activities and opportunities for creative expression that Bluffton offers, we can't help but love it. —*The Witmarsum.* Dr. Arthur E. Holt of the Department of Social Ethics at Chicago Theological Seminary, has been chosen speaker for the coming commencement, at which forty students are to be graduated.

—*In the Bulletin of Zion Church, Souderton, Pa.*— we find these thoughtful lines:

S — See God's beautiful earth
P — Pray more than you have ever before
R — Rejoice in your many blessings
I — Interest others in Jesus Christ
N — Neglect not to read the Bible
G — Give, share your joy and friendship with God and all the glory of the Springtime with those you meet.

—*Items from the Bulletin of the Grace Church, Lansdale, Pa.* An interesting comparison between *The Mennonite Hymnary* and the books previously used by the congregation shows that while a goodly number of familiar gospel songs are missing in the Gospel Song section there are many more in the Hymns section of the *Hymnary*. . . . The Bluffton College Gospel team on its visits through the east will be in this church on Good Friday. . . . The Eastern District Conference will be held this spring in the Grace Church.

REPORT OF OFFERINGS

RECEIPTS

Home Mission Committee, W. D. Conference

March, 1941

H. M. Board, Gen'l. Conference, J. J. Plenert, $25.00; Walton group, Will Voth, $2.91; Buhler Menn. Ch., H. B. Buller, $9.33; Hoffnungsau Ch., A. B. Reimer, $18.83; First Menn. Christian Ch., John E. Goering, $51.00; Hanston Menn. Ch., E. D. Miller, $6.95; Happy Hour Circle, Hoffnungsau Ch., Mrs. Waldo Enns, $25.00; Hebron Menn. Ch., C. L. Wall, $21.56; Walton group, Will Voth, $3.73; S. S. Mennonite Ch., Ringwood, Okla., H. J. Becker, $7.79; Bethel College Menn. Ch., Helen Penner, $24.79; Meadow Menn. Ch., E. D. Goossen, $108.00; Mrs. H. C. Schroeder, Orienta, Okla., $100.00; Miss Adeline Schroeder, Orienta, Okla., $2.50; Johannestal Menn. Ch., Edwin Unruh, $35.08; Lehigh Menn. Ch., R. Weinbrenner, $10.04. **Total, $452.51**

The receipt of above sums gratefully acknowledged,

G. A. Linscheid, Treas.

Report of the Treasurer of the Emergency Relief Board, for February, 1941

RECEIPTS

Received for General Fund:

Marie Siemens, Buhler, Kans., $5.00; Margaretha Regier, Newton, Kans., $100.00; Rudolf Mueller, Halstead, Kans., $3.00; W. P. Rempel, Pasadena, Calif., $15.00; Bergthal Menn. Ch., Pawnee Rock, Kans., H. C. Schultz, $17.29; Mrs. Joe Wedel, Moundridge, Kans., $100.00; Inman Menn. Ch., Inman, Kans., D. P. Wiens, $8.89; Hebron Menn. Ch., Buhler, Kans., C. L. Wall, $21.12; Refund, $15.00; First Menn. Church of Christian, Moundridge, Kans., J. B. Stucky, $46.00; Friends, by C. I. Krahn, Warroad, Minn., $10.00; First Menn. Ch., Newton, Kans., G. E. Entz, $46.49; First Menn. Ch., Mt. Lake, Minn., H. T. Nickel, $29.95.

Received for War Relief:

Mrs. Henry Hege S. S. Class, Corn, Okla., $3.00; B. B. Neuman, Marion, Kans., $12.50; First Menn. Ch., Bluffton, Ohio, D. W. Bixler, $32.26; P. C. Andres, Moundridge, Kans., $3.00; Menn. Ch., Bloomfield, Mont., Edward Holzworth, $86.72; Cornelius Goossen, Hillsboro, Kans., $2.00; E. Dist. Y. P. Union sent by E. Dist. Peace Com., $100.00; Hereford Menn. Ch., Bally, Pa., sent by E. Dist. Peace Com., $10.00; Second Menn. S. S., Phila. Pa., Sender ditto, $11.66; Bethany Menn. Ch., Quakertown, Pa., Sender ditto, $2.00; Junior C. E., First Menn., Allentown, Pa., Sender ditto, $2.00; Deep Run Menn. Ch., Sender ditto, $1.00; East Swamp Menn. Ch., Pa., Sender ditto, $26.00; Senior C. E. First Menn. Ch., Phila., Pa., Sender ditto, $7.00; Zion Menn. Ch., Souderton, Pa., Sender ditto, $7.25; First Menn. Ch., S. S., Phila., Pa., Sender ditto, $52.44.

Received for Peace Committee:

B. B. Neuman, Marion, Kans., $12.50.

Received for U. S. A.:

Mrs. D. J. Jantz, Lehigh, Kans., $3.00.

Received for South America:

Anna and Marie Fast, Paso Robles, Calif., $5.00.

Received for Canadian Relief:

Exec. Com. of Mission Soc., by Frieda Regier Entz, Newton, Kans., $30.00.

TOTALS

Received for General Fund, $417.54; received for War Relief, $358.83; received for Peace Committee, $12.50; received for U. S. A., $3.00; received for S. America, $5.00; received for Canadian Relief, $30.00.

Total Receipts $868.87

REMITTANCES

War Relief, by MCC, $900.00; Miscellaneous, $23.10; S. America, $26.00; Peace Committee, $2.00; U. S. A., $26.00; Canadian Relief, $30.00.

Total Remittances $1007.10

Respectfully Submitted
Peter H. Unruh, Treas.

MR. P. P. SCHMIDT
RURAL ROUTE 3
NEWTON KANS
JA 42

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI | NORTH NEWTON, KANSAS, APRIL 15, 1941 | NUMBER 15

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

A Way That Seemeth Right

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Can it be possible? Yes, and tragically so. The writer of the Proverbs takes pains to repeat, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). The condition of the world today portrays to us a very grave picture of this eternal truth. This is not to say, however, that it takes a world at war to reveal to us this condition, but it does serve to intensify it. Let it be clearly understood that the writer does not particularly delight in parading the shortcomings of men, but certainly much can be learned and many heartrending experiences can be avoided by considering the results of the lives of those who follow the way "that seemeth right."

Men seek power. The "way that seemeth right" is to take the sword and the gun, but "they that take the sword shall perish by the sword," and "the end thereof are the ways of death." Men forget the "gospel of Christ which is the power of God." Men seek riches. It seems to them that riches consist in an abundance of earthly goods, while they forget "the riches of love in Christ Jesus." Men seek security. They think security lies in making a satisfactory adjustment to this world, while they reject the One concerning Whom it is said, "Other foundation can no man lay than that is laid, which is Jesus Christ."

Christians, be awake to your charge! The world is not slow in showing its colors. Its banners speak of the way that seemeth right—namely, hatred, greed, strife, sin, and lawlessness. We have a firm conviction that "God is love" as He has so manifestly shown to us in Jesus Christ, our crucified and risen Savior. Because He asks for love, purity, and holiness, we cannot hate. Consider what someone has said concerning hate:

To hate a man
Is to put yourself beneath him;
Is usually to confess that you do not know him;
Is always easier than trying to understand him;
Is the beginning of suicide of the soul;
Requires less mentality than to adjust your differences;
Is to begin the wrecking of your own happiness;
Is to be guilty as he is.

—Jacob J. Enz, in the *Bethel Collegian*

"They've Got God"

The *Watchman-Examiner* publishes an interview of the editor with Miss Homer, who recently spent fifteen months in China and Japan, representing the Church Committee of China Relief. In that interview Miss Homer told of a curious incident which happened in Chungking in May, 1939, setting forth the influence on the Chinese of Christian Generalissimo and Madame Chiang Kai-sheck.

"In an air raid on Chungking, the cliffs going down into rivers on three sides of the city, became a veritable death trap to thousands. Five thousand were burned alive and many more thousands were wounded.

"Finally, towards dawn, when the fires had burned down a bit what used to be streets were jammed with screaming, hysterical people. . . . Suddenly there came a yell from the crowd, 'Look! Look! over there! There's the Generalissimo and Madame Chiang!' Everybody looked, and sure enough, there they were, those two, just wandering down the street hand in hand, clothes torn, faces dirty, stopping now and then to adjust a bandage or comfort someone, so stricken and near to tears they could hardly speak.

"Then the crowd began to mutter and then to roar, 'They haven't a body guard! Where are the soldiers?' For just a moment there was a panic, and then suddenly a little coolie on the edge of the crowd yelled out, 'Oh, that's all right; they've got God!'

"And they say that a curious quiet settled down over that crowd. And they stood there—screaming stopped—perfectly silent, just watching while those two wandered off into the snow and disappeared."

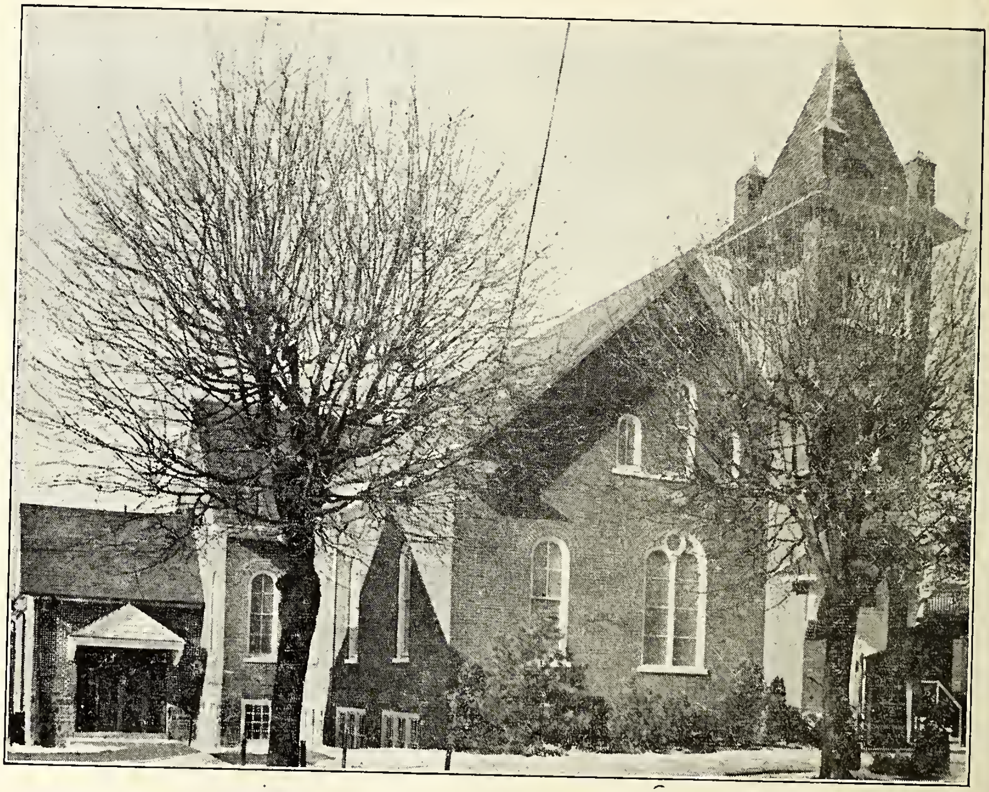
GOD IN A GARDEN

A garden is a lovesome thing, God wot.
Rose plot,
Fringed pool,
Fern grot,
The veriest school
Of peace, and yet the fool
Contends that God is not.
Not God! in gardens! when the eve is cool!
Nay, but I have a sign:
'Tis very sure God walks in mine.

—*Manx Poet*

A Brief Historical Sketch of Zion Mennonite Church

Souderton, Penn.



The above is a likeness of the Zion Mennonite Church at Souderton, Pa., in which, and near which, the coming sessions of the General Conference will be held, August 17-23 next.

Many of our Institutions have had a very humble and small beginning, as has the Zion Mennonite Church. Its first service was held, in what was once known as Hunsberger's Hall, the second story of the old hotel stable of Souderton, with the Reverend N. B. Grubb preaching the first sermon, on January 9, 1887. So, too, like another movement of much greater significance our congregation can claim like distinction in being able to trace its birth to a stable. The morning after this first service, the proprietor of the Central Hotel offered the use of his hall for meetings. In this hall meetings were then continued with fair regularity on Sunday afternoons. The Rev. N. B. Grubb, pastor of the First Church of Philadelphia, and the Rev. A. B. Shelly, pastor at East Swamp and Flatland alternately preached here every two weeks, in addition to their own services.

When the Zwingli Reformed Church of Souderton had completed its new church in 1888 arrangements were made by our small group to hold services there. Here the little group of worshippers met for the next five years. In 1892 the "Home Mission and Church Extension Committee" was given permission by the Eastern District, to collect money in the congregations of the district for the purpose of erecting a new church building. This was started in the fall of 1892, size 46 by 36 feet. H. D. Detweiler, who became a charter member of the new congregation soon to be organized, was the builder and plumber of this new place of worship. The new congregation of nineteen charter members was duly organized on February 8, 1893, at a meeting in the church with Revs. N. B. Grubb, A. B. Shelly and A. M. Fretz present. The new organization was named "Zion Mennonite Church," in conformity with the title in the charter. On April 9, 1893, the Rev. A. M. Fretz, who had accepted a call, was installed as pastor of the new congregation. In its new home and with the new pastor, both the Church and the Sunday School grew rapidly.

By 1908 the little handful of members had grown to such proportions that it was necessary to build an addition as large as the original part, now giving the building the form of the capital letter "T." At the termination of Rev. Fretz's pastorate, in 1910, the membership had increased from nineteen to one hundred and sixty-four. The Rev. J. W. Schantz was called as pastor, Feb. 6, 1910. By 1916 it was again necessary to make the church auditorium larger. Thus, what had been the Sunday School room, became a part of the church auditorium. During this year, at the death of the pastor, Rev. Schantz, the membership numbered 264. Rev. Reed F. Landis was called to succeed Rev. Schantz in 1917. Rev. Landis served the church until 1923, when the Rev. G. T. Soldner was called to be the pastor, on Sunday, April 29. At this time the church roster showed a membership of 330.

During the summer of 1925 the space for the Sunday School had become so crowded that it had to be expanded still more. It was then that the entire basement was dug out, to provide room for the primary department and other classes. This labor was practically all donated by men in the Sunday School. In 1931, when the Rev. Ernest J. Bohn, the present pastor, was called to the pastorate, there was a membership of 425.

For the past ten years there has been a feeling in our church that there should be more room and better facilities for a Sunday School and church of the size of ours. By 1939 the membership in the church had reached 502 and the Sunday School had an enrollment of 532. Therefore, at the annual congregational meeting, January 1, 1940, it was decided by vote that the Church Council should appoint a building committee, which was to proceed with having an architect draw specifications for a new Sunday School building. In April of 1940, at a special congregational meeting, it was decided to proceed with the new building, according to the architect's plans and specifications, at a cost of $25,000, 67 feet long, 36 feet wide, and 53 feet wide on the side toward Second Street, joined to the back of the church. The new building includes a large auditorium in the basement, of 64 feet by 35 feet, with a platform on one end. From this room a double door leads into a hallway along which are located ten plastered sound-proof class rooms. The first floor has three children's departments: Nursery, Beginners, and a Primary assembly room which has two adjoining class rooms.

In addition to the erection of the new Sunday School building the church sanctuary was entirely renovated. Thus with the new equipment for the Sunday School, new light fixtures, etc., the entire cost of our building project has mounted to $30,000. This is an investment in the Christian character of our youth which we feel infinitely worthwhile.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A WORD OF FAREWELL

by P. A. and Martha Penner

Our time of active Mission service in India has come to an end. It is the rule of the Board that after 40 years of service or at the end of the 70th year of life the missionary MAY leave the mission field; that after the expiration of further five years he MUST clear the mission field. Since the Board would hardly permit us another three and one-half years of service after a furlough of one and one-half years, we are forced to look at our mission service in India as having come to an end.

It is forty years since four courageous young missionaries set foot on the hot soil of India for the first time. These were brother and sister Johann F. Kroeker from Russia and my first wife and myself. Of the four I am the only one surviving. Brother and sister Kroeker have found their grave in Siberia and my wife sleeps under the hot sun of India in the cemetery at Calcutta.

How very different is the appearance here on the mission field of our Conference than in the year 1900! At that time there lived with us (my dear wife and myself) many rats and mice in a miserable clay hut belonging to the government, so that one night my wife screamed with fright when a rat ran over her face. Reproachfully she asked: "Dear husband, where have you brought me?" Brother and sister Kroeker also lived in such a small rented clay hut in which there was room for a table and two chairs but not for a bedstead. For months they slept on straw in one corner of the hut. Today there are on our mission field five thriving stations with all the necessary appurtenances. Then no school, no hospital, no leper home, of course no house of God for there were no Christians in the whole district about 120 to 200 miles in length and 50 miles wide. Nothing but forest and heathendom. That's how it was in the year 1900. And today? Well, please come here, look and—thank God for the visible blessing which rests on our field of labor. Schools, hospitals, leper home, Bible school, houses of God, stand there as a memorial of the General Conference. The number of Christians and children is over 3000. All of this God has done through the sacrificial love of the churches and the faithful work of the workers sent by the Conference. God has permitted me to observe the blessed development of this field, and I can only magnify and praise because of all that God has done.

The question how all this has come to pass I would like to answer briefly:

Firstly, through the proclamation of the pure Word of God. For this the promise reads: "My word shall not return unto me void." And Paul says; "Preach the Word." Secondly, through the many prayers on the part of the churches and the workers. There are also many promises for prayer. And finally, through the faithful, unselfish, sacrificial financial help of the many mission friends. Of course, I do not forget that the workers on the field endeavor with all faithfulness to build the Kingdom of God in India. Oh, how grateful I am that I am permitted to see all this.

Now we leave our home and our people, perhaps never to see them again. We hope nobody is surprised, if on the one hand we must lay down with sorrowful feelings our God-given task which has become dear to us. Already it would cost us a tear now and then. It will be especially hard for us to leave our poor lepers and their children. They are grown to our heart. But, no matter how hard the parting may be for us, we must make room for younger forces.

If it be God's will, it is our intention to leave Calcutta on the 8th of April and we will, if God gives grace for the journey, arrive in Portland by the middle of May. We commit ourselves to the special intercession of all dear brethren and sisters, that the Lord may bring us safely to America.

Although we, as stated, leave India with sorrowful feelings, we must on the other hand also say, we feel drawn home. The magnet is first of all our children and grandchildren. The latter we have not yet seen. How we long for the moment when we will be permitted to embrace our loved ones in Newton, further our brothers and sisters in the various states. Then also our heart thirsts for communion of the children of God on native soil. To be always among heathen is, as brother missionary Voth used to say, "Aufreibend" (taxing).

They have been glorious 40 years, and we may rightfully call India our home, since we have been longer in India than in America. During these forty years in India we have, with exception of all our loved ones, missed only two things, electricity and music. To read, write, study with weak lamp light was a great strain on the eyes. And if one did not watch, things happened like once upon a time: "De Laump reaket." (The lamp is smoking.) And Music? How often, oh how often, we have longed for good glorious singing and glorious instrumental music! Not long ago we read in the Herold about the singing of the cossacks in Newton. I nearly became envious. We hope that we will be permitted to make up something in America.

With this writing we would like to thank all of our dear brethren and sisters heartily for love, prayers, and especially for your faith in us. May God recompense it. Then also hearty thanks for the many letters we have received for the 40th anniversary of my mission service in India. We will carefully save these. Then also for the many Christmas greetings that have come into our house. They are so many that it is impossible for us, especially at this time, to answer them all. Therefore we take the liberty to thank you all with this writing. May God richly reward.

Further we thank the dear Mission Board, which has always treated us in an obliging and Christian manner. Differences, and differences of opinion were smoothed out in a brotherly manner. Then thanks to the many givers outside of our Conference who have often encouraged us with letters and with gifts. Yes, many, many times we thank for all that has been brought into our heart and house.

With hearty greetings we remain your brother and sister united in the Lord.

CHRISTIAN EDUCATION

A BRIEF HISTORY OF THE SWIFT CURRENT BIBLE SCHOOL

The Mennonite Bible School in Swift Current, Sask., Canada, was born out of the needs of that district. In the fall of 1935 Rev. Nicolai W. Bahnmann, at that time ministering in the Edmonton, Alberta, district, received a call from the Home Mission Board of the General Conference of the Mennonite Church of North America to work the prairie provinces, Alberta, Saskatchewan, and Manitoba as itinerant minister. Serving in this capacity, Rev. Bahnmann came to Swift Current for the first time on Feb. 1, 1936, remaining for one week. Around the end of March he again visited that city and its surrounding community, and was so taken up with the work there that the original call as itinerant minister had to go unheeded.

During the summer of 1936 Rev. Bahnmann saw the great necessity of evangelization and work among the young people. He solicited the assistance of the Swift Current Mennonites and requested the Home Mission Board to finance his plan with $300.00, which request was granted.

Two buildings were rented for a term of five months, where home-made tables and benches furnished the kitchen, dining-room, class room, and students' quarters. On Nov. 5, 1936, the Swift Current Bible School was opened for the first time under the principalship of Rev. N. W. Bahnmann and Brother Abram Schulz as assistant instructor. There were 29 students. All that was asked of them for board, room, tuition and books was $3.00 a month.

During the summer of 1937, with the help of the General Conference, an old church building, 30 x 50, was bought from a group of Old Colony Mennonites 16 miles south of Swift Current. Since their congregation broke up when the majority of their members moved to Mexico, they had no use for the building any longer. It was bought, moved to the city, repaired and made practical for church services and Bible School purposes at a total cost of $3200.00. The rear end of the auditorium was partitioned off into two classrooms by means of light, portable walls. These are easily and quickly removed when larger church attendance makes it necessary. The basement provides rooms for the female students, also for kitchen, dining room and bathroom.

As a result of seven very dry years and a total crop failure in 1937, many students were unable to do an appreciable amount towards the upkeep of the School. Again the General Conference of North America allowed $300.00 and the Canadian Conference another $150.00. Vegetables were donated by former brethren of Rosemary and Coaldale, Alberta. There were 28 students for the school year 1937-38. The instructors were the same ones. Unfortunately Brother Schulz was soon forced to give up the work and go to the Fort Qu'appelle Sanatorium to be treated for tuberculosis. His vacancy was filled by Rev. J. J. Klassen of Cabri, Sask. Bro. P. Unger of Swift Current also instructed temporarily.

After two and one-half years of work in this dist-

(Concluded on page 12)

DAILY DEVOTIONAL MESSAGES

by Lester Hostetler

APRIL 19—*"To be spiritually minded is life and peace."* v. 6—Read Romans 8:1-11.

Life and peace! Here are two great words. They express our highest desires. To be alive with all our powers and faculties; and to have peace, freedom from worry, uncertainty, and distress—if we have these two, what more can we desire. Paul tells us they may be ours. The way to achieve them is through spiritual-mindedness. Pray that God may deliver us from earthly desire and unruly appetite so that we may love and serve Christ with all the powers God has given us.

APRIL 20—*"I can do all things through Christ who strengtheneth me."* v. 13—Read Philippians 4:4-13.

E. Stanley Jones has been asking men and women everywhere to lay hold of this truth anew. During the recent preaching mission he advised the throngs who heard him to repeat this verse at night before going to sleep, and again in the morning when waking, and again every hour during the working day. We need desperately the help and confidence which comes from a consciousness of the presence of Christ. He gives strength. In ourselves we are weak, incapable of meeting the day's tasks and trials. But giving ourselves to Him completely, we can do the difficult and the unexpected.

APRIL 21—*"The armor of righteousness."* v. 7—Read II Cor. 6:1-10.

We all seek to be strong. There are battles to be fought and victories to be won and fierce enemies to be resisted. But our wrestling, Paul reminds us, is "not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." We must meet the foe, not with the worldly weapons that are being forged, but with spiritual power. And that power is righteousness. One whose strength is the simple strength of being personally good has an armor that cannot be pierced. The world needs men and women everywhere of moral character who place righteousness above personal advantage.

APRIL 22—*"And for an helmet, the hope of salvation."* v. 8—Read I Thess. 5:1-11.

The hope of salvation! Without hope we cannot live our best lives or do our best work. A man in a dungeon with no hope of release is doomed to despair and defeat. Give him hope and he is safe. He is able to set himself against the evils of idleness. In his solitude, he hears the voices of men and of work that he will have to do with in the day of his freedom. So, too, our hope of salvation is a present power in life. Some day we shall dwell with Christ in a life victorious, free from sin. Pray that that hope may be kept alive in your soul. It is a helmet that protects us from many a danger and strengthens us when we incline to despair of our imprisonment here.

APRIL 23—*"I have given you an example."* John 13:15. Read Matt. 14:22, 23 and Mark 1:35.

There are many reasons why we ought to pray. The greatest of them all is that Jesus prayed and His prayer life is an example for us. He prayed in the morning, in the evening, at night, sometimes all night long. He prayed before He began work, when the work was finished, and in the midst of His work. He prayed for Himself, His friends, His disciples, His enemies. There are many arguments against prayer and one can ask many questions regarding it that are difficult or impossible to answer. Many do not believe in prayer. Let us remember that the greatest and wisest and best Man that ever lived believed in it. He found prayer as necessary as eating or breathing. He gave us an example. Pray that we may follow His example more earnestly.

APRIL 24—*"And sin, when it is finished, bringeth forth death."* v. 15—Read James 1:1-15.

The nature of sin is best known by its consequences. It results in death. It is poisonous to the soul. We may analyze the poison, explain it, call it by some other less odious name, but the result is the same. "When it is finished it bringeth forth death." "Commit a sin twice," says an old proverb, "and it no longer seems sin." And this is one of sin's deadly results. It becomes familiar and we no longer recognize it for what it is. But sin need not be finished. Jesus can intercept it. He lays His hand on us, if we let Him, and chastens our desires. He touches past sins and forgives them, blots them out. They cannot be forgotten but they remain only as a power of caution and watchfulness, of trust and gratitude, no longer deadly but leading to life. Pray that none of your sins may be finished, but that, repented of, they may be forgiven in Christ Jesus.

APRIL 25—*"Though he be not far from every one of us."* v. 27—Read Acts 17:22-31.

To know that God is near, as Paul told the Athenians, is to understand the central, fundamental truth about God. The trouble with most of us is that we live our lives as if He were far away. He is unseen but as close as the air we breathe. He is brought still closer by His love for us. Our fellow men may touch us and still be far removed from us because they may hate or ignore us. Not so with God. His presence is a loving presence, trying to help us. He watches and works for our good. We fail Him; He never fails us. We can commune with Him for He made us in His image. We can see the world through His eyes, and hear through His ears, and think our thoughts after His thoughts and become more like Him day by day. Pray that this may be true in our lives.

The Deaconess Hospital, Salem, Oregon

A short time ago a Mennonite brother stopped in the city of Salem and took the opportunity of visiting the Deaconess Hospital there. Apparently he had never heard about this hospital and was surprised to find such a Mennonite institution on the west coast. This brother wanted to know why this hospital had not received more attention among our Mennonite brethren since it had been carrying on its work for the past 24 years and was now the largest hospital in the capital city of the state of Oregon. Since there may be others who would like to be better informed about our Mennonite institutions, I would like to pass on the following information about the Deaconess Hospital in Salem, Oregon.

The work was begun here 24 years ago by four Mennonite deaconesses; Sister Maria Wedel, Sister Martha Wedel, Sister Anna Duerksen, and Sister Justina Duerksen. These sisters worked under the leadership of Mr. F. B. Wedel. Of these five original workers Sister Anna Duerksen is still active in the hospital. Sister Maria and Martha Wedel and Mr. F. B. Wedel have passed on to their reward. The present superintendent is Mr. F. F. Wedel, a son of the founder.

During these years the hospital has been able to render services to many thousands of individuals. It has always been the purpose of the institution to give kind and loving treatment, both physical and spiritual, to all who come to its doors, regardless of their social status or religious affiliation.

A tremendous amount of prayer and sacrifice has gone into the building of this institution and it is evident that the Lord has put His blessing upon these efforts. The hospital has grown from a 12-bed institution to a 115-bed institution; and the number of patients has increased until last year the hospital was able to render services to 4,458 patients. It is today a standardized hospital recognized as such by the American Medical Association which is the largest association of its kind in America. There are over 90 paid workers engaged and this number rises to well over 100 in rush seasons.

The hospital is under the control of a board of Mennonite ministers who represent the various Mennonite churches in the community. It is not a profit making institution. There are no stockholders and any excess profits are turned back into the hospital to further increase its usefulness to the community. The main part of the hospital is given over to the care of Medical, Surgical, and Obstetrical patients and one wing is devoted to the aged folk, among whom are some that have been with the institution for a period of from 15 to 20 years.

The spiritual work in the hospital is not neglected. The hospital maintains the services of a full time chaplain and also has a social worker to minister to the sick. When people are sick they need spiritual as well as physical care and there are very many opportunities of rendering this in a hospital. There are also two chapel services a week for the patients, workers, and nurses. These are conducted in turn by ministers from the various churches in the community including those from our Mennonite groups. The hospital also sponsors a religious radio program every Sunday, called, "The Young People's Church of the Air," which program is made possible by the cooperation of the young people from the various churches of Salem and vicinity and is under the direction of the hospital chaplain.

In conclusion it might be said that even though the work has gone ahead there are many heavy responsibilities resting upon all hospitals today. There is, for one thing, an ever increasing amount of charity work that the hospital must do. Last year $22,000 of charity work was done. There is also a great need for Christian nurses and the hospital would be glad to hear from any nurses that would like to serve in a Christian institution. We ask your prayers that we may continue to walk in the steps of the "Great Physician" Who ministered both to the physical and spiritual needs of the people.

—*Isaac J. Friesen, Chaplain*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

(Editor's Note: Due to an error, the lesson which should have appeared this week appeared in the last week's *Mennonite*. Since the omitted lesson will be too late to be of any value, some additional thoughts on the lesson for April 20, taken from the *Moody Monthly*, will be given.)

April 20, 1941

USING WITNESSING POWER

Golden Text: *They were all filled with the Holy Ghost, and they spake the word of God with boldness.* —Acts 4:31.

"In the right place at the right time and in the right attitude—these are unfailing conditions of divine blessing. God was ready for the first great ingathering of souls into the Church, and He chose for it the Day of Pentecost, the great harvest festival of the Jews. . . .

". . . How fitting it was that on that Sunday morning—evidently in the upper room—the disciples were 'with one accord in one place,' ready for the great gift of power and grace for life and ministry which God had for them, and through them for the world. One wonders what might happen today if Christian people would be in God's house on the Lord's

Day, in complete accord and unity, expectant, looking for His blessing.

"At Pentecost we find

I. The Holy Spirit Poured Out (2:1-4)

"'. . . The story of Pentecost is the first chapter in the history of the Church as it witnesses for Christ, and it embodies the impressive lesson that in all successful witnessing the power is that of the Spirit and the instrument is the message of the gospel.'"

II. Mighty Works Performed (4:9)

"Reference is made here to the healing of the lame man—a miracle which resulted in the imprisonment of Peter and John. It was a work of power, but only the first of many which the disciples were to perform.

"An even greater work was that of the Spirit-filled preaching of the gospel which brought three thousand souls into the Church (2:41). As we marvel at that event, we need also to keep before us the recurring day-by-day miracle of the regeneration of individuals (2:47). This was, and is, accomplished through the teaching of the Word (2:42).

III. True Witness Presented (4:8-12)

". . . Humanly speaking, one might have expected these men to stand in fear and awe before that august body (the Sanhedrin), and either dumb with terror or brazenly defiant. But such is not the operation of the Holy Spirit in a man. They spoke tactfully, but boldly, of the death and resurrection of the only One in Whom there is any salvation."

IV. Faithful Though Persecuted (4:13-20)

". . . Note the answer in verse 19. The true witness of God speaks for Him, at His command, and, while kind and tactful in his dealings with men, cannot be controlled by their wishes. There is only one message (v. 12). 'Neither is there any other name under heaven, that is given among men wherein we must be saved'. . . . These words are at once a rebuke, a challenge, and an invitation. . . ."

CORRESPONDENCE

DEER CREEK, OKLA., CHURCH, April 7, 1941

To again especially commemorate the suffering, death, and resurrection of our Lord during this Easter season, the churches of Deer Creek are uniting in union services every evening during the week preceding Easter. The pastors use as subjects the events in the life of Christ as they took place on the respective days during the Passion Week. As a fitting close to this series of meetings, on the evening of Easter Sunday the Community Chorus, under the direction of Prof. J. Ellis Jackson, a music instructor of the local high school, will present the Easter cantata, "Life Eternal" by Fred B. Holton.

On Sunday, March 9, the Medford Choir of Medford, Okla., presented a musical program in our church. On March 30, the Meno Men's Chorus of Meno, Okla., gave a program here in the afternoon. The music was very inspiring, and the exchange of programs in this manner seems to cement our various churches together in a commendable way. —*Mrs. H. E. Miller, Corr.*

FIRST CHURCH OF PHILADELPHIA

We at First Church have still fresh in our memory the blessings shared and enjoyed during the latter part of 1940 when we observed our 75th Anniversary. For ten consecutive Sundays we had outstanding messages in song and gospel.

Through the channel of the Memorial Fund of the Diamond Jubilee, it became possible for us to purchase 200 copies of the new *Mennonite Hymnary* for use in our church services. These books were formally dedicated and first used in the morning service Sunday, February 9. This service in charge of the pastor, Rev. J. J. Plenert, was impressive and the books were well received. Perhaps the best sign we have of how the books are liked is the fact that 37 extra copies were ordered by individual members and friends for home use.

Sunday, March 16, the fifth anniversary of Rev. Plenert's services as pastor of First Church was fittingly observed with a sermon on "After Five Years." The sermon was full of suggestions for a deeper spiritual life. At the close of the services the congregation presented the pastor with a purse as a token of their appreciation of his untiring efforts.

—*Correspondent*

BETHEL CHURCH OF LANGDON, N. DAK.

March 31, 1941

The Lord has wonderfully blessed our little congregation. March 30 was the first Sunday that we could gather again in quite a group after the long cold winter and much snow kept so many of us absent. We had quite an attendance in spite of muddy roads yesterday. We missed one of our teachers, Henry Bartel, who has been failing this winter and is still not feeling very well. Rev. and Mrs. Duerksen and family, of Alsen, were with us, and it seemed like a real reunion; especially since because of the storm some families were torn apart. We are all thankful that God spared the lives of our little congregation; but we can sincerely mourn with those who were bereaved. Mr. Friesen, a "storm victim" of Munich, previously taught Vacation Bible School in our midst and was greatly loved. Mrs. Huffman and her daughter, who were also taken home to glory, also visited our little group occasionally together with their husband and father.

The Christian Endeavor meetings were postponed through the cold and stormy weather and will meet again in April. May God bless and keep His protecting hand over us all in the future, as He has done in the past. —*Mrs. Joseph Albrecht, Corr.*

SALEM ZION CHURCH, NEAR MARION, S. D.

These are truly eventful days both here and abroad. They are a challenge for every Christian to make his own life more eventful in Christ Jesus. Naturally we are fearful of what the future holds in store for the Christian Church, but in Psalm 46:1, 2 we have this promise that "God is our refuge and strength, a very present help in trouble. Therefore will not we fear."

We have been privileged to carry on our church activities quite regularly during the winter months. Very few activities had to be postponed because of inclement weather or impassable roads. During the second week of January we observed Prayer Week. Among guest ministers who assisted our pastor, Rev. Claassen, was the Reverend Reimer, Saskatchewan, Canada.

A year book, the first of its kind issued by this congregation, was recently distributed among the members. It is the result of the combined efforts of our Administrative Board and other officers of church organizations. A brief historical sketch is of special interest to the young people and to those who have become affiliated with the church by transference of membership. Another feature is a detailed report of organizations and their activities, as well as a pastoral report and a complete list of all members with markings regarding membership obligations. It is a valuable little booklet, both from the standpoint of information and spiritual inspiration.

Many of our number availed themselves of the opportunity of hearing Rev. Bender, from Goshen, Indiana, who spoke in the Freeman College Auditorium on the evenings of March 2, 3, and 4. His sermons were very timely, and the first-hand information which he gave regarding war conditions as they exist today, was an inspiration for us to be more thankful to God, Who so graciously has spared us thus far.

—Mrs. J. J. G., Corr.

GRACE MENNONITE CHURCH, PANDORA, O.

Our Pre-Easter Services of the past week are again history. The theme was "The Master." These messages were brought by Rev. W. H. Stauffer, pastor of the First Mennonite Church, Sugarcreek, Ohio, and were really mountain top experiences. But we cannot stay here for there is work for us to do in the valley.

The Master's Call. It behooves us in these fast passing days to do our bit for the other fellow. Jesus' life was full of good works. He did not point out other people's mistakes. He healed them and said go and sin no more. Jesus knew it meant the cross for Him. He would say He did not lose His life, He gave it. He gave His life for my sins and for your sins. Now it behooves us to go the second mile, not in our strength but in Jesus' Name. Let us ask ourselves "is it Christian" to do this instead of "does it pay?" Jesus is the *Only Way,* and He wants us to recognize that God is still God and sin is still fatal.

The Master and Men. The only hope of the world is Jesus. The world is crying for something, not wealth and knowledge. Our outward troubles are recognized, are we aware of our inward troubles which are far greater? The young man knew the law but lacked the Spirit. Jesus says, "Follow me and I will make you fishers of men."

The Master's Joy. Why was Jesus such a happy man? Because He knew He was doing the Father's will. Jesus was so busy helping others that He even spent nights to commune with the Father. "These things have I spoken unto you that my joy may be in you and that your joy may be full." Jesus was so joyous because He knew the Father would never leave Him.

The Master's Trust. Jesus trusted in God. Suffering is sent to us to make us humble or teachable. To trust in God as Jesus did is possible only by Faith. Jesus said, "Be of good cheer, I have overcome the world."

The Master's Sincerity. Sincerity is a virtue we look for in others. It is the keystone without which life is not worth living. Jesus said, "The Father and I are one." Whatever Jesus said we can depend on. A heart that is sincere is always at rest.

The Master's Patience. Patience is greater than courage. Be patient even in little things for patience brings noble experiences. Jesus waited thirty years in the village of Nazareth. Did this require patience? God is long suffering. Jesus was infinitely patient.

The Master's Indignation. Jesus' indignation was kindled at injustice. Jesus never hurt anyone in His anger. He always looked past the evil in man and saw the good.

The Master's Restraint. Life is full with temptations. The disciples wanted Jesus to take the easy way. He was tempted, He had to make choices. He chose the way of the cross for you and me. Discipline today is broken down. Lack of self-restraint is causing the biggest tragedy.

The Master's Generosity. Get and give. The desire to get is fine, but the difficulty comes when we forget to share. We are only stewards. Jesus had no money to give, but He poured out His life. Jesus gave to friend and enemy alike. The nature of Jesus' Love is to keep on giving. The Samaritan did not ask, "Are you responsible for this?" He helped the wounded man.

The Master's Strength. The Master's life is an open book. Jesus was a leader and no one swayed Him. No one ever exerted the power that Jesus exercised by serving. He looked at and through the world, but His eyes were fixed on eternity.

—Church Correspondent

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Experiences of Delegates of First Mennonite C. E. Convention

by C. H. A. van der Smissen

In 1888 we sent delegates to the International C. E. Convention in Philadelphia. The meeting was held in the large Armory.

While the president of the convention, a pastor from Pittsburg, was speaking, someone in the audience began to clap. The president turned and saw that Dr. "C. E." Clark, the founder of C. E., had slipped in and was engaged in prayer. The president raised his hand, and a solemn silence fell on the assembly of two thousand. When Dr. Clark raised his head, the president gave the Chautauqua salute by waving his handkerchief. The whole assembly arose and did the same; this was better than clapping.

During the next session a speaker said, "And here are even the Mennonites with the broadbrimmed hat and the straightcut coat." Our delegates smiled. At the close of the meeting, V. d. S., who as a pastor had been seated on the platform, motioned to his delegates and then presented the Mennonite delegates without the broadbrimmed hat and the straightcut coat to Dr. Clark.

He said, "Are you Mennonites? I never saw any Mennonites without the peculiar garb."

V. d. S. said, "My forefathers have been 'baptist-minded' since 1468, when my forefather was on bloody Duke Alba's list of those to be beheaded the next day, but he was saved by a Spanish soldier. My father and grandfather were Mennonite pastors. In Germany no Mennonite, except the Amish, wore the 'garb.'" Then Dr. Clark was satisfied.

(This series of articles will be continued)

FOLLOW-UP NEEDED

A young pastor reports the case of A. L. Krause, of Ingersoll, Okla., who came to him requesting that the pastor keep in contact with him by sending peace literature, Conference camp information, etc. There is no Mennonite church or C. E. near Ingersoll.

Robert Kaufman, a young man now at Camp Robinson, he said, did not know enough about the Mennonite belief on conscientious objection. Shortly after baptism he moved from his home church, although membership was retained. He says he will not kill.

A Letter from Our Newest Missionaries to India

Basna via Raipur, C. P., India
Jan. 28, 1941

The Young People's Committee of the Gen. Conf.
W. E. Juhnke, Treasurer,
McPherson, Kansas

Dear Mr. Juhnke:

The gift of $13.80 made to us by the Young People's Committee of the General Conference, reached us today. We are therefore taking this means to convey to you and all those participating in this gift, our sincere thanks for the same. It came to us as a surprise but it is very pleasant to be thus surprised, especially since such a gift demonstrates to us, in a very real way, the fact that our Young People are interested in the cause of Missions and willing to do something for that cause.

We pray God's blessing upon you in the making of this and similar gifts and we also pray for God's wisdom and guidance upon us that we may use it worthily in His service.

Your Fellow Christian Workers,
Ruth and Harold Ratzlaff

BLUFFTON COLLEGE NOTES

Dr. Arthur E. Holt, Ph. D., LL. D., of the Department of Social Ethics at the Chicago Theological Seminary, has been chosen as the speaker for the Bluffton College Annual Commencement this spring.

Dr. Robbins W. Barstow, President of the Hartford Theological Seminary, recently spoke here at a college chapel service.

"The Bluffton College Student—His Privileges and Responsibilities" was the subject of discussion at College Church services on a recent Sunday evening.

Miss Edna Ramseyer, Bluffton College Dean of Women and home economics professor, spoke to a joint meeting of the college Y. W. and Y. M. on March 5. She told of her recent experiences with colony work in Southern France.

Robert Rumsey, field secretary of the American Friends Service Committee, was here and contacted students who might be interested in service camps.

Alvin Beachy, Fairfield, Pa., has been chosen president of the Y. M. C. A. Mr. Beachy has been assisting Rev. A. W. Geigley in his home church. Lucile Tschantz, Dalton, Ohio, was chosen president of the Y. W. C. A.

Dr. C. Henry Smith has recently sent to the press his sixth book on the Mennonites. This 800-page volume will cover the field of Mennonite history from Menno Simons to 1940.

We Recommend

A MIGHTY WINNER OF SOULS (Finney) by Frank G. Beardsley. Published by American Tract Society. *Olin A. Krehbiel, President of the Y. P. Committee of the General Conference.*

VICTORIOUS LIVING by E. Stanley Jones. *Louise Richert, Y. P. Representative of the Pacific District.*

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for May 4, 1941

AN EVENING OF RELIGIOUS POETRY

Ps. 107:1-8

I. Worship Service

1. Songs: "All Hail the Power of Jesus' Name," No. 5; "We Praise Thee, O God, Our Redeemer," No. 15; "Still, Still With Thee," No. 23. (Songs Mennonite Hymnary).
2. Reading of main topic, and prayer.
3. Special music: "This is my Task."
4. Offering for Peace Work.

II. Leader's Introduction

Poetry belongs to those realms of life where we feel most deeply: love, sorrow, aspiration, struggle, and especially religion. Religious experience finds in poetry a fitting expression.

Hymns often are poems set to music. Some of the world's great religious poetry is to be found in the hymnbooks of our churches.

The Psalms of David and other men of God have left an indelible impress on the hearts and minds of Christians of all ages. They are a strong connecting link between the church of the past and the present, between black Christians and yellow and white ones. They speak in a language which is universally understood. Likewise many songs.

If poetry were taken from us, how barren life would be.

III. Suggested Topics for Short Talks

1. A bit of epic poetry	Num. 23:7-10
2. Excerpt from an epic idyl	Ruth 1:16, 17
3. David's lamentation	II Sam. 1:17-27
4. Psalm of the redeemed	Rev. 19:1-6
5. A classical elegy	Psalm 137

IV. Facts for Study

Among the best books of modern poetry are "The World's Great Religious Poetry" compiled by Caroline Miles Hill and "Quotable Poems" by Thomas Curtis Clark. Edgar Guest's books are also fine, and well known. There are many others—a new one some of you might be interested in for the "message" which the poems bring—"Victory Poems" by Clifford Lewis.

No one should deprive his life of the enrichment of knowing by heart some of the beautiful Psalms: 23, 19, 103, 27, 100, 91, 90, 121, 133, and 42. Repeating one of these, or some other bit of fine poetry during the work of the day takes away its drabness, and will make the outlook on daily life and the world about you more spiritual. It's worth the effort it takes. It makes for growth of the soul, and well-being of the spirit.

V. For Discussion

1. Which are your favorite Bible passages of poetry?
2. What does poetry offer us in a richer measure than prose?
3. Is it more likely that vision and insight into great truths are expressed better in poetry than in prose, or vice versa? How about deep emotions?

VI. Illustration

This poem has found its way into one of the above-mentioned books.

The Poet

A poet lived in Galilee
Whose mother dearly loved Him—
And His beauty like a cooling tree
Drew many people to Him.
    He loved the speech of simple men
    And little children's laughter;
    He came, they always came again,
    He went—they followed after.
He had sweet-hearted things to say,
And He was solemn only
When people were unkind . . . that day:
He'd stand there straight and lonely
    And tell them what they ought to do;
    "Love other folk," he pleaded.
    "As you love me and I love you!"
    But almost no one heeded.
A poet died in Galilee,
They stared at Him and slew Him. . . .
What would they do to you and me
If we should say we knew Him?

VII. Food for Thought

Poets are prophets of the soul.

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for May 4, 1941

PLANNING OUR LIFE WORK AS CHRISTIANS

For Daily Reading:

Apr. 28 God has a plan, Acts 2:1-22.
Apr. 29 Man should follow, Acts 26:9-20
Apr. 30 The Mission of Christ, Isa. 1:1-3.
May 1 Actively working, Phil. 2:12-16.
May 2 The spirit of service, Eph. 6:1-8.
May 3 Reward of faithful service, Matt. 25:14-30.
May 4 Topic, Matt. 2:1-16.

Aim: "To lead to a discovery of one's place in the world and the type of work which one is best able to do."

Call to Worship: Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. Matt. 20:26-28.

Scripture Reading: Matt. 2:1-16.

Sentence Prayers: Let us pray that God will increase our desire to find our place in the world. Let us thank God for the opportunity of becoming useful members of society. Let us thank God for the chance to contribute to the happiness of those we love through work. Let us ask God to help us to ever keep service as our motive.

Song: "Serve the Lord in the Days of Youth."

Quotations: The law of nature is that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatsoever. If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it.—Ruskin.

All men, if they work not as in the great taskmaster's eye, will work wrong, work unhappily for themselves and you. —Carlyle.

Song: "Purer Yet and Purer."

Discussion:

1. How can Christian young people find that work which they will enjoy doing?
2. What new fields of work are open for youth today?
3. What things must we consider in choosing our work?
4. What should be our chief motive in the selection of our work?
5. When should we select our work in order to prepare properly?

Offering and announcements.

Mizpah Benediction.

JUNIOR DEPARTMENT

Mrs. J. E. Entz

Suggested Outline for May, 1941

PAUL, A GREAT MAN OF GOD

May 4—Paul and his Friends.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

May 11—Mother's Day.

"Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3:20.

May 18—Paul and his Miracles.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

May 25—Paul, a Prisoner.

"I have lived in all good conscience before God until this day." Acts 23:1.

Song for the month: "Blest be the Tie That Binds."

Verse for the month: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Prayer for the month: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42:1.

Program for May 4, 1941

PAUL AND HIS FRIENDS

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:15.

I. Worship Service

1. Prelude: Handel's "Largo" by the pianist.
2. Call to worship: "O magnify the Lord with me, and let us exalt His name together. O taste and see that the Lord is good: blessed is the man that trusteth in Him."
3. All Juniors stand and sing, "Come, Thou Almighty King."
4. Scripture reading by a Junior boy: Philippians 1:1-8.
5. Leader's Prayer.
6. Reading of the song, "Blest be the Tie that Binds," silently while the pianist plays the melody very softly.
7. A short talk by an older person, using the above song as the theme.
8. All stand and sing this song.
9. Poem, by a Junior girl.
10. Duet: "Somebody Did a Golden Deed."

II. Study Period

Aim: To help our Juniors to realize that the friendship of Christians is the very best, because of their mutual love to our Lord Jesus Christ.

1. Ask the Juniors to give the name of some one who is associated with Paul.
2. Two-minute talks by four Juniors.
   a. **Barnabas,** the friend who introduced Paul—Acts 14:12; Acts 11:24; Acts 4:36; Acts 4:37; Acts 9:27.
   b. **Silas,** Paul's companion—Acts 15:40 to 21:17; Acts 16:37; Acts 16:19.
   c. **Timothy,** the "beloved son"—1 Tim. 1:2; 2 Tim. 1:2; Phil. 2:19-23; 1 Cor. 4:17; 2 Tim. 4:9; Acts 17:14; Acts 18:5; Acts 20:4.
   d. **Luke,** the doctor who journeyed with Paul—Acts 16:8-10; Philemon 24; Col. 4:14; 2 Tim. 4:11.
3. Song: "The Best of Friends I have in Heaven."
4. The Story of Aquila and Priscilla, by a Junior girl. Acts 18:2, 19; Rom. 16:3; 1 Cor. 16:19; Acts 18:26.
5. The Story of Paul's Nephew and how he helped his Uncle, told by a Junior girl. Acts 23:12-22.
6. "Paul loves his friends and prays much for them." Let all Juniors find passages which prove the above statement.
7. A moment of silent prayer for our friends.

III. Mission Minutes

Discuss: "How can we be friends to our missionaries?"

By knowing their names.
By knowing where they labor.
By praying for them.
By writing to them.
By giving gifts for them and for their work.

IV. Closing Moments

1. Memorize the verse for the month, Philippians 4:13.
2. Sing the song for the month, "Blest Be the Tie."
3. Read the prayer for the month, Psalm 42:1. (Leader, in a few sentences, help the Juniors to understand this).
4. Benediction, Hebrews 13:20, 21.

A BRIEF HISTORY OF THE SWIFT CURRENT BIBLE SCHOOL

(*Continued from page 4*)

rict, Rev. Bahnmann was transferred to British Columbia. Rev. Klassen also moved to B. C. to minister to the church at Yarrow.

In August, 1938, Bro. Isaac Epp of Waldheim, Sask., was asked to take over the principalship of the Bible School and to do other Home Mission work, succeeding Rev. Bahnmann. After surveying his new field of service for about a month, he was ordained to the ministry and got established in the work. His assistants were Rev. V. E. Nickel, of Wymark, and Bro. W. L. Rempel of Swift Current. On Oct. 29, 1938, the school was opened for its third successive year with a student body of 16. No help was granted from the Conferences, except the support of two workers. Students were required to pay $7.50 per month for tuition, board and room in order to finance the work. In addition the school received approximately $240.00 from interested friends, thus making the work possible.

In the summer of 1939, again with the financial support of some $1800.00 from the General Conference, a dormitory was built, which also serves as a parsonage. Many C. E. Societies in the United States have contributed to this undertaking. The dormitory is built alongside of the church which houses the Bible School. It is 24 x 32 feet in size, with an apartment for the principal or minister and his family, eight rooms for students (two to one room) and two bathrooms. It is equipped with electric lights and running water.

On Oct. 29, 1939, the Bible School launched out into another year of work with 26 students, who were instructed by Rev. Isaac Epp and Rev. J. J. Doerksen, of Herbert, Sask. Owing to war conditions the students' fees were raised from $7.50 to $9.00 a month for tuition, board and room.

Every year in the month of July students who have attended the School find practical work in teaching Daily Vacation Bible Schools. In 1940 there were 27 workers who taught in 13 districts reaching some 306 children with the Gospel.

The fifth school year was started on Oct. 27, 1940. Latest reports tell of 25 to 30 students. Since Rev. Isaac Epp was transferred to the Rosthern Bible School, the Swift Current School is under the principalship of Rev. J. J. Doerksen with Brother Paul Schroeder, of Drake, Sask., assisting.

The Swift Current Bible School offers a two-year Bible Course providing for a general knowledge of the Bible and for an essential amount of preparation for Christian service. Students are encouraged to take part in work in their communities, such as Sunday School, Summer Bible School, C. E. work, personal soulwinning, and assisting in worship services.

The Lord has blessed the School in its efforts. Already fruits are in evidence for which we are glad. The mission field in the Swift Current district is a large and needy one. If workers can be trained and sent into their own districts, we may expect a bounteous harvest. —*Rev. Isaac Epp*

IN MEMORIAM

A SAD TRAGEDY

On March 15, Henry Friesen and Jacob Hoffman went to Devil's Lake, which is about 38 miles from the Hoffman farm. On returning, they were a few miles from the Hoffman home, when a terrible snow storm broke out, about 6:30 p. m. They succeeded in reaching their driveway, about a fourth of a mile from the house. They remained in the car, hoping that the storm would let up. The car, a model A Ford, was without heater, so they were soon chilled through and through. Then they decided to try to reach the house. As they left the car, Mr. Friesen said, "We will never make it." In a short time they came within a short distance of the house. Jacob Hoffman told them that they were too far south as he could hear the wind among the trees directly west of the house. Henry Friesen and Mrs. Hoffman did not believe him, and did not want to let him go. They wanted to die together. Jacob then on hands and knees, proceded in that direction where he thought the house was, and found it shortly. He changed clothes, looked after the fire, and set a lamp in the window. He then hunted for the others, but without results. So he went to Harders, their neighbors, about half a mile distant, to get help. Mr. Harder accompanied him back to continue the search. Mrs. Harder called the neighbors by phone for help. When they arrived, the bodies had been found and first the child and then the others were carried into the house. Death had already claimed its victims. Those present were now worried about Jacob, as he needed the care of a physician, his face and hands being badly frozen. Sunday night, March 16, the first snow plow went through, bringing both the doctor and undertaker. The Lord spoke definitely to our community. May we heed His voice.

The funeral service for the three was held March 20. Since the church was too small for the large crowd, it was held in the Community Hall, which was filled to capacity. At the Friesen home, Rev. Ortman spoke words of comfort from Phil. 1:21.

At the Hoffman home, Rev. Guenther based his remarks on Is. 55:8-9; Jer. 29:11. Then the funeral trains met on the highway and arrived in town together. At the Hall Rev. Fadenrecht opened the service by reading Ps. 90. Rev. Walter made some remarks on 1 Cor. 15. Rev. Duerksen based his message on Rev. 14:13. Rev. Ortman made the close and read the obituaries. The Bible School furnished the music. They also sang Mr. Friesen's favorite hymn, "A Beautiful Life." —*Sent in by Rev. Helmuth Ortman*

Editor's Note—For the benefit of distant readers, names should always be given in full. Locally it does not matter so much.

ELIZABETH RINGS KREBILL, daughter of Christian and Elizabeth Rings, was born April 6, 1860, in Lee County, Iowa. She received her education in the schools of the community. At an early age she was baptized and received into the membership of the Zion Mennonite Church. August 30, 1883, she was united in marriage to F. H. Krebill, the father of three children, Albert D., Edwin J., and Clara. Clara preceded her in death.

Soon after their marriage they made their home on a farm northwest of Donnellson, where they lived until 1916 when they moved to town. She passed out of this life on March 19, 1941, at the age of 80 years, 11 months, and 13 days.

This union was blessed with seven children: Mrs. Lottie L. Lowenberg, Otto C., Emma L., of Donnellson; Mrs. Lizzie M. Neff, of Mt. Pleasant; Elmer H., of Billings, Montana; and Wm. F., of Davenport. A son, Milton, died in infancy. She is also survived by 27 grandchildren and 14 great grandchildren. In 1928 her husband preceded her in death. A sister, Mrs. Theodore Hirschler, also preceded her in death.

Mrs. Krebill was a very active member of the Mennonite Church. She was also deeply interested in the work of the W. C. T. U. Her true religious life and influence will ever be stepping stones to a better and higher endeavor to live lives consistent to the memory of a devoted mother, grandmother, and great grandmother. Her daughter Emma was with her constantly and did everything that human hands could do.

Funeral services were held from the home and from the Zion Mennonite Church, Friday afternoon, March 21, conducted by Rev. Adolf Friesen. A mixed quartet sang the hymns, "Abide with Me" at the home; and "He Leadeth Me" and "Father, Lead Me Day by Day" at the church. The body was laid to rest in the Mennonite cemetery.

BERNHARD P. FROESE was born March 22, 1878, one mile northeast of Buhler, Kansas. He departed this life, March 29, 1941, at 1:20 p. m. He reached the age of 63 years and 7 days.

His early years were spent in the home of his parents, who brought him up in the fear and admonition of the Lord. Bernhard attended the elementary and preparatory schools. He always had a happy disposition; but soon realized that his life must have depth. When several young people in the community were converted, Bernhard was one of them, having found peace for his soul and accepted Jesus as his Savior. Upon confession of faith he was baptized, Aug. 15, 1897, and accepted as a member of the Hebron congregation.

October 30, 1900, he was united in marriage with Sarah Franz, who ten months ago preceded him in death. For 40 years they were permitted to share joys and sorrows. At one time they lived near Hooker, Okla. After that they lived in and near Buhler.

He strove in all his dealings to be conscientious and honest. It often caused him great sorrow that he had lived so lightly spiritually; nevertheless he had the conviction that his Savior had forgiven his transgressions and that he was saved by grace, and was ready to meet his Savior face to face.

His favorite hymns were: "What a friend we have in Jesus," and "My Jesus, I love thee, I know thou art mine."

Mr. Froese had been ailing for several years. He had high blood pressure and a weak heart. When kidney poisoning set in, he was willing to surrender himself to the will of the Savior.

He leaves to mourn his departure, his daughter Emma, Mrs. John H. Peters; a son-in-law, John H. Peters; two grandchildren, Victor and Leatrice; four brothers, A. P. Froese, Buhler, David Froese, Hutchinson, Peter Froese, Buhler, and Jacob Froese, Inman; two sisters, Mrs. Adolf Janzen, Orland, Calif., and Mrs. P. H. Adrian, Buhler. Two brothers, John and Cornelius, preceded him in death.

The funeral services were conducted by Rev. T. A. van der Smissen of the Hebron Church. Rev. Jacob P. Balzer of Inman assisted. The body was laid to rest in the Hebron cemetery.

LINDA MARIE REGIER, daughter of Mr. and Mrs. B. P. Regier, of Elbing, Kansas, was born February 5, 1911, and grew up under the influence of her Christian home and surroundings. She received her elementary and high school education in Elbing and Whitewater, and also had the privilege of attending Vacation Bible School.

Upon receiving catechetical instruction, she was baptized on June 5, 1927, by Rev. H. J. Dyck, and received into the Zion Mennonite Church of Elbing. The Bible verse given her at that time was Isaiah 43:1: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." Being musically inclined, she used her talent in church work which she greatly enjoyed.

On October 17, 1935, she was married to Gustav H. Regier, by Rev. H. J. Dyck, who used as text Phil. 4:19: "But my God shall supply all your need, according to his riches in glory by Christ Jesus." They made their home on a farm southeast of Newton. On February 2, 1936, she joined the First Mennonite Church of Newton.

In her new home she showed a great interest in her work at all times. On December 3, 1937, the home was brightened with a baby boy, Herman Paul, but this joy lasted only fourteen months, when the Lord called him back to be with Him, on January 30, 1939. On November 18, 1939, this joy was renewed, but the Lord also took this one out of this dark world. On March 15, 1941, the Lord gave another son, Maurice Lee, in whom she had great joy for eleven days. She planned to come home, but the Lord's ways were otherwise. Twelve days before she passed away, she told her mother, "If it is God's will, I am ready to go."

On March 26 she was suddenly stricken with pulmonary embolism while sitting in a chair, and passed away about thirty minutes later. In her last moments she mentioned three times, "Let me come to Thee, Jesus," and fell asleep peacefully.

She passed away at the age of 30 years, 1 month, and 21 days. She leaves to mourn, her deeply bereaved husband Gustav H. Regier, and infant son, Maurice Lee; her parents, Mr. and Mrs. B. P. Regier, of Elbing, and Mr. and Mrs. G. P. Regier, of Newton; four sisters, Mrs. George Quenzer, Mrs. Willie Klingenberg, Mrs. Stanley Wedel, and Mrs. Albert Quenzer, and their families of near Elbing; and two brothers, Robert and Walter Regier of the home. Funeral services were conducted Saturday afternoon, March 29, with Rev. J. E. Entz in charge at both the home and the church. At the home a quartet sang two numbers. Rev. H. J. Dyck, assisted in the rites at the church. Music was furnished by the Young People's Choir of the First Mennonite Church, and Mrs. Cecil Pankratz of Whitewater. Burial was in Greenwood Cemetery under the direction of Duff and Son.

THE TOWER IN THE FOG

Let your light so shine.—Matthew 5:16

A heavy fog was drifting in from the lake, shrouding the Loop district of Chicago with a gray gloom. The neon signs shone through in a strange pink color, dimmed by the mist. The night crowds picked their way over wet pavements, and the taxi drivers were proceeding with unusual caution.

But high above the dripping streets the spire of the famous Chicago Temple stood out like a gleaming finger, lighted by the powerful lamps that etch it against the night-sky year in and year out. "The tallest steeple in the world" is a landmark in Chicago, a memorial to the courageous Methodists who have kept their spiritual vigil in the heart of the city for many generations.

Thousands of people, hurrying through the night, never saw the gleaming steeple. Their eyes were on the muddy and slippery pavements.

Now, keeping one's eyes on the walk is highly important, especially in Chicago, but it is possible to miss steeples by looking at nothing but muddy pavements.

Most of us know people who go all the way through life and never see the beauty of God over their heads because their time and minds are occupied with the mud under their feet. They never see the loveliness of a sky because they are thinking about the price of hogs. They never feel the thrill of great music because they are unable to appreciate any sound save that of the cash register. . . .

The man who plans his whole week without making room in it for an hour or more when he can look up and see steeples has mismanaged his life. This is the chief value of the Sabbath day—it is the one great chance of the week really to look up.

"But Sunday morning is the only time in all the week when I have a chance to do my mending, get my cleaning done, and catch up with my correspondence," said a young secretary, busy in the office five and a half days in the week.

And Sunday morning was the only chance she had all week for looking up at great ideas, great inspirations, and great faith. It was her one chance to hear an inspiring sermon, thrilling music, and earnest prayers. At no other time in the week could she see the light coming through stained-glass windows, or hear the sweet voices of children singing their hymns of praise.

On the most dreary highways of life one can always see some lighted steeple, if he will only look up! *—Roy L. Smith, Sidewalk Sermons in "The Christian Advocate"*

« « JOTTINGS » »

—*The Annual Christian Bible Conference* of Newton, Kansas, will be held in the city auditorium during the week of April 13. Dr. William Houghton, president of the Moody Bible Institute, is the speaker. On Easter Sunday Dr. Houghton is scheduled to deliver the message at the morning worship service in the First Mennonite Church, of Newton.

—*From THE HERALD of the First Mennonite Church of Upland, California:* Special meetings will be held the week of April 13 to 20 every evening, except Saturday, beginning at 7 o'clock. Our speaker will be Dr. D. W. Kurtz of LaVerne, widely known preacher, lecturer, and educator. He will give two addresses each evening, first, a series of expositions of the parables of Jesus, followed, after a period of singing, by a sermon. Dr. Kurtz was a member of the National Preaching mission a few years ago.

—The California C. E. and S. S. Convention will be held at Reedley, Calif., May 2 to 4; and the Pacific District Conference, at Dallas, Oregon, May 15 to 18.

—A CHANGE OF ADDRESS: Rev. P. E. Whitmer, for many years pastor of the Grace Church, Pandora, Ohio, advises that after May 1, 1941, their address will be 245 Grove Street, Bluffton, Ohio.

—*Charles Clayton Morrison of Chicago says,* "Mr. F. D. Roosevelt's place in history is at stake in his decision as to Peace or WAR. The public must now speak. Roosevelt must now hear the voice of the people." He suggests that every citizen send a post card to the President, saying respectfully but clearly and insistently, "Mr. President, you have promised that no American boy is to be sent into any foreign war. Mr. President, we expect you to keep that promise." Will YOU READERS do your part in this cause? Send a penny post card at once and in a few weeks another one.

—A two weeks' series of evangelistic meetings at the Vaughnsville (Ohio) Christian church were conducted by the Rev. P. A. Kliewer, pastor of the Ebenezer Mennonite Church. Rev. E. A. Riley is pastor of the church. —*Sent in*

—*The "Workers' Exchange"* in a report on the work of the Migrant Camp lists these interesting facts: The Camp Management in the Federal Camp have given us the use of the large Center Building for our Sunday morning services. This building has been used by the Adventist people heretofore. Our record attendance is 176. An outstanding answer to our prayers is the organization of a Young Peoples' class in Sunday School, of the ages of 16-24. We are much burdened for our young people. A large per cent have no high school education. They have little to look forward to. We find many little mothers only 16 or 18 years old, with two and three babies. *Pray for these young people in a very definite way.*

—*Mrs. Fretz,* wife of the Rev. A. M. Fretz, aged pastor of the Bethel Mennonite Church, of Perkasie, Penn., is a patient at Jeaunes Hospital at Fox Chase, where she underwent a serious operation. This is one of a series of operations she has undergone in a few years. Their many friends will sympathize with them in this trouble. —*Corr.*

—*Emmaus Menn. Church, near Whitewater, Kansas.* Dr. David Toevs brought us an inspiring message based on Gen. 22:7, "The Offering of Isaac." On March 30, Miss Justina Schmidt, a returned missionary from Africa under the Sudan Interior Mission, spoke to our Christian Endeavor. We were all richly blessed by the message. The supreme purpose of this mission is to win souls for Christ, and should this not be the purpose for every Christian? Dr. E. G. Kaufman, president of Bethel College, delvered an inspiring message in our morning worship service, April 6. In the evening he presented a Mission plan to the Swiss and our Christian Endeavors. On April 11, our choir will render the cantata, "The Dawn of Easter," directed by Mrs. Gus Dyck. —*Corr.*

—*The Mennonite Hymnary.* The Newport, Washington Church has purchased four dozen of the new hymn books and "are we proud of them." They have lengthened their prayer meeting one half hour and are using that time to get acquainted with the books. The Upland Church has ordered one-hundred fifty copies of the hymn book for church use, as well as some extra copies for home use.

—*"The Seven Last Words"* by Dubois, was again sung by the Bethel College A Cappella Choir, on Palm Sunday, to large appreciative audiences. At 3:00 p. m. the rendition took place in the College Chapel, and at 8:00 p. m., in the First Mennonite Church, Newton, Kansas.

—We are sorry to hear that Dr. P. R. Schroeder, of Mountain Lake, Minnesota, is again ill in the hospital. May the Lord restore his health to him so that he may continue in His service.

—Dr. E. L. Harshbarger who is well known in General Conference as well as in all Mennonite circles is still a patient at Bethel Hospital, Newton, Kansas, seriously ill. He has for years been active in peace activities, the ministry which is so important at this time. May he be on the road to health soon.

—*Miss Marie J. Regier,* missionary to China where conditions are very uncertain, writes: "If God should see fit to ease us out of here sooner or later, no doubt there are plenty of other places where Christ has not been named. Besides, I sometimes wonder whether God's point in having us here isn't for our sake as much as for the Chinese. Perhaps He wants us to experience Him with and among the Chinese so as to help our own spiritual growth and that of our brethren in the homeland."

REPORT OF OFFERINGS

HOME MISSION BOARD TREASURER REPORT

For March, 1941

Receipts:

Second, Beatrice, Nebr., $52.23; First, Chicago, Ill., $13.20; W. H. Enns, Newton, Kans., $50.00; Memorial Mennonite Church, Altoona, Pa., $1.00; Mennonite, Buhler, Kans., $9.33; Salem, Freeman, S. Dak., $50.00; Mennonite Church, Richfield, Pa., $20.00; First Monroe, Wash., $11.05; Johannesthal S. S., Hillsboro, Kans., $22.44; Garden Twp., Moundridge, Kans., $7.54; Bethany, Kingman, Kans., $14.46; Alexanderwohl, Goessel, Kans., $137.45; First, Aberdeen, Idaho, 119.35; Zion, Elbing, Kans., $72.02; First, Berne, Ind., $172.07; Eden, Moundridge, Kans., $266.44; Mennonite Church, Pulaski, Ia., $10.41; First, Allentown, Pa., $18.68; Bethel S. S., Lustre, Mont., $16.03; Grace, Dallas, Ore., $18.25; Alberta Community Church, Portland, Ore., $20.00; First, Reedley, Calif., $24.06; Trust Fund of General Conf., (interest) $91.21; San Marcos, Paso Robles, Calif., $19.23; Hoffnungsau, Inman, Kans., $20.39.

Menno, Lind, Wash., $12.50; A Friend, $150.00;

First, Mountain Lake, Minn., $25.23; Mrs. Frieda Regier Entz, Newton, Kans., (Ladies Organization of Gen. Conf.,) $82.52; A Friend of Missions, $85.00; Mennonite Church, Butterfield, Minn., $24.87; Emmaus, Whitewater, Kans., $288.63; Bethesda, Henderson, Nebr., $35.10; Bergtal, Pawnee Rock, Kans., $21.45; Frank Neufeld, Inman, Kans., $15.00; Grace S. S., Pandora, Ohio, $50.00; J. C. Krehbiel, Tacoma, Wash., $100.00;Salem, Dalton, Ohio, $28.79.

Total, $2,185.93

Disbursements:

Vouchers drawn for salaries, expenses, $1,710.03

All receipts gratefully acknowledged,

J. J. Plenert, Treas, 429 Knorr St, Phila., Pa.

FOREIGN MISSION RECEIPTS FOR MARCH, 1941

Bergtal, Ch., Pawnee Rock, Ks., $53.27; Menn. C. E. Soc., Medford, Okla., $6.77;Herold Ch., Clinton, Okla., $24.41; Menn. Ch., Arlington, Ks., $7.20; Young People Union of Gen. Conf., $36.09; Ottis Augsburger, Bluffton, Ohio, $25.00; Eastern Dist. S. S. Union, $127.00;First Menn. Ch., Aberdeen, Idaho, $77.05; Onecho Union S. S., Colfax, Wash., $10.00; Friend, Newton, Kans., $150.00; Gerhard Wiebe, Whitewater, Ks., $100.00; Second Menn. S. S., Beatrice, Nebr., $100.00; Friend, Whitewater, Ks., $50.00; Mr. and Mrs. Peter J. S. Hofer, Dalton, S. Dak., $50.00; Bethel Deaconess Institution, Newton, Ks., $14.00; First Menn. Ch., Upland, Calif., $50.00; Bethel Ch., Inman, Kans., $63.77.

Pleasant Valley Ch., Kismet, Kans., $10.40; Bergfelder, Delft, Minn., $20.53; Bethany Ch., Kingman, Ks., $28.92; Buhler Menn. Ch., Buhler, Ks., $20.96; Hebron Ch., Buhler, Ks., $40.46; Martha Suderman, Newton, Ks., $10.00; Swiss Ch., Whitewater, Ks., $43.16; Friend, Saskatoon, Sask., $5.00; Christian Ch., Mdge., Ks., $78.00; Garden Twp., Mdge., Ks., $7.53; Inman Menn. Ch., Inman, Ks., $29.50; Johannestal S. S., Hillsboro, Kans., $53.48; Emanuel Ch., Galva, Ks., $20.67; Sychar Ch., Cordell, Okla., $3.27; San Marcos, Paso Robles, Calif., $14.80; First Menn. Ch., Monroe, Wash., $22.00; Salem Ch., Freeman, S. Dak., $100.00; Salem S. S., Freeman, S. Dak., $5.25; First Menn. Ch., Halstead, Ks., $33.81; Gnadenberg Ch., Whitewater, Ks., $28.40; Bruderthaler S. S., Hillsboro, Ks., $61.59; Eicher Emmanuel Jr. C. E. Noble, Iowa, $5.00; New Hopedale Ch., Meno, Okla., $35.75.

Bethel College Ch., No. Newton, Ks., $31.51; Emanuel Ch., Pratum, Ore., $32.37; Fairplay Ch., Peabody, Ks., $8.80; Bethel S. S., Lustre, Mont., $37.08; First Menn. S. S., Mt. Lake, Minn., $20.00; Mrs. Dave Entz Legacy, Marion, S. Dak., $15.00; Friend, Canton, Ks., $2.00; Emmaus Ch., Whitewater, Ks., $1,025.00; First Menn. Ch., Berne, Ind., $546.22; First Menn. Ch., Lima, Ohio, $28.79; Bethesda Ch., Henderson, Nebr., $75.48; First Menn. Ch., Allentown, Pa., $32.38; Mrs. J. E. Baughman, Bloomfield, Iowa, $15.00; First Menn. Ch., Reedley, Calif., $25.56; Menn. Ch., Wadsworth, Ohio, $27.00; New Hutterthal S. S., Freeman, S. Dak., $26.31; Gdn. Twp. Ch., Mdge., Ks., $52.00; Tabor Ch., Goessel, Ks., $39.60; Maria Pauls Pt. Legacy, Newton, Ks., $100.00; Christian S. S., Mdge., Ks., $34.00; Mission Friend, Mdge., Kans., $200.00.

Friend, Mdge, Ks., $200.00; Eden Ch., Inola, Okla., $10.66; Menn. C. E., Alsen, N. Dak., $10.00; Menn. S. S., Ringwood, Okla., $12.31; First Menn. Ch., Newton, Ks., $210.00; Menn. Ch., Deer Creek, Okla., $21.81; Rufus Meschberger, Clinton, Okla., $1.00; First Menn. Ch., Deer Park, Wash., $7.25; Menn. Ch., Butterfield, Minn., $24.88; Bethany Jr. C. E., Freeman, S. Dak., $6.00; Menno Ch., Lind, Wash., $25.00; First Menn. Sr. C. E., Newton, Ks., $5.00; Helen H. Heinrichs, Gretna, Man., $12.50; Helen Heinrichs, Gretna, Man., $12.50; Mrs. P. Braun, Gretna, Man., $12.50; Mrs. K. W. Peters, Altona, Man., $12.50; Menn. Congre., Black Creek, B. C., $26.32.

Menn. Ch., Vancouver, B. C., $31.35; Menn. Congre., Brooking, Sask., $3.55; Herold S. S., Morden, Man., $24.80.

Herold Ch., Morden, Man., $17.20; Emmanuel S. S., Barnes Crossing, Sask., $5.65; Gnadenthaler Group S. S., Plum Coulee, Man., $37.00; Menn. Ch., Leamington, Ont., $15.00; Menn. S. S., Coghlan, B. C., $15.00; Menn. S. S., Whitewater, Man., $16.00; Menn. Ch., Coaldaler, Alta., $51.77; Blumenorter Ch., Gretna, Man., $20.00; Int. and Rent $385.85; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $134.00.

Total, $5,365.24

Balance on Hand, March 1, 1941,		$505.84
Gifts for General	$4,253.63	
Special Support	280.80	
Interest and Rent	385.85	
Pension	10.00	
Sundries	434.96	
		$5,365.24
		$5,871.08
Paid out on Orders	$3,526.80	
Paid out Direct	313.64	
		$3,840.44
Balance on Hand, April 1, 1941,		$2,030.64

Respectfully submitted, J. E. Regier, Treas.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, April 22, 1941 Number 16

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22. 1919

Dr. Pannabecker's Christmas Letter

The following is a Christmas letter written by Dr. C. L. Pannabecker and family, Kai Chow, Hopei, China, November 18, 1940:

As you may surmise Danny, nine months old Dec. 3, is the center of our family life this year. He was born in Peking last March. After nearly a year's separation of Lelia and the children from home at Kaichow, we all returned the first of June.

The C. L. Pannabecker Family
Anita *Mrs. Lelia P.* *Dr. Lloyd P.*
Donnie *Dannie* *Betty Jean*

We spent a delightful, though busy, summer at Kaichow. You can imagine after being away from home for a year how many things one would want to do; unpacking, sorting, cleaning—that was what Mother did. The girls, Betty Jean (13) and Anita (10), couldn't wait to get out their old dolls, books and things, and even Donnie (4) found things he remembered from former days and was quite a bother pestering Daddy to fix his old cart and scooter. The hospital work ever increasing, with a new building going up and the other doctors on vacation, more than kept Daddy busy.

With summer over the girls start school with the Ewert children and Alice Ruth—six altogether—Betty Jean in the eighth grade and Anita in the fifth, Donnie in the kindergarten with Grace Joan and Philip. Mother and Mrs. Ewert do the teaching and Miss Davis has the kindergarten children.

A year ago we were quite concerned over Lelia's health. The rest last year seemed to be just what she needed. She improved nicely during the winter, by spring was quite normal and by early summer we felt well able to return home. She has been doing regular work this year and feels and looks as well as ever. Our family has been well this year and we realize they are growing up. Next year we expect Betty Jean will go away to High School and Anita is only three years behind her.

Last year we spent Christmas in Peking. This year we are glad to be together at home and expect a happy Christmas here. We wish our friends also a Merry Christmas.

A DREAM COME TRUE

A year ago we reported building two new wards and plans for a new two-story building. The dream has now come true; it materialized first in piles of brick, sand, lime and lumber scattered around the yard. During the spring and summer it took on the form of a building, operating room, laboratory, offices, guest rooms, on the first floor, a large class room and single rooms on the second floor, and a large third floor store room. The dream has become a building, but it still remains for the building to become a hospital. After all, no amount of brick and lime even with complete modern equipment alone can make a hospital. We are anxious to move in, to use it and see if we cannot supply the spark of life which will make it really a life saving and life giving institution, useful in God's service, in healing the sick and training workers to serve them.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by His light, but sanctified by His love. The isles of the ocean wait for Him. He spreads His net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen, who go and gather and come again. If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ lives, and His personal Spirit works. There is no other possible spring for that enthusiasm. —*Bish. Huntington*

THE REV. P. R. SCHROEDER GONE HOME

On Monday morning, April 14 last, Rev. C. E. Krehbiel, President of the General Conference, received a telegram, conveying the sad news that Dr. P. R. Schroeder of Mountain Lake, Minn., had passed away at 8:20 a. m., and that funeral services were to be held Friday. Brother Schroeder had suffered a great deal the last couple of years from an intestinal ailment, but was again in active service as pastor of the Bethel Church in Mt. Lake.

Dr. Schroeder was widely and favorably known throughout the General Conference. He was born in Mountain Lake, Aug. 22, 1988. He was married to Susie T. Nickel, and they have four daughters, one of whom, Mrs. Orlando Waltner, is a missionary in China. Starting out as a home mission worker, Rev. Schroeder next served the large Mennonite church at Berne, Ind., as its pastor for sixteen years; as president and instructor of Freeman Junior College eight years; as pastor of the Salem Church near Freeman, S. D., ten years. Last year he started to serve his home (Bethel) Church, Mountain Lake, Minn. He was president of the General Conference six years, and attended the world congress of Mennonites in Holland in 1937, as its delegate. He was also a member of the Board of Education.

The bereaved family has our heartfelt sympathy.

WITNESSES

Ella G. Bauman, M. D.

It was raining and nine o'clock at night. Instead of waiting for a call, I went to see the feverish child we admitted that day. Thanks to my noisless shoes no one heard me coming through the long corridor. The boy in quest was at the fartherest end of the hall. The mother and her four children were in the room. The eldest was very ill and the second youngest also was a patient due to improper nourishment (weight sixteen pounds at two years). The children were all asleep and *the mother was* bending over the feverish one *praying aloud.* It was worth the trip through the rain to see the witness of that mother. She is literate but not an outstanding person in her community.

At the same time just outside the room on the porch the night nurse was telling the people about Jesus Christ. Among the group of listeners was a leader of his caste, a Ramramlya. As a sign of his holiness and loyalty he had the name of Ram tattooed very densely over his whole body. His clothes also had the name printed on them, even the umbrella was not missed. The work of the nurse too was encouraging and I returned to the bungalo with a prayer of thanksgiving in my heart. The next morning the child was definitely better and the mother had a happy look on her face. —*From "India Calls"*

CHRISTIAN EDUCATION

RELIGION AND THE HOME

(Condensed from an article written by George E. Buttrick)

Religion and the home is everybody's concern, for every home shapes every home. "Children are the hope of the new age" say a thousand preachers and think it is a bright saying. Actually it is not bright but somewhat "dumb." For children are children and therefore in some sense helpless. A child is shaped by older folk. It would be truer to say that older folk in their dealings with children are the hope (or despair) of the new age.

As a character forming agency the home has no rival. Parents plead sometimes almost frantically with their ministers: "Can't you do something for my Billy?" The minister must be polite. Politeness sometimes cancels honesty. Perhaps honesty would answer, "My dear Mrs. Whoozit, fifty hours at home pulling one way or all ways, and one hour in church—the odds are somewhat unequal."

The chances are that if real religion is not taught and caught in the home, it may never be caught. The mind of Jesus was saturated with the Bible because of His home training.

Let us freely admit the past faults of the Sunday School, but it is doubtful if the S. S. itself is the main cause of its own decline. Just as six days of work each week in a false climate will ultimately destroy one hour of worship, however kindling, so fifty hours in an indifferent home will quench the meaning of one hour in a church school.

The father of a now famous minister in New York said that seventy-five percent of parents are a liability. When the listner protested he said, "I should have said eighty-five precent." They take training for many things, but none to build a home. The child, these parents agree, may not choose the air he breathes, infectious or healthful, not the food he eats, rancid or pure, nor the books he reads, frenzied or free. But he may choose his religion—as you would a necktie. And the result? The faith that is not supplied by the home is supplied, after a fashion, by the movies or the street corner gang. Or the child assumes that something that can go by default for twenty years is not worth choosing.

Sometimes parents feel that Bible teaching can only be done by highly educated psychologists. In any event, no psychologist can replace a good father and mother. Moreover, religion as it should be taught in the home, can be learned in far less time than is now given to the movies. Old Testament religion was a home affair as was also the New Testament. When religion comes into the home preaching will have a new grip, the S. S. a new birth, and the blotshot world Christian hope and health.

Do It Now

By Rev. R. L. Hartzler

The national administration has scored another victory in its "aid to Britain" policy. The "lend-lease" bill has been passed; and now the president can play his hand, almost as he pleases, in the world's most unwarrented and ever-widening conflict. Will this mean our imminent or ultimate involvement in the war to the extent of active participation? We do not know. Certainly we are much more involved right now than any one would have supposed we would be at this time, only a little over four months after the last election, on the basis of the assurances given in the campaign speeches preceding that election.

If the assurances, given by the administration forces during the debate on the above-mentioned measure, mean as little as the campaign assurances apparently did, we may find ourselves at almost any juncture launched into an undeclared war, and the fact construed as a mere exercise of executive power, as conferred by the passage of H. R. 1776.

But whether it will mean actual and active warfare or not, one thing is certain and that is that the national treasury is going to be put to an additional terrific strain. Already an appropriation has been asked for, to carry out the provisions of the bill. This, it must be remembered, is an addition to an appropriation of almost two and one-half times as much for our own defense program. *This means that the government must initiate a money-raising campaign the like of which we have never seen in this country.* That will be the next major proposition to be considered by the present Congress.

How will it be done? Taxation is, of course, the government's chief money-raising arm, but it dare not at this time impose a set of exactions sufficient to raise the stupendous amount needed. To do so would materially "cool off" the war fever which the administration has so adroitly contrived to stimulate and mature. So other methods must come in for consideration and adoption. Of these, two are most often proposed by treasury officials,—defense bonds and war savings stamps to be purchased by the people, thus turning their reserves and savings into the promotion of the armament program.

In making public mention of these methods the secretary of the treasury took pains to stipulate that the purchase of such bonds would be voluntary on the part of citizens; and that, while local committees would be appointed to promote the sale of them, persons were not to be subjected to pressure, as was done in many cases in 1917-18. Wether or not the administration is particularly averse to the use of such pressure, if it brings money we do not know; but it is at least highly expedient just now to present the matter as a purely voluntary proposition; so far as the individual citizen is concerned. To do otherwise would bring another reaction which the administration does not want at this time.

But this mild-mannered presentation of the matter may easily be taken too seriously by those who would be expected to purchase such bonds, when the sale of them is in process of promotion. During the former World War it was not the policy of the adminstration that local, self-appointed committees of super-patriots (?) should use high-handed measures in dealing with their fellows; but such resorts to pressure methods were not uncommon, nevertheless. Moreover, the person who tried to appeal for legal recognition and defense of his rights as a citizen only added to his difficulties. So, while the adminstration may at this time really intend to make the purchase of the proposed defense bonds optional, the fact in itself does not guarantee that the individual will find himself in a position really to exercise his own pleasure in the matter, as he might now suppose.

Moreover, with the powers which the president now holds, should the sale of such bonds lag and the receips fall far below what was expected, he may at his discretion precipitate a crisis which will mean the outbreak of hostilities between our armed forces and an enemy (?), and the purchase of defense bonds become thereafter as little a matter of choice as in 1917-18.

So it all comes around to this, that the time for people who have means that they would rather see invested for the Lord than for war,—the time for them to make such investment is *now*. When the government comes along with a "must," whether declared or undeclared, it will then be too late to be able to say where the money shall go. Do you have investments in mortgages, stocks, or bonds? Do you hold certificates of savings or deposits? Do you have a reserve neatly tucked away in a safety deposit box? Would you rather see those means go to help save men's lives in the spirit of Christ, than to destroy them in the carnage of war? If so, now is the time for you to turn them to some phase of Kingdom service. If you wait, you may find yourself obliged to give or loan your means for a purpose which your soul abhors, and may then wish with deep feeling that your money could go to a nobler purpose, but find yourself without the privilege of choice in the matter. The time to make Mammon serve Christ, and not Mars (war) is *now*. And let no one presume that he has securily covered the amount of his holdings, for the government has some wonderfully effective ways of finding out."

In view of all this, our church institutions and programs of service should now receive such grants of material resources as they never realized before. Our hospitals, colleges, missions, and programs of civilian service need financial resources totaling hundreds of thousands of dollars. The money is now in the hands

(Concluded on page 10)

DAILY DEVOTIONAL MESSAGES

by Lester Hostetler

APRIL 26—*"I have called you friends."* v. 15—Read John 15:11-21.

To be a Christian is to have an intimate relationship with Christ. We are not to remember Him only as a person who lived 2000 years ago, a great teacher, who left a set of commandments to be kept and then departed. He is all this but much more. Christ is a present, living Friend. He abides with us, if we let Him in, day by day. He shares our joys and sorrows and guides us in all the little and great doings of our lives. He is the truest of all friends and never forsakes us or lets us down. To know His friendship is to keep life perpetually fresh and interesting. His is the transforming friendship, to know which is life eternal.

APRIL 27—*"My Father worketh hitherto, and I work."* v. 17—Read John 5:17-24.

There are divine values in work we sometimes forget. Like friendship, work is one of the elements that keeps life fresh and interesting. The purpose of it is far greater than to make a living; it is to make a life. Jesus worked and God works. Without work we cannot be followers of Christ. His meat was to do the will of Him that sent Him. He blessed little children, opened the eyes of the blind, healed the sick, ministered to the needs of people constantly. Often when weary and tired, He refreshed Himself with more work. It is a great privilege to share the work of God. It puts us in vital union with Him and with Christ. Pray that we may be more zealous in our work, not alone for the good we may do for the world, but for the good that comes to us in the doing of it.

APRIL 28—*"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."* v. 34—Read Matt. 6:24-34.

Jesus gave much attention to the subject of worry. It is because the people He met daily were not as happy as they had a right to be. They worried about all manner of things just as we do. They were anxious about their health, their money, their future, their reputation, their job. Most worry is needless. In the majority of cases the things we fear never happen. And as for the rest, we usually find that we are able to meet them. God has His way of helping us, and our anxieties only spoil His plans. Jesus was never in a hurry; He never was anxious about the future; He never lacked trust in God's goodness. Following Him, we find the cure of all our cares.

APRIL 29—*"Take heed and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth."* v. 15—Read Luke 12:13-21.

Money, whether we have much or little, presents some of our greatest problems. It is no wonder, therefore, that Jesus had much to say regarding it. The dangers of money are (1) that it becomes an end in itself, and (2) that it gives a false sense of security. The rich fool in the parable thought he had nothing to fear from any quarter. He was mistaken. That night he was confronted with death. His money had not made him secure against death, neither had it equipped him to meet death. Trust in riches keeps us from dependence upon God through which alone we find our true peace and freedom.

APRIL 30—*"Silver and gold have I none; but such as I have give I thee."* v. 6—Read Acts 3:1-11.

God never asks of us what we haven't got. But He wants us to give what we have. It is pleasant but not always profitable to talk about all the good we would do if we had a million dollars. We would endow a college, build a hospital, support missions on a grand scale. If we were President, we would wipe out corruption, stop injustice, and punish the wrongdoers. But we haven't a million dollars and we are not President and our dream remains a dream. It is better to forget imaginary wealth and power and to make sure we use what we have. And all of us have something—a mind, a home, a circle of friends. We do not have a million but we have a dollar. Let us use what we have to a good purpose, consecrate our minds to unselfish planning, make of our home a place where God and the church are central, and fill our relationships to others with kindness and generosity. What I have *that* I give.

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by the Rev. Howard G. Nyce

MAY 1—*"Thou God seest me."* Genesis 16:13.

The words of the text, is the name that Hagar called the Lord who spoke to her when she fled from the presence of her mistress, Sarai. In the 22nd chapter we see another instance where God reveals to her that He saw where she was and what she was doing. To us, it is a comfort to know that God sees us when we are burdened with the problems of life. Then too, we must also be conscious of the fact that we can do nothing which He does not see. Would to God, that people outside of Christ and those out of fellowship, might realize that we can not escape the presence of the 'All Seeing Eye.'

MAY 2—*"When I saw him, I fell at his feet as dead."* Rev. 1:17.

Have you ever seen the Lord? John on the isle of Patmos, saw the Lord. He did not see Him, however, until after he gave ear to his voice. In the 12th verse John says, "I turned to see the voice that spoke with me. And being turned, I saw." What did he see? "Seven golden candle sticks; and in the midst of the seven candlesticks one like unto the Son of man." Then he gives the description of what he saw, looking at the Son of man. Having seen him, John "fell at his feet as dead." How we need to see the Lord Jesus Christ today, instead of rulers, and dictators, and politicians. When we see the Lord, we will see our own unworthiness. Yes, we too will fall before His feet that we might truly worship Him.

National Service Board For Religious Objectors

By Henry A. Fast

Soil conservation activities have been designated as "work of national importance" within the scope of the President's executive order authorizing the Director of Selective Service to establish jroject camps for religious conscientious objectors. The camps will be operated cooperatively by various agencies of the Government and by religious groups with tenets of non-participation in war. Work in soil conservation and erosion control will be directly under the supervision of the Conservation Service of the Department of Agriculture.

How important is soil improvement to national welfare? Part of the answer is found in the experience of some foreign countries, past and present. Since the United States is a very young country as far as agriculture goes, we have to look to older countries for guidance. The land of Goshen in the Bible is familiar to most of us. Joseph gave it to his brothers because it was the finest grazing land in the entire country. Today, the land of Goshen is barren. No people live there, because the soil will not support enough plant life for man or animals.

Look at China. On the upper Yellow River, water, in its hurry to get to the sea, has stripped the upper layer of soil from millions of acres of land. With 12 to 18 inches of its top-soil gone, that land is not capable of supporting as many of China's millions as it once was. There is undernourishment almost always, and in some seasons, famine.

We Americans need have no fear that such catastrophes will occur here. But, lest we become too complacent in our attitude toward the soil and its resources, we should take a closer look at the damage that has already been caused by erosion. More than 280 million acres—roughly 15 percent of all the land in the United States—has already been ruined or seriously damaged by erosion. Erosion is seriously damaging 775 million acres more—775 million acres which will one day be ruined land, unless proper steps are taken for its conservation. Altogether, more than half the land area of the United States—and this includes crop land, rangeland, and woodland—are in need of erosion control treatment. A half million acres of farm land are being abandoned every year as a direct result of wind and water erosion.

Four hundred and sixty-two million acres is all the really good farm land that is left in this country, and that includes all the land we can bring into crop production by expensive irrigation, drainage, and clearing methods. Of the 462 million acres, all but 130 million acres is subject to the same erosion process that results in impoverishment and ruined land.

Of the cropland *now being used,* only about 62 million acres are at once really good *farm* land and safe from erosion. This is the only cropland that does not need erosion control treatment.

And what of our forests? When the first settlers reached this continent in 1607, they looked out upon a vast untouched wilderness. From the Atlantic to the Mississippi—a virgin forest. From the Mississippi to the Rockies—an ocean of grass; and beyond, more trees. Altogether there were 800 million acres of woodland in this country 300 years ago. Today, there are less than 625 million acres and very little of this is virgin forest. The Forest Service estimates that only about 20 percent of the forests of the United States are being managed wisely.

There are some 185 million acres of farm woodland in the United States, of which less than one percent is managed so as to yield the best returns. In our hurry to settle America, we butchered our forests and we abused our soils. It was a common practice when land was worn out, for the farmer to move on to new land. Finally there was no more new land to exploit and we had to repair what was left.

Each year in America, floods cause a damage of more than one hundred million dollars. Floods have been with us always. But they have never reached the volume nor the intensity which they have reached during the past few decades.

Floods are no more than rain drops infinitely multiplied. Usually, they have their source on the upper reaches of streams, far away from the immediate area of damage. Where the land is covered with trees, grass, and a deep layer of leafy, spongy soil, land does not shed much rain. But where vegetation has been removed from the land, water goes off quickly, and along with the runoff go layer after layer of soft, porous top-soil. Once top-soil is gone, gullies form rapidly, and each gully becomes a new tributary to speed the volume of water to flood streams below.

It is a recognized fact that 740 million tons of soil are dumped into the Gulf of Mexico every year, and undoubtedly other millions of tons of soil are dropped along the way in stream channels, drainage ditches, and on bottomlands.

Silt is fast filling the bed of the unpredictable Rio Grande from the mouth of the Rio Puerco south to Elephant Butte Reservoir. In the flood year of 1937, records indicate that 12,000 to 15,000 acre-feet of silt were deposited in the Rio Grande bed between San Acacia and San Marcial (New Mexico). In the low water year of 1938, more than 5,000 acre-feet were deposited. In 1881 San Marcial was the beauty spot of the Rio Grande valley along the Sante Fe railway. But silting of the river since has caused abandonment of 2,500 acres of irrigated land and flooding of 3,000 acres of salt grass and bosque pasture.

Millions of dollars in damage is the cost each year to highways, railroad tracks, stream banks and other public facilities. Soil erosion brings on human erosion. As the productivity of the soil is wasted through unwise use, the productive capacity of people is correspondingly reduced. The food, the clothing, the health and the happiness of the people on the land is directly related to the condition of the soil. There is an obvious relationship between poverty, disease, farm tenancy, crumbling barns and houses, insanitation, tax delinquency, abandoned schools—and land waste.

And what of the damage in terms of dallars and cents? The best estimate indicated that erosion is costing the nation approximately $3,844,000 annually. About $400,000,000 is the direct cost to farmers from reduced income and forced abandonment of land. Sixty-three million dollars is the cost of damage to reservoirs, drainage ditches and irrigation systems; $309 million dollars represents the bill for damage to highways, railroads, harbors and navigable streams; 72 million dollars is the cost of damage caused by floods, erosion and silting to city and rural property, farm livestock, and wildlife; three billion dollars is charged against three billion tons of soil materials washed or blown away annually.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 27, 1941

The Early Church Meeting Human Needs

Acts 4:32-35; 6:1-7

Topic: Voluntary Christian Sharing

Introduction

In spirituality and in fervent love for one another, the early Church of our lesson is the model for succeeding ages. This Church had very little machinery or organization. The apostles supervised its activities. They continued to worship in the temple and in the synagogues. When a believer was baptized, he was considered as one of the group.

A Spirit-Filled Church vs 32-35

A year or more had passed since the coming of the Spirit on Pentecost, but still the unity and love of the early Church continued. It was deep-seated. "They were all filled with the Holy Spirit" (v31). This is the spirit of genuine Christianity. The multitude of believers (see v4) were in entire harmony of affection and thought (v32). One of the fruits of this harmony, this oneness in the Holy Spirit, was the readiness to share their possessions with others. Each believer treated his own property as if it were common property. This harmony of faith is essential to the building of a united Church. It draws people together into a common cause.

The Holy Spirit enabled the apostles to witness with great power to the fact of the resurrection of Jesus (v33). This unity and power in the Holy Spirit is increasingly greatly needed in our day. Their genuine Christian love for one another permitted no one to suffer because of any lack (v34). The needs of all were supplied through the free-will gifts of those who could give. This was love in action. The Church was watching over the welfare of her own. The believers had complete confidence in the good judgment of the apostles who distributed as there was need (v 35). This is the Christian principle of giving aid. Our present day system of government relief could be more thoroughly Christian.

The Church Organized for Relief vs 1-7

The Church was growing rapidly and the apostles were overburdened with work and complaints were made that the Grecian widows were not properly cared for. There were Greek-speaking Jews, who had become Christians. They were a small minority in the Church. The words of the twelve (v2) should sink into the hearts of the Church of today. Too frequently the church expects the minister of the gospel to devote much of his time and strength to other activities, even to largely supporting his family. The apostles rightly felt that their special responsibility was the ministry of the word of God and that the relief work of the Church should be left to others (vs 2-4).

Carefully chosen men were to care for this part of the Church work (vs 3). Good character was all-important—"men of honest report," and the apostles were to install them. Thus early in the history of the Church, a division of responsibility was found necessary. These seven men were definitely consecrated for their work by the prayers of the apostles and of the Church (v6). The Christian spirit shown in the lives of the believers helped much to make the preaching of the Word effective. Many believed the gospel and the Church grew rapidly.

Thought suggestors

What causes led to the large growth in the Church in Jerusalem?

How far does our responsibility to share material things with those in need, go?

How far is the Church responsibile to look after her own needy ones?

A War Referendum

Most conscientious Christians must be burdened in their hearts with the problem what they might do to keep our country out of the war, though we are partly,but not wholly, in it. Of course, we all can and do pray, and we have examples in history to show that serious national catastrophies have been averted by the united, fervent prayers of a people. For "the effectual and fervent prayer of the righteous man availeth much." One thing might be done, but this seems possible under the present war psychosis of the American people, if the various denominations as such could all, or most of them, meet in huge mass conferences, and there tell the President and Congress that they hold the President strictly to his promise: "We will not participate in foreign wars, and we will not send our army, naval, or air forces to fight in foreign lands outside the Americas, except in case of attack." And if the government gets us into the war, nevertheless, it will be a government war, and this denomination (Methodist Church of the World, Baptist Church of the World, Catholic Church of the World, etc.) will disavow any part with it. This may be altogether too visionary, but will it not in time come to this, if the Church of Jesus Christ on earth wants to do its full duty?

The following resolution, introduced in the Senate by Senator Nye, and jointly sponsored by Senators Capper, Wheeler, LaFollette, Clark of Idaho, and Shipstead, is very encouraging. It is this all the more so, because it represents every political group in the Senate. Its precise terms provide that before use of American armed forces abroad can be authorized or appropriated, Congress shall "order a national advisory election of all eligible voters on the following question: Shall the Congress under the existing conditions approve the use of land, naval, and air forces outside the Western hemisphere or the territorial possessions of the United States and appropriate funds necessary for such military and naval operations." Here again those of us who want peace not war should support this group of worthy senators in their efforts to champion our cause with every possible means. —T.

IN MEMORIAM

MRS. ANNA MILLER, the daughter of Carl and Freni Ries nee Kaufman, was born May 12, 1862, in Russia. The family came to America in 1874 and settled near Yankton, S. D. Being reared in a Christian home, she gave her heart to the Lord, being instructed and baptized by Rev. Johannes Schrag. In 1882 she was married to Jacob Schrag with whom she lived happily for eighteen years. To her husband's five children from a previous marriage, she was a faithful and devoted step-mother. The Lord blessed their union with nine children. In 1896 her husband died, and she was married again in 1897 to John F. Miller. Five children were born to this union. In 1924 her second husband died. She leaves to mourn four sons and three daughters by her first marriage. They are Frank, Emil, Charles and Jacob Schrag; Alvina, Mrs. Henry Dalke; Mary, Mrs. Mary Pankratz, and Katie, Mrs. Christ Pankratz. From her second marriage she leaves to mourn, Anna, Mrs. Oliver Kaufman; Emma, Mrs. Wilmer Fensel, and Henry K. Miller. Also three step-children, one sister, a number of grandchildren and many relatives and friends.

She remained a faithful Christian and member of the Salem Zion Mennonite Church to her end. The Lord's summons came to her on Thursday morning, March 27. She attained an age of 78 years, 10 months and 15 days.

"Say ye to the righteous that it shall be well with him: for they shall eat the fruit of their doings." Isa. 3:10.

CHANGES OF ADDRESS

—Rev. P. A. Kliewer writes from Bluffton, Ohio: Please change my address to 1114 Santiam Road, Albany, Oregon. We will be at home in the parsonage there after May 11.

MENDELSSOHN AT FRIBOURG—Mendelssohn, it is said, once visited the cathedral at Fribourg, and having heard the great organ, went into the organ loft, and asked to be allowed to play it. The old organist, in jealousy for his instrument, at first refused, but was afterward prevailed on to allow the great German composer to try the calossal "thunderer" of the cathedral. And after standing by in ecstasy and delight and amazement for a few moments, he suddenly laid his hands on the shoulders of the inspired musican and exclaimed: "Who are you? What is your name?" "Mendelssohn," replied the player. "And can it be! I had so nearly refused to let Mendelssohn touch this organ!"—How little sinners and saints, too, know what they do when they refuse to let Jesus Christ have full possession of their whole nature and the full melody and harmony of which it is capable!

CORRESPONDENCE

EAST SWAMP CHURCH, QUAKERTOWN, PA.

The dynamic and straightforward messages Brother J. U. Esau brought us recently were very helpful. We are indeed fortunate in having such a mighty evangelist in our conference. On Good Friday we baptized four people, three young folks and a middle aged woman who had been led ouf of catholicism. In all we received ten new members. At the Sunday School, Rev. and Mrs. Burkhalder were happily surprised when the school presented them with a purse of $32.50. The Easter morning worship was the largest in attendance. Communion was given to the largest number in the history of the church, 149 in all. Without calling for any special offering of any kind, the offering amounted to $150.00.

Some East Swamp friends of the Rev. W. S. Gottshall are sponsoring the reprinting of one of his booklets, "The Lord's Return, Its Significance to the Church," as a memorial to the departed.

—*A Church Member*

SHARON MENN. CHURCH, ORIENTA, OKLA.

This spring our Lord again brings His own in closer fellowship with Him through His marvelous weakening of nature. Our fields are covered with a thick carpet of green; the trees are budding; soon flowers will be coming out of their winter beds. We are very grateful to our heavenly Father for the abundance of moisture that He has sent this past winter and the warm sun this spring, to make our surroundings so beautiful. But more than this, we must bring our heart full of thanks to Him for the spiritual blessing we receive continually, among them the opportunity of having visiting pastors with us this winter.

March 30, the Grace Mennonite Church of Enid gave us a treat in a program which portrayed the incidents leading to the Cross. Due to on electric storm, we had lighting difficulties, however, we believe everyone in the audience enjoyed the program greatly and received much spiritual benefit from the songs sung and words spoken.

April 6, our congregation was very fortunate in having another special program. The Girls' Glee Club of the O. B. A. at Meno, under the direction of Brother August Schmidt, gave a short program of sacred songs which was followed by a special Psalm Sunday message, delivered by Brother J. R. Barkman, superintendent at the Oklahoma Bible Academy.

May this Easter season bring to each heart a deeper faith that we may say, with certainty, as Job said, "I know that my Redeemer lives."

—*Mrs. Otto Ratzlaff, Correspondent*

Mennonite Central Committee Relief Notes

M. C. Lehman writes from Lyon, France, March 15, 1941.

"Hoover and I arrived here last evening. Since writing you at Lisbon we traveled by train all the way here. I came by train to be with my box and to visit all the M. M. C. work in France. I am very glad I did this because only so could I stop at the following places: Madrid, Cerbere, Banyuls, Perpignan, and Argeles-sur-Mer, Marseille, and Lyon. We have work at some of these places and at the others there were prospects for study. The journey has been physically very hard but from here it will be easier for me. I leave here for Genoa tomorrow and then to Ingolstadt and Berlin. I have learned much about our work here and I feel certain it was wise this once to come by train though it is harder and more expensive, although we traveled mostly third class. Miss Gerber at La Rouviere is doing very fine work. I hope to interest the Swiss Mennonites which she represents in the work she is doing. Conditions in refugee camps are indescribably miserable. Worse than any famine camps I ever saw in India. Opportunities for the M. C. C. to take up projects for relief distribution, even for other agencies seem large. The Quaker work at Marseille so indicates. I am well, food of course not like American but better than I expected, I need not suffer. My box is waiting for me in Switzerland where I will pick it up. Buller and Wiens want to be remembered to you. Wiens is doing a fine work. I see a year of very heavy relief program ahead."

Henry Buller letter, Lyon, France, March 21, 1941.

"We have decided to take over a Convalescent Home for children on the beach near Perpignan. It will be for children from the camps who can not stand the rigors of the camp and yet are too well to be in regular hospitals. Miss Gerber, a French-assistant, and I are planning to go down there early next week to take over the work. The Quakers will send a directress to the colony of La Rouviere to keep charge while another directress is found by our directors. Dr. Lehman, Mr. Hoover, and Dr. Wiens are in Lyon now looking over the work there."

"In view of the fact that the Red Cross is planning to bring into Lyon and its environs 83 tons of milk we have not gone ahead with the purchase of any additional milk. Mr. Kershner suggested doing more direct relief service to individual children in their homes. Either by providing them with milk and supplementary vegetables or giving them about five francs per day and letting the family provide additional rations. He also expressed the opinion that in most cases it would be better and cheaper to aid French children in their own homes rather than taking them into colonies. Mr. Wiens and I have not taken any action in this respect as yet."

London, England. March 21, 1941, Ted Claassen letter.

"We were very glad for the news of the sending of the clothing, and for word for the arrangements whereby we can receive and distribute the same through our own depot. The lists of clothing accompanying No. 22 show us that the contents of the shipment are quite in line with the needs which we have indicated to you."

(Compiled by H. Ernest Bennett and A. Warkentin)
(Released, April 15, 1941.)

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Union of the
General Conference
Editor
R. Weinbrenner
1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

The Beatitudes---A Working Philosophy Of Life

By Helen A. Penner (Paraphrases)

1. (Matt. 5:3) Highly favored are those who feel their spiritual need, for that need will be satisfied; for of such is God's fellowship.

I wish those well who are conscious of their spiritual inadequacy, for God will supply their needs.

Divine joy is in the possession of those who are receptive, for God can enter their lives.

2. (Matt. 5:4) Highly favored are those who care till it hurts, for God cares for them.

I wish those who are capable of deep feeling for others, for they are near to the heart of God.

Divine joy is the portion of those who are sensitive to sin, need, and suffering, for God will strengthen them.

I congratulate those who make every man's need their concern, for they will find strength to endure.

3. (Matt. 5:5) I congratulate those who are learning to know their places and are trying to fill them well, for the world is theirs.

I wish him well who thinks not of himself more highly than he ought to think, for the earth will belong to him.

Highly favored are those who subordinate themselves voluntarily in cooperation for general welfare, for they will possess the world.

4. (Matt. 5:6) Highly favored are those whose desire for right living is as real as the desire for food and drink, because they will get their fill of God's never depleted supply of grace and will drink from the eternal springs of God's love.

I congratulate those who earnestly desire spiritual attainments, for they are discovering the deeper satisfactions of life.

Divine joy have those who long for right relations between man and God, for the desire of their hearts shall be satisfied.

(To be continued. These paraphrases constitute a Bethel student's paper which was written for the course, "Life and Teachings of Jesus." Some of the original and the rest are based on references that were used.)

The last best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic! *—Richter*

DON'T BETRAY YOUR CONSCIENCE

By J. D. Goering

There are many of us, especially Mennonites, who claim to be Pacifists and consequently conscientious objectors to war. Anticipating this the Federal government has, upon enactment of the conscription act, also provided legal means by which such persons can serve their country in a manner compatible with their conscience.

After all these arrangements have been made, there are those who are a bit reluctant to accept them. "Why not take non-combatant service in the army instead of civilian service and thereby escape the unfavorable social stigma which is the conscientious objector's lot? Such action will also be more profitable from the economic standpoint. And finally, what is the difference anyway?" Precisely so some of our members have been found to reason.

Such questions come, I sincerely hope, more from an ignorance of fact rather than an insincerity of thought and purpose. If you are asking these questions, by all means be careful and deliberate in arriving at answers. In the first place, consider the fact that for every man at the front or in the combat zone, the army requires from seven to ten men behind the lines in positions that are absolutely essential in any army, and not merely incidential. To ask which is more important is like asking what part of the automobile is more important, the axle or the wheel which happens to make the actual contact.

It is important to consider whether the mere fact that public opinion sanctions and legalizes mass murder gives you as a Christian the moral right to do so. Read the Sermon on the Mount and decide whether or not you believe in it. If you do and your actions are consistent with this belief, you will not allow yourself to become a part of a great killing machine bent on destruction.

Civilian Service camps are a creation of the government for which all conscientious objectors should be extremely grateful. For the first time in history a conscientious objector is recognized as acting entirely within the law. As to the advisability of such action it is well to remember that conscientious objection can not be evaluated in physical and mundane terms. A pacifist never decides such an issue in terms of $21 per month or social prestige. Reforestation, Conservation, and Reclamation are fields of work of tremendous national importance, and though not dramatic or colorful, these services do offer an opportunity to give real expression to an ideal in a way which is more than mere lip service. It may cost you your position, social prestige, and $21 a month army pay, *but remember that none of these can ever compensate for a betrayed conscience.*

By taking up non-combatant service, you become an indespensible part of the army—a thing which a pacifist can not do. Whatever you decide to do, make absolutely certain that you know what you are getting into. Then do it only if you are convinced that you can give your unreserved support to it. The primary job of the Christian is to build the Kingdom of God, and each must decide what he may do to help further that cause. If you are certain that the military machine offers you the best way to help build the Kingdom, by all means get into the army somehow, bue unless you are sure, you had better give careful and prayerful consideration to all points before making a decision in such a crucial matter. *Don't betray your conscience*

COMING EVENTS

The California S. S. and C. E. Convention will convene at the Reedley First Mennonite Church, May 2-4.

The Pacifist District Conference will convene at Dallas, Oregon, May 15-18. The program by the District Y. P. Committee will be given on Sunday evening, May 18. —*Louise Richert*

MORE EVENTS

A C. E. executive committee, meeting on March 27, revealed quite a calendar of events for the coming months:

APRIL 20—The C. E. Spring Rally at Bethel Mennonite Church, Perkasie, at 2:30 p. m.

MAY 4—Combined S. S. and C. E. meeting of the Eastern District Conference at the Grace Mennonite Church, Lansdale, at 2:00 p. m.

MAY 30—Annual E. D. C. Christian Endeavor Convention at the Hereford Mennonite Church, Bally.

The C. E. Union welcomes a new member, the recently organized C. E. Society at the Saucon Mennonite Church, Coopersburg, with Mrs. Betty Greger as president. —*Grace Moyer*

DO IT NOW

(Concluded from page 3)

of our people to meet these needs. The question is whether the Lord or Mars will get it. We are certain that eventually one or the other will. Will those who have means decide that question *now,* while they have that privilege? We wonder, and shall anxiously wait to see. —*From "The Christian Evangel," by its Editor, R. L. H.*

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for May 11, 1941

RELIGIOUS MUSIC (Psalm 100)

I. Worship Service

Songs, "Great God, the followers of Thy Son," No. 13; "Jesus, still lead on, Till our rest be won," No. 574; "Now on land and sea descending," No 28. (Songs from the Mennonite Hymnary.)

2. Reading of main topic, and prayer.

3. Various groups, presenting different types of religious music—as for instance **songs from various centuries**—some may be found in our "Mennonite Hymnary;" or a group of songs of **divergent authors,** as von Zinzendorf, Fanny Crosby, Isaac Watts and others; or Hebrew, Sicilian, or Dutch melodies may be the basis around which an hour of religious music is built.

4. Offering for missions.

II. Leader's Introduction

Music helps to reveal God. The beauty of melody and harmony brings God close to the heart of man. The singing of birds and brooks speaks a universal language. One Bible writer talks of a time "when the morning stars sang together."

In joy, in sorrow music is the language of the heart. The great truths of God come to us in hymns and anthems, and oratorios.

The human body is remarkably fitted to respond to music. Brain, nerve, ear, throat, and hand are wonderfully fashioned and correlated both to enjoy music and to create it.

III. Suggested Topics for Short Talks

1. "When morning stars sang," Job 38:4-7.
2. Moses and Mirian, singers. Exod. 15:1-3, 20, 21.
3. Song of Deborah and Barak. Judges 5:1-3.
4. The Magnificat. Lk. 1:46-55.
5. Jesus and the disciples sing. Mk. 14:26.
6. Admonition to sing. Eph. 5:18-20.

IV. Instead of the usual discussion questions let every member mention one of his favorite songs.

V. Facts for Study

At all times the songs of "praise and adoration" have held a large place in the services of the church. The Psalms, too, testify of this fact. Likewise the hymns of supplication and penitance have never been forgotten—the need of man for forgiveness and divine help has always created them and called for their use. The "songs in the night" of trust and faith in God, the expression of devotion to our Lord and Master will never die. The call to work, to missions, to brotherly love, to fellowship, all have a place in religious music. Special events and occasions, consecrations, baptisms, farewells, funeral services find fitting words through songs. Christianity thrives on them. They are a priceless heritage, and a bond of felowship between the church here on earth and the church triumphant.

VI. Illustration

Does your C. E. group sing like this?

A young man who recently came into a certain church was asked why he was led to the church. He said that the music attracted him. "I was going by when I heard an old hymn with the strains of the great organ, and something in that music said to my heart, 'Come in.' There was a welcome in the melody. I found a cordial welcome from the congregation; there were handclasps, cheerful faces, and the message of the minister encouraged and strengthened me. An atmosphere of welcome just found me."

VII. Food for Thought

Music, like beauty, is a necessity for the refreshing of the soul.

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for May 11, 1941

PLANNING FOR HAPPIER HOME LIFE

Prelude, "Home, Sweet Home."

Call to Worship

Leader: I was glad when they said unto me, Let us go into the house of the Lord. (Ps. 122:1)

Response: Jehovah, I love thy house, and the place where thy glory dwelleth. (Ps. 26:8)

Hymn, "Faith of our Fathers."

Scripture Reading, I Cor. 13:1-13.

Sentence Prayers, (For our Mothers, Fathers and every one in our homes; that each might ever strive to uphold the sanctity of the home.)

Reading, "Home" by Edgar A. Guest.

Questions

1. What constitutes a real home?
2. Should every home have the family altar in this modern age?
3. What are some of Christ's teachings concerning our homes?
4. What part does the home training play in a person's life.
5. Why should every home be a Christian home?
6. How long is one influenced by his home training?
7. In what ways does environment sometimes affect home influences?
8. Discuss some rules which you think would make our home life happier if they were observed?
9. Give your reasons for being thankful for a Christian home.

Song, "I Would be True"

References:

Ps. 127:1
Prov. 15:25
Matt. 7:24-27
Acts 10:2
Ps. 133:1
Prov. 24:3
Matt. 10:13
I Peter 2:5
Prov. 12:7
Prov. 19:14
Mark 3:25
Matt. 13:57
Prov. 14:11
Gen. 28:17
Mark 11:17
I Tim. 3:4

Poem, "The House by the Side of the Road," by Sam Walter Foss.

Quotations:

The first indication of domestic happiness is the love of one's home. —Montlosier.

He is the happiest, be he king or peasant, who finds peace in his home. —Goethe.

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their elements.

—Spurgeon.

It is very dangerous for any man to find any spot on this broad globe that is sweeter to him than his home. —H. W. Beecher.

At evening, home is the best place for man.

—Goethe.

Worship in Giving

Vocal Solo, "Ivory Palaces"

Benediction (After Benediction, as heads are still bowed, have the pianist play "Home, Sweet Home," after which each one leaves quietly.)

JUNIOR DEPARTMENT

Mrs. J. E. Entz

Program for May 11, 1941

MOTHER'S DAY

"Children, obey your parents in all things, for this is well pleasing unto the Lord." Col. 3:20.

I. Worship Service

1. Prelude by the pianist, "Home, Sweet Home."
2. Call to worship, Ps. 122:1, "I was glad when they said unto me, Let us go into the house of the Lord."
3. Song, "O, Worship the King."
4. Scripture reading by a Junior boy, Ps. 91:1-10.
5. Leader's Prayer.
6. Poem by a Junior girl.

A Gift

"God thought to give the sweetest gift
In His almighty power,
To earth, and deeply wondering
What it should be—one hour,
In purest joy and love of heart—
Outweighing every other—
He moved the gates of heaven apart,
And gave to earth—A Mother."

—Selected

7. Solo from the rear of the church, "Home, Sweet Home."
8. Unison song, (softly) "Blest be the Tie." v. 1.

II. Study Period

Aim—To help our Juniors to a deeper appreciation of their homes and their mothers.

1. Poem by several Juniors.

Nobody Knows

Nobody knows the work it makes
To keep the home together;
Nobody knows of the steps it takes
Nobody knows—but Mother.

Nobody listens to childish woes,
Which only kisses smother;
Nobody's pained by naughty blows,
Nobody—only Mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobordy—only Mother.

Nobody knows of the lessons taught
Of loving one another.
Nobody knows of the patience sought,
Nobody—only Mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but Mother.

Nobody kneels at the throne above
To thank the heavenly Father,
For that sweetest gift—a mother's love;
Nobody can—but Mother."

2. Three Juniors each give a short talk on "What Paul says about the Child and his parents.
    (a) "Obey" Col. 3:20.
    (b) Why Obey Eph. 6:1.
    (c) Remember the lessons of the home. II Tim. 3:14, 15.
3. Talk by an older Junior girl, "My Christian home and what that means to me."
4. Talk by an older Junior boy, "My duties and responsibilities to my home."
5. Song, "O Happy Home" (Mennonite Hymnary No. 358)
6. Leader's heart talk, "Our Christian Homes."

III. Mission Minutes

Robert Moffat was one of our greatest missionaries. The story is told that while still a lad he left home to go to school. As he was walking on the highway of Scotland his mother, who had gone with him for some distance, turned to say goodbye. As she did so she said to him, "Robert, you must promise me one thing." At first he was unwilling to make a promise until he knew what the promise was to be. But his mother said, "Robert trust me and give me your word that you will do what I ask." "Very well, Mother," said Robert, "I will do what you ask." Then his dear mother said, "You are going into a wicked world to live, and you will be far away from your home and your mother. Promise me that you will begin each day with God and close each day with God." He promised. He said, "Mother, I will promise." She kissed him and he said that her kisses influenced him throughout his entire life.

IV. Closing Moments

1. Memorize the song for the month, "Blest be the Tie that Binds."
2. Repeat in concert from memory the verse for the month, Phil. 4:13.
3. Together pray the prayer for the month, Ps. 42:1. (Stand for this and remain standing.)
4. Benediction, Hebrews 13:20, 21.
5. Sing, "Into My Heart."

A MENNONITE STUDENT'S FELLOWSHIP ORGANIZED

On January 23, a Mennonite Students' Fellowship was organized at the South Side Mission by the Mennonite students of the Northwestern Bible School and Evangelical Seminary in Minneapolis and the Missionary Alliance in St. Paul.

The qualifications for membership as set forth in the constitution are two in number: first, a personal confession of regeneration, and second, Mennonite affiliation. Our purpose is fourfold: (1) To foster spiritual fellowship with the Mennonite Young People of the various Bible schools and with all others in the Twin Cities; (2) To encourage the bond of unity with the Mennonite churches in that the members conform with the Bible and the articles of faith common to all Mennonites or Mennonite denominations; (3) To acquaint new incoming students with this organization, and to assist them in every possible way; (4) To make provision for an adequate Gospel program with the interest of reaching the unsaved.

After the adoption of our constitution, at our second meeting, the following permanent officers were elected: President, Ruben Baerg, Hepburn, Sask., Canada; Vice President, Daniel Toavs, Wolf Point, Montana; Secretary and Treasurer, Elma Rimer, Mt. Lake, Minnesota. We are happy for the fine attendance, which includes young people from eleven states, as well as for the interest that has been manifested.

Rosella Toavs

INSIDE, LOOKING OUT

Often the statement is regretfully made that there are so many inactive people in the Church of Christ who *stand outside looking in.* Would it not be more appropriate to say that they *stand inside looking out?* Mr. Jacob J. Sessler says in his article, "A Preacher Speaks to Laymen," which appeared in the *Religious Digest* of April, 1941:

"The chief task of the Church is to bring Christ and His Church to the community. If the Church members are content to remain on the inside and multiply activities there, how will the outsider be reached or persuaded to become an insider? There is only one way to reach the outsider and that is for the insider to go outside the walls of the church and reach out.

The business of winning souls is the greatest business in the world, and it is the duty of every Christian to engage in this business. Too often laymen try to reason themselves into believing that the minister is the only one who needs to concern himself about the welfare of the souls of men. They often forget that a minister is "a man who lives life as a layman ought to live it," as someone has said; and that the minister's efforts are futile unless the laymen, those who profess Christ, *live* Christ. —M. B.

HOMEWARD BOUND

by Rev. and Mrs. P. W. Penner

(Fourth Letter)

Our previous report ended our stay in the beautiful city of Manila. The Philipinos have a full-set face which appears as if something has pressed hard upon the facial features. Their face has a friendly aspect, suggesting intelligence, in fact, this is born out in their activities. They are of small stature, sturdy in their work, bringing about worth-while achievements. Our lodging faced Dewey Boulevard where traffic continues day and night. The house commands a splendid view of the harbor dotted with many vessels; just now a good part of the United States navy lingers there, obviously on certain purpose. Our hostess, Mrs. Kane, came from New Zealand. She is a friendly type of an accommodating nature. People with common sense ready to accommodate folks are always welcome personalities to meet. This boarding house on 247 Alhambra Street can be highly recommended. It is well patronized by missionaries, because of reasonable charges.

The people of our clan have scattered remarkably. On scrutinizing the telephone directory in search for a good dentist, unexpectedly the name J. C. Klassen loomed up. A ring brought us in touch with him, and disclosed that he hailed from Winkler, Manitoba, had studied and practiced dentistry in Los Angeles, California, moved to Manila, was engaged in the same practice for fifteen years. Pretty soon an appointment was reached. Arriving there and observing his movements, we noticed that he was efficient, knew his work thoroughly, and enjoyed a rich patronage from among all classes. Such folks are constantly sought all over the world. Every contact in the office and later in his home as a guest disclosed what a congenial family life ensued with the attractive wife and five children. His relatives had been scholars in my school, (when teaching) around Winkler and Altona, Manitoba.

As usual on this voyage, the schedule could so to say impossibly be kept. The Ship President Taft brought us here behind time. Now the second vessel President Adams arrived late and left thirty-six hours behind time. Now the majority entertained hope that the ship would steer straight toward Singapore; but, alas, she was heading toward Hongkong where we had just been a few days ago. Instead of taking us nearer our goal, we were carried another 700 miles farther away. We arrived in Hongkong where we had been two weeks ago, had then sailed 1,422 miles without making actual headways. This jogging up and down, already gives an introduction to patience awaiting us on the missionfield. While making new acquaintances in the Philipp's Mission Home in Hongkong,we found a Swedisch missionary, of Salina, Kansas, waiting here since more than three months for her transportation to the field less than ninety miles away. Another couple had likewise been lingering three weeks. On our boat is an Adventist missionary from the States. His board had booked forty-one for India on the President Adams, but he alone was finally privileged to sail, the others probably following some time later. Some days talks are current that the fields will soon be closed for missionary activity. Happy is that person who reaches destination without interference. The evacuation of American citizens from various countries causes the ships to be overcrowded. The *President Washington* carries on her return trip more than 1000 evacuees.

Before reaching Manila we had on board the Russian ambassador returning from San Francisco to Moscow with his wife and family. They were indeed congenial travelers, who took deep interest in all conversations. The British Consul wtih his wife, bound for Manila, were also appreciated fellow-travelers. From Manila again there are three consuls of the United States on board bound for Penang, Java and Bombay. One feels quite favored sharing the voyage experiences with such uppermost personalities helping to hold the governments in good terms.

The distance from Manila to Hongkong, 722 miles, treated us with a smooth sea, different from what it had been a week ago. In Hongkong the officials found themselves obligated to set the time back another twenty hours. On Sunday morning, Nov. 24, a lovely service we enjoyed in all quietness, which many of God's children nowadays cannot have. Now will you open your geographies and follow us in a southwesterly direction another 1,629 miles to Singapore, located on an island at the extreme southern point of the Malay Peninsula, only eighty miles from the equator. The season is the monsoon which frequently produces heavy gales. However, we escaped that, and slid along over a lightly-rippled sea, often feeling as if we lingered in port. We could clearly hear the ship's bells designating the time. Time on board is kept by tapping the bell twice each half hour. While the starry heaven above us displays God's handiwork (Psalm 19), watchmen continually walk through the ship with a time-piece hanging around their shoulder. Certain places have keys chained to them. All the places on their beat must be passed every twenty minutes, and an impression must be made on their timepiece. All the available precautions for safety are observed. Among the passengers various entertainments prevail to pass the time, like games, conversations, reading, writing; evening songfests, or missionary meetings, where experiences are pooled. The meals are scheduled to rob apparently the most time. In spite of having really much time for one's disposal, there is no chance to develop bed-sores, or lazy spots, the hours pass quickly. Of course, those who are obligated to press the beds on account of seasickness, or otherwise, wish the time to pass more rapidly. Disagreeable feelings are often effected when one notices how much food is wasted from boats. The dishes are too big to be properly taken care of, the remnants go into the waves. Hundreds of hungry people could be fed with the discards of a single boat daily, especially those in war-stricken areas and where famine conditions terrify the population. The world is unbalanced and, to be sure, some near day will utterly capsize. The occasion will be serious and furious! Probably that catastrophe is not very distant; the Bible does not veil it.

(to be continued next week)

A RED LETTER DAY IN INDIA

The 19th December 1940 was *a red letter day in Korba*. For on that day, twenty-five years ago, under the guidance of Dr. C. H. Suckau, now Pastor in Berne, Indiana, the Korba Church was organized. Twenty-five years of God's blessings, guidance, and growth were reviewed on that day, in the morning through messages by Dr. P. A. Penner and Rev. P. W. Penner. In the afternoon greetings were given by Rev. H. Ratzlaff, after which some of the Charter Members told of their early experiences. When the church was organized, the charter members numbered sixteen. The membership today is about 135. With a healthy hope and expectant faith for the future, the Church launched out into its twenty-sixth year with a three day series of evangelistic meetings. Rev. S. T. Moyer gave the messages during these meetings. —*India-Calling*

« « JOTTINGS » »

MARRIED

On April 6, 1941, *Gerhard Ratzlaff and Susie Hiebert*—at home in Lehigh, Kansas.

On April 8, *Edward Berg and Violet Unruh*, residing at Durham, Kansas.

On April 17, *Milton Penner and Elda Goertz*, making their home at Hillsboro, Kansas. . . . Rev. J. M. Regier solomnized all three ceremonies.

On March 7, at the Eden Church, near Moundridge, Kansas, by Rev. Walter Gering, *Marlin Wedel and Geneva Stucky*.

—DR. E. L. HARSHBARGER, *Professor of History and Speech* at Bethel College, who has been very sick in the Bethel Hospital, Newton, Kansas, the last four weeks, has had his second operation April 17. At this writing, a day later, he is reported to be holding his own pretty well. May we all ask God to spare the life of this valuable man, if it be His will.

—*The Meadow Mennonite Church* in Thomas County, Kansas, gathered for a basket dinner and a welcoming in the afternoon, at the home of our new pastor, Rev. Epp, Sunday, April 13. Our Church also started a series of meetings Easter Sunday evening, and every week day this week at 8:00.

—*Bethany Church, Freeman, S. D.* This church had a series of pre-Easter meetings in which local pastors gave the messages. The general theme was, THE MIRACLES OF GOLGOTHA. The sermon on Palm Sunday evening, "The Miraculous Darkness," Rev. Harold Gross; Mon., "The Miraculous Rending of the Veil," Rev. A. Claassen; Tues., "The Miraculous Earthquake," Rev. P. Stahl; Wed., "The Miraculous Opening of the Grave," Rev. J. B. Toews; Thurs., "The Miraculous Revivals to Life," Rev. S. P. Preheim; Fri., a. m., "The Miraculous Redemption Completed," Rev. J. A. Tieszen; Fri., p. m., "The Miraculous Redemption at Work," Rev. M. A. Kroeker; Easter Sunday, "His Miraculous Resurrection," Rev. L. H. Linscheid, pastor.

—*The Pastor of the Menno Mennonite Church, Lind, Wash.*, announces in their Bulletin of April 6: Tonight we will start a series of sermons in which we will discuss ways and means by which the human soul may triumph over life's heartbreaks, sorrows, and manifold temptations. We will deal with real issues, real folks, and a real world. Let us pray that these meditations may help us to obtain that mastery which comes from the application of Christian truths to the daily life.

—*Rev. G. S. Stoneback*, formerly pastor of the Eighth Street Church, Goshen, Ind., now studying at Hartford Theological Seminary, and meanwhile serving a church at Southwich, Mass., wrote recently: "I saw in *The Mennonite* that girls at a Mennonite girls' home spend their evenings knitting socks for soldiers. Would it not be more consistent for our Mennonite girls and ladies to make socks, etc. for the boys in C. O. camps? Our boys refuse even non-combatant service, and our girls clothe the soldiers."

—*Bethel College.*—March 27 was clean-up day on the campus. Faculty members and students turned out in a body to rid the premises of fallen leaves and other trash, and a fine job they did. It was a beautiful sight to see the students busily plying their rakes and other tools a full afternoon and in such fine order. Trucks were also kept busy hauling away the trash. The editor owes the group sincere thanks for including his yard in the clean-up. . . . On May 16 twenty-seven members of the Senior class will present to the public the play, *"Our Town,"* which depicts "Incidents in Lives of Town Folks during Forty Years in Rural Villages. . . . On Palm Sunday the large A Capella Choir rendered Dubois "Seven Last Words of Christ" in the college chapel at 3:00 and the First Mennonite Church at 7:00 p. m. The audiences were large. Prof. W. H. Hohmann directed, Mr. Herbert Baehr, a son of the Bethel community, sang the baritone, Mrs. Alma Sapp of Wichita, the soprano, and Prof. David Suderman, the tenor solos. Rev. A. E. Kreider read the scripture passages. . . . Some faculty changes are again in the offing, but we are asked to let the coming catalog chronicle them.

—*Bluffton College Notes.* In elections recently held by the religious organizations, the students chose the following to head the activities this coming year: Alvin Beachy, Fairfield, Penna., was made president of the young men's Christian Association. Mr. Beachy has been assisting Rev. A. W. Geigley in his home church. Leland Lehman, Berne, Ind., was selected as vice-president; Robert Sommer, Middlebury-Ind., will head the Men's Gospel Team; and Lawrence Burkhalter, Central Province India, will be vice-president. Royal Thomas, New York State, will be secretary-treasurer and Herbert Fretz, Lansdale, Penna., will serve as Deputation chairman. Lucile Tschantz, Dalton, Ohio, was chosen president of the Y. W. C. A., and Magdalene Oyer, Bluffton, Ohio, vice-president; Mary Alice Howe, Bluffton, Ohio, is secretary, Evelyn Hilty, Pandora, Ohio, treasurer, and Mrs. A. C. Burcky, faculty advisor. . . . Charles Lemley, Pandora, Ohio, clean-up day chairman; Ray Holcomb, Wadsworth, Ohio, May Day chairman. Josephine Mohr, Bethlehem, Penna., was selected May Queen, and Loreen Peters, Defiance, Ohio, maid of honor.

—*Mrs. A. T. Mueller, Enid, Okla.,* wrote April 9, I have read for the second time the editorial, "What doest thou for me?" which appeared in this weeks' *Mennonite.* I am so grateful for what is said there. We know the things mentioned, but too often work and worry crowd out these essentials for spiritual health. So this came as a kindly reminder.

—*Springfield Mennonite Church, Pleasant Valley, Pa.,* Rev. W. W. Shelly, supply pastor had a series of three meetings, with Rev. Henry Heydt, Pres. of Lancaster Bible School as speaker. The themes he used were, "The Centrality of the Cross," "The Ministration of the Spirit," "The Blood Covenant." The meetings are reported to have been greatly worth while.

—*The Fourth Quarterly Conference of the Eastern District* will convene in the Eden Mennonite Church, Schwenksville, Pa., Monday, April 14. Sessions at 2:30 and 7:30 p. m.

REPORT OF OFFERINGS

Money Received by the Treasurer of the Publication Board from February 1, 1941, to April 7, 1941.

General Fund:

First Ch., Paso Robles, Calif., $10.45; Salem Zion Ch., (Mission Fund), Freeman, S. Dak., $30.11; Wolf Point Ch., Wolf Point, Mont., $3.93; First Ch., Allentown, Pa., $5.00; East Swamp Ch., Quakertown, Pa., $10.00; Herford Ch., Bally, Pa., $10.25; Menno Ch., Enid, Okla., $4.10; Wadsworth, Ohio Ch., (Mission Fund), $15.00; Menn. Ch., Summerfield, Ill., $10.00; First Ch., Reedley, Calif., $22.06; Emmanuel Ch., Galva, Kans., $16.34; Bethel College Ch., North Newton, Kans., $21.47; First Ch., Upland, Calif., $9.15. **Total, $167.86**

Hymn Book Fund:

Menn. Ch., Bloomfield, Mont., $12.56; H. D. Voth, Escondido, Calif., $3.00. **Total, $15.56**

Hymnal Purchase Fund:

Menn. Book Concern, Hymnals sold, $500.00; Menn. Publication Office, do., $1400.00. **Total, $1900.00**

Money on hand in all the different funds:

Canadian Book Depository, $87.74; General Fund, $158.10; Printing Press Fund, $6510.05; Hymn Book Fund, $37.37; Hymnal Purchase Fund, $1497.56; Canadian German Hymn Book Fund, $1957.20. **Total all funds, $10,248.02**

The above funds are the correct amounts after I mailed the Methodist Book Concern a check today for $490.66 to cover expenses in binding, packing, and mailing of the last 2000 copies of Hymnaries, and a check of $1500.00 to the same concern as a first payment on the Canadian Hymnal Project.

All gifts gratefully acknowledged,
E. W. Baumgartner

Report of the Treasurer of the Emergency Relief Board for March, 1941

Received for the General Fund:

Mrs. C. F. Claassen, Newton, Kans., $50.00; D. B. Duerksen, Hillsboro, Kans., $10.00; Henry Bestvater, Newton, Kans., $5.00; "Friend," Whitewater, Kans., $50.00; Meadow Menn. Ch., Mingo, Kans., E. D. Goossen, $18.71; Bergthal Menn. Ch., Pawnee Rock, Kans., H. C. Schultz, $8.81; First Menn. Ch., Reedley, Calif., R. H. Ruth, $22.05; Frank H. Goertz, Walton, Kans., $5.00; Herold Menn. Ch., Cordell, Okla., by J. A. Harms, $23.95; Buhler Menn. Ch., Buhler, Kans., H. B. Buhler, $24.43; "Friend," Moundridge, Kans., J. E. Regier, $50.00; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $47.00; Johannestal Menn. Ch., Hillsboro, Kans., Edwin Unruh, $25.98; Gnadenberg Menn. Ch., Whitewater, Kans., Leo Voth, $18.15.

Received for War Relief:

W. H. Entz, Newton, Kans., $50.00; First Menn. Ch., Sugar Creek, Ohio, Edna Ramseyer, $43.00; First Menn. Ch., Nappanee, Ind., Daniel Metzler, $27.38; Barbara S. Krehbiel, Keokuk, Iowa, $4.00; R. Maurer, Chino, Calif., $10.00; Salem-Zion Menn. Ch., Freeman, S. Dak., Albert Schwartz, $39.99; First Menn. Ch., Reedley, Calif., R. H. Ruth, $43.53; D. L. Miller, Fentres, Mo., $25.00; W. P. Rempel, Pasadena, Calif., $15.00; Mission Sewing Soc., Berne, Ind., Mary Ann Sprunger, $25.00; A Sister, Moundridge, Kans., $5.00; Smith Bros., Kismet, Kans., $10.00; P. J. Waltner, Pretty Prairie, Kans., $10.00; Salem Menn. Ch., Dalton, Ohio, L. E. Amstutz, $19.18; W. W. Schroeder, Mt. Lake, Minn., P. J. Voth, $10.00.

Received for Orphaned Missions:

Anna M. Dyck, R. N., Mt. Lake, Minn., $5.00.

Received for U. S. A.:

Mrs. D. J. Jantz, Lehigh, Kans., $3.00.

Received for Canadian Debt:

Gruenfeld Menn. Ch., Carnegie, Okla., John Nightengale, $2.50.

Receipt Totals:

General Fund, $536.10; War Relief, $337.08; Missions, $5.00; U. S. A., $3.00; Canadian Debt, $2.50. **Total, $883.68**

Total Remittances:

War Relief (MCC), $950.00; U. S. A., $13.00; Canadian Debt, $92.91; Misc., $13.05; Peace Committee, $25.00. **Total, $1093.96**

Respectfully Submitted,
Peter H. Unruh, Treas.

Report of The Ex. Com. of Mission Societies for March, 1941

Foreign Miss. General Treas.:

Sew. Soc., Winnipegosis, Man., 15.00; Sew. Soc., Whitewater, Man., $15.00; Sew. Soc., Ebenfeld Ch., Herschel, Sask., $42.00; Ladies Aid, Mayfair, Sask., $5.00; Miss. Soc., Eicher Emmanuel Ch., Noble, Iowa, $25.00; Hebron Ladies Aid, Sand Beach, Sask., $2.00; Eigenheim Sew. Soc., Rosthern, Sask., $15.00. **Total, $119.00**

Home Miss. Gen. Treas.:

Rosenort Ladies Aid, Rosthern, Sask., $20.00; Tabea Sew. Circle, Petaizon, Sask., $10.00. **Total, $30.00**

Retired Miss. Pension Fund:

St. John's Miss. Soc., Pandora, Ohio, $4.34; Ebenezer Miss. Soc., Bluffton, Ohio, $7.00; Sew. Soc., Sardis, B. C., $14.00; Jacob Doerksen, Shafter, Calif., $5.00; Miss. Soc., Wichita, Kans., $27.01; Ladies Aid, Medford, Okla., $10.00; Mary Martha Circle, Lehigh, Kans., $5.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $33.50; Hoffnungsau Sew. Soc., Buhler, Kans., $25.00; Emmaus Sew. Soc., Whitewater, Kans., $18.45; North Star Sew. Soc., Drake, Sask., $15.00. **Total, $164.30**

For India:

Rosenort Sew. Soc., Rosthern, Sask., Orphan, $30.00; Sew. Soc., First Ch., Beatrice, Nebr., Three Orphans and Biblewoman, $110.00; Young People's Soc., Eigenheim Ch., Rosthern, Sask., Orphan, $2.20; Bergtal Miss. Soc., Corn, Okla., School Girl, $30.00; Tabea Sew. Circle, Petaizon, Sask., Leper Work, Champa St., $10.00; Sew. Soc., Fiske, Sask., Native Doctor's House, Basna, St., $23.00; Sew. Soc., Bergtal Ch., Morden, Man., Do., $10.00; Pleasant Valley Miss. Soc., Kismet, Kans., Do., $10.92; Sew. Soc., Dundurn, Sask., Do., $35.45; Tabor Sew. Soc., Goessel, Kans., Do., $15.00; Bergfeld Miss. Soc., Delft, Minn., Needy Janjgir St., $10.00. **Total, $286.57**

For China:

Oakleaf Miss. Soc., Mt. Lake, Minn., Biblewoman, $25.00; Eden Ladies Aid & Miss. Soc., Moundridge, Kans., Do., $37.50; Eigenheim Sew. Soc., Rosthern, Sask., Do., $30.00; Sew. Soc., Pratum, Ore., Do., $40.00; Tabor Sew. Soc., Goessel, Kans., Do., $30.00; Bergtal Miss. Soc., Corn, Okla., Native Worker, $23.00; Sew. Soc., Fiske, Sask., Linens for Hospital, $20.00; Sew. Soc., Dundurn, Sask., Do., $35.45; Onecho Miss. Soc., Colfax, Wash., X-Ray & Electric Light Plant, $5.00; Do., Medicines, Tracts, etc., $5.00. **Total, $250.95**

Expenses of Ex. Com. & "Miss. News and Notes":

St. John's Miss. Soc., Pandora, Ohio, 14.00; Ebenezer Miss. Soc., Bluffton, Ohio, $11.00; Onecho Miss. Soc., Colfax, Wash., $3.20; Tabor Sew. Soc., Goessel, Kans., $3.20; Bethel Miss. Soc., Hydro, Okla., $3.20; Sew. Circle, Bergtal Ch., Altona, Man., $3.20; Mrs. John B. Fast, Mt. Lake, Minn., $0.25; Mrs. Bernhard Neuman, Geary, Okla., $0.25; Mrs. B. B. Neuman, Marion, Kans., $0.25; Rev. C. H. van der Smissen, Newton, Kans., $0.25; Miss Selma Schmidt, Newton, Kans., $0.25; Mrs. H. D. Epp, Henderson, Nebr., $0.25; Mrs. D. W. Friesen, Altona, Man., $1.00; Sew. Soc., First Ch., Beatrice, Nebr., $8.50; Bergtal Miss. Soc., Corn, Okla., $3.00; Tabor Sew. Soc., Goessel, Kans., $0.40; Ladies Aid, Munich, N. Dak., $2.50; Zion Miss. Soc., Souderton, Pa., $2.60; Herold Publ. Co., Newton, Kans., (Donation) $2.21. **Total, $59.81**

Miscellaneous:

Ladies Aid, Geary, Okla., Lame Deer St., Mont., Where needed, $10.00; Sew. Soc., First Ch., Beatrice, Nebr., Ashland St., Mont., Where needed, $10.00; Sister Hillegonda, Newton, Kans., Chapel Repairs, Oraibi, Ariz., $5.00; Tabor Sew. Soc., Goessel, Kans., Okla. St., for Bibles, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., European War Relief, $19.00; Miss. Study Circle, First Ch., Newton, Kans., Miss Justina Schmidt, Buhler, Kans., $10.00; Women's Organization of Eastern District Conf., Rev. A. Harder, Paraguay, $30.00; Dorcas Soc., Halstead, Kans., Lit. Com. Work, $3.25; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $3.00. **Total, $100.25**

GRAND TOTAL, $1,010.88

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, APRIL 29, 1941 NUMBER 17

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Need of Walls

"And I sought for a man that should build up the wall and stand in the gap before me for the land . . . but I found none." Ez. 22:30. Ezekiel, one of the great prophets, was a unique character, and thus chosen as God's special ambassador to His people with very definite messages. In this chapter God calls the prophet again by his favorite name, "son of man" and instructs him to upraid the holy land and its capital severely for the steadily increasing evils and the indescribably wicked practices that have been going on within them; that the gap between them and God is constantly growing wider, and that punishment is sure to follow. But, after having drawn this very gloomy picture, God looks around for a MAN who might enter the breech between Him and His rebellious people, to set things straight in the land and, possibly, inaugurate a new order. Not just a man is wanted but a *real* man. God is very modest in His search—just one. But, alas, He finds not one. Once He had such a man in Moses, and a few others with similar qualities. Now things have gone from bad to worse, and there are no Moses' left. How similar a situation, in many respects, does our country present today. Matters are steadily becoming more alarming and disheartening. And not a man of a type that can help us from slipping into a coming doom. Once our country had a few men who could and would have stepped in the breech between us and dangers of destruction such as we are facing now. We need only to think of George Washington and some of his compeers. But where are we today? Naturally we turn to our nation's capital, to find men whose concern for the welfare and safety of our country supercedes that of all others, even that of England and her European allies. But what do we find? Hords of propagandists and sinister forces of various kinds that are doing all they can to assist the government in pushing us into the maelstrom of destruction whither the world is heading. Under these conditions we must place our hope of salvation ever stronger in God. He alone can deliver us if it be His will. —T

If I make the seven oceans ink, if I make the trees my pen, if I make the earth my paper, the glory of God cannot be written. —*Kabin*

"BECAUSE THE KING'S BUSINESS REQUIRED HASTE."

I Sam. 21:8

When David fled for his life before King Saul, he came to the priest Abimelech. Having no sword, he asked for one. There being none but the sword of Goliath whom David had slain, he took this, saying, "Because the kings' business required haste." This can easily be applied to God's or Christ's business which always requires haste, because it is of foremost importance. When the queen of England asked a merchant to go on a journey for the crown, the man is said to have demurred, complaining that his own business interests were at stake. Whereupon the queen is reported to have replied, "You attend to my business and I will attend to yours." When God speaks to us and has a mission to perform, there is no room for hesitating or squibbling. It is not ours to reason why, but to go and do. Obedience must be prompt. Obedience delayed is robbed of its glory. The angel said to Philip, "Arise and go." "And he arose and went." When the call from Macedonia came to Paul, he came with a straight course via Samothracia to Philippi. Jesus never turned aside from the work His Father had given him to do until He could say, "I have finished the work thou gavest me to do." Then he laid down his armor and returned to the Father. The servant who wrapped his pound in a napkin brought sorrow to his Lord and lost his reward. May God grant that we may not be classed among the "do-nothings."

THE MEANINGFUL CROSS.—When God created man, His purpose in life was to run *parallel* to that of God—eternal happiness in the divine presence. Geometry and logic tell us that two parallel lines can never cross. So there was to be no cross purpose between the creator and the creation made in His image. But man sinned, rebelled against God's will. His line slipped and crossed God's line. On the part of man there was thus a separation, but on God's part the contact was maintained to await the coming of the Promised One. Not only that, the two crossed lines became the symbol of salvation for fallen man, through the Savior who by His death on the cross opened heaven again for man. —T

From a Sick Person to His Friends

(Letter read at a program given by the Deaconess Hospital of Beatrice, Nebraska, at the First Mennonite Church.)

Dear Friend:

Thank you for coming to see me. Before we start visiting, I hope you will pardon me, if I take the liberty of telling you how I would like to spend the time we have together.

First of all please forgive me, if I start with a few "don'ts." I don't want to talk about what has been happening here at the hospital or what pain I have been going through. To go through it once is enough and I don't want to relive it again and again. If you want to know the details of my condition, please ask one of the nurses about my progress.

And also, I don't want to be pitied. After all, it is possible to have some very sublime values come out of an experience of illness.

Then too, I don't want to talk about this hospital or any other hospital—my sickness or the sickness of anyone else. It is true that my body is sick and I am in a hospital; but it is enough to have my body here. I want my mind and thoughts to dwell elsewhere.

Let's visit the realms of beauty, loveliness, good humor, goodwill and sublime thoughts of God and man. Let's talk about the good we can see in others; something fine, something noble, something inspiring. There is evil in the world; but there is also so much of goodness. Let's have the joy of talking about that.

If you have a beautiful scene, or a beautiful picture, or a beautiful bit of music to describe, please do so. My heart longs for more and more of beauty.

Or if you have some good wholesome humor, won't you please share it? Let's have a good laugh together. It aids the digestion and helps make us grow stronger.

Then, too, I like to have people read to me. If you have time I would be glad to have you read from one of the books I have here. They are, "The Bible," "Meditations for the Sick," by Russell Dicks, and "The Meaning of Faith," by Fosdick.

And I would like to hear what religion means to you. It is especially in times of sickness that our thoughts turn to religion. I would consider it a high privilege to have you share with me the outstanding religious experiences of your life, and the deep abiding convictions that have stood the tests of struggle and suffering.

Of course, we cannot talk of all these things just now. I don't know how much time you have to spare; and generally, it isn't best for a sick person to visit more than fifteen or twenty minutes at a time. But that time which we do have to share together will be a treasure to me now and through all the days to come. And before you go, if you so desire, I would be glad to hear you say, "Let us pray."

Thank you and God bless you and yours.

Very gratefully yours, *Your Sick Friend*

CREATIVE EVANGELISM

Dr. Willard Pope, Portland, Oregon

It was in the fall of the year, during the harvest feast called Pentecost, that Peter delivered his famous oration, outlined in the book of Acts. Some theologians regard this as the birthday of the church. Others differ. Anyway, on that occasion, there was released a current of *Creative Evangelism* which has wielded a wholesome influence upon men and nations down to the present hour.

Being an opposition movement to existing religious thought, the new vital force called Christianity, came to immediate grips with elements of reaction. Spasms of persecution swept against the early Christians. The blood of the martyrs became the seed of the Church.

Nero burned Rome in the year 64 A. D. He later denied the crime and placed the blame upon the Christians. Historians tell us that, in the suffering which followed, helpless believers were sewn in skins of animals and fed to wild dogs. They were hurled on beds of spikes, crucified, smeared with pitch, and changed into human firebrands to illuminate Roman gardens and play-grounds.

It was a sad day for the human family when Creative Evangelism began to lose its momentum. History attests that the dark ages, as the Devil's Millennium, became possible only when the spiritual light of Bible Revivalism was extinguished.

With the passing of the centuries, holy fires were again kindled, and giants for God, like Savonarola, Huss, Tyndale, Calvin, Knox and Luther began to thunder their denunciations of evil and the conscience of a continent was stirred. A moral and spiritual renaissance took place.

Creative Evangelism is absolutely essential to the welfare of civilization. It builds moral fiber, contributes to law and order, promotes national integrity, and changes individual lives and homes.

The historian Green writes of a time when England was on the verge of suicide from the influence of the French Revolution sweeping across the English channel, but was miraculously saved by the Wesleyan Revival.

I submit that America is facing her greatest crises today. Our one hope is a revival of old-fashioned, Holy Ghost Evangelism, a spiritual awakening, a return to God and the Bible as the Word of God. This will stir the slumbering conscience of America, contribute to economic and political integrity, and

(Concluded on page 14)

DAILY DEVOTIONAL MESSAGES

by Howard G. Nyce

MAY 3—*"I will lift up mine eyes unto the hills, from whence cometh my help."* Psalm 121:1.

Unless we were in some sort of trouble, or perhaps very seriously ill, we may not fully appreciate the words of the Psalmist. Without a doubt, the people in war torn Europe and Asia can more fully understand these words. What our lot may be in the future, we have no way of knowing except that according to the Word of God, perilous times shall come. When these times shall come, "men's hearts will fail because of fear." To whom then shall they turn? Pitiful indeed will be the scene when men shall look to power and force. But to what else may one look who does not know God? Christians will not, and dare not, be discouraged because we will look up to Him who created all things," as Isaiah directed Israel in time of trouble.

MAY 4—*"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."* I Timothy 4:16.

We are admonished again and again to "watch and pray," "pray without ceasing," etc. Paul emphasized the importance of continuing in the faith. He was aware of the fact that in "latter days, many shall turn away from the truth." On several occasions he urges Timothy to remain true and be faithful. Besides the text, he says in II Timothy 1:13 "Hold fast the form of sound words, which thou hast heard" and again II Timothy 3:14 "But continue thou in the things which thou hast learned and hast been assured of." Writing to the Romans Paul said in 11:21 and 22, "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

MAY 5—*"The powers that be are ordained of God."* Romans 13:1.

Many a young man is thinking seriously about Romans 13:1 during these days. Perhaps this passage is quoted more than any other by those who feel they must take up combatant service. If the passage is rightly understood, there should be no difficulty. True, Paul says "Let every soul be subject unto the higher powers." But he also said, "the powers are ordained of God." God has ordained that there should be a U. S. A. To this power we are true so long as the power does not demand something which is contrary to the teaching of Christ. We pay our taxes, we obey the laws of the country, etc. but we will not do that which our country will ask of us, if it is clearly shown by God's Word, that by so doing, we sin. In Acts 5:29 we read, "Then Peter and the other apostles answered and said, "We ought to obey God rather than men." Young men, here is a challenge. Will you obey the power of God?

MAY 6—*"A certain lawyer stood up, and tempted him."* Luke 10:25.

This passage should give us a great deal of courage. We do not rejoice because Jesus was tempted, but we rejoice because having been tempted, we can come to him for help and strength. This was not the first time Jesus was tempted. He spent 40 days in the wilderness. During these 40 days he was tempted three times by Satan, but He who knew no sin, was victorious. The number 40 is the number of testing. Moses spent 40 years as a training to lead Israel. It rained 40 days when Noah was in the ark. Israel spent 40 years in the wilderness. It appears in Matt. 4:1 that Jesus was to pass through this time of testing for we read, "Then Jesus was led up of the spirit into the wilderness to be tempted of the devil." Thanks be to God, that when we are tempted, we can come to Him who was "tempted in all points as we are" that we might receive strength to be victorious over sin.

MAY 7—*"Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."* Luke 24:36.

Undoubtedly at some time or other all of us as children passed through an experience when we were frightened. How comforting to hear an older brother or father say, "Don't be afraid, I'm with you." This must have been the experience of the two disciples on their way to Emmaus, who were later telling their experience at Jerusalem to others when Jesus appeared and uttered the words of the text. How familiar these words were, for they heard him say almost the same thing on a previous occasion, "Peace be still" to the troubled waters, and there was a great calm. In the text, he calmed the troubled hearts of his disciples. Is it not wonderful, that even now he will speak to a troubled soul that believes in him? Friend, will you not take your burden to the Lord in prayer? He is waiting to calm your troubled soul.

MAY 8—*"Thy Kingdom come."* Matt. 6:10.

These words Jesus included in the prayer he taught his disciples. Addressing the Father in heaven and then saying, "Hallowed be thy name" or "Holy and reverend be Thy name." He then taught his disciples to pray for the Kingdom of the Father saying, "Thy Kingdom come." When will the Father reign? Turning to II Corinthians 15:24, 25, we read, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." See again verse 28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all."

MAY 9—*"When we were yet without strength, in due time Christ died for the ungodly."* Romans 5:6.

When we think of Christ's coming into the world to die for our sin, we who were altogether unclean, and as filthy rags according to Isaiah, must call upon our inner most being like the Psalmist and say, "Bless the Lord O my soul and all that is within me, bless his holy name." We read that "For a good man, some would dare to die," but Jesus, our Savior, was willing to give his life for a sinful, rebellious people. Yes, he gave up the glory of heaven that he might suffer and die for us. Of ourselves we could not be saved, we could not lift ourselves by our own bootstraps, because we did not have the strength required; then, being "yet without strength, in due time Christ died for the ungodly."

HOME MISSIONS

A. J. Neuenschwander, Secretary

QUARRYVILLE PENNA., April 17, 1941

Dear Mission Friends:

The past quarter has passed quickly and another report is in order. Generally, the work has gone on in the usual fashion, seemingly in harmony. We have enjoyed the work and the Lord has blessed it in a way pleasing unto Him. Some sickness has prevailed, but our family have been well through the winter and we praise the Lord for His goodness.

For about three months four young people received Bible instruction and were taken into church fellowship on Easter. Altogether five were baptized and taken into the church fellowship on that day. At that time we observed our spring communion; it is believed to be the largest for a number of years. A number of visitors also took part in the observance.

According to my records twenty individuals have been taken into church fellowship in the six years of service here. That, of course, is not a large number but most of these are dependable to date. At the same time a goodly number had to be dropped from the register, some that I do not know to date and no one else knows where they are. Then too, the scattered group that we have, presents difficulties hard to solve.

For the present year I am serving as President of our District Sunday School work. This work takes in about twenty churches or more. During Holy Week I spoke in the St. Paul's Reformed church in Quarryville. Have spoken there a number of times in recent years. Last week I conducted a funeral of a mother, however, not from our church. Thus as the doors open the ministry is enlarged.

We appreciate all financial help that may be given us. May the Lord bless you and the churches. May the Lord bless your every effort for Him and may He help in our need is our prayer.

Yours in the Master's Name,

—*Sylvan Lehman*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

FROM ONE HOME TO THE OTHER

By John Thiessen

The time has come when we are again on our trip to our other home on this earth—India. America is the land of our birth and our home. We love America—her fields, gardens, mountains, rivers, homes, and our many friends and brethren and sisters. Yet, India has also become our home—with her burning sunbeams, her rains resembling cloudbursts, her glorious starry sky in the cool season, her rice fields, her mud huts and her multitudes of people for which Christ also has died and whom He now would lead into the communion of the Father. Yes, our love and our home feeling are also in India.

From one home to the other is also the pilgrim journey of our whole life. Here on earth we walk hand in hand with our heavenly Father, through Christ. We here feel at home with Him. But hand in hand we will also in His due time enter the gates of eternity into the eternal home. Then we shall also go from one home to the other when our time here in this life will have ended and our work done.

We have enjoyed ourselves in the home in America, although is has been a very busy time for us. Before we left our home in India in March 1939, we knew that at least our boys, Harold and Authur, would likely not again as children go back to the land of their birth. We wished for them that they might also feel at home in the American home, which has, as yet, not been quite successful, for India is "home" for them. In order to give them opportunity to appreciate and love America, we went with them to the west coast in summer 1939. Here we viewed the beauties of nature, the creation of God. We also visited churches here along the west coast up to British Colombia, and then to Montana, North Dakota and Minnesota. In this way our children got an insight into our Mennonite churches, which helps them to feel at home in the church and among our brethren and sisters. On this trip our whole family was together, and the ten thousand miles which we went in our Plymouth are glorious memories. The beautiful highways, the glorious parks, the fair in San Fransisco, the snow covered mountains, the friendly reception in church and home, our children will never forget.

But then came the time when we had to settle in some place, for it was school time for the children. Both Newton and Bluffton gave invitations. Newton, and especially Bethel College is my Alma Mater, and we were greatly drawn there. But at Newton there already were a number of missionaries on furlough, and at Bluffton there were none, so we decided for Bluffton. There the brethren and sisters had taken care that we could have a nice and homelike home. We again express our thanks to the dear friends at Bluffton. My family was now provided with a home; but it was not my lot that I could often enjoy this home. For it is one duty of mission workers to visit churches in order to tell of the works of God on the mission field. So I had to be on the road—on auto, train, bus, wagon, buggy, sled, and sometimes walk on foot; only not on airplane. I have traveled many thousands of miles, on our own car more than thirty thousand miles. In Canada and the Eastern District Conference I did not have our car, as well as also on some other trips. All the traveling has been done in good health, and we again thank the dear heavenly Father for it. My family also was well so that a plan never had to be interrupted on account of sickness in the family. Plans could be be made long in advance and then executed. Only once were our plans crossed. Our Mission Board asked us to remain one year longer in America to visit churches. And right close to this decision there came a call form the Relief Board that I should go to Europe and there help to bring relief. That was a test in our home, also in connection with the work in India. In India on the station there are too few workers and we should go back as soon as we could. But the call to Europe seemed to be a beckoning from the Lord. Whether right or wrong, my family must finally decide, which was very hard. I was traveling in Pennsylvania. My family first sent a telegram and said, yes, I could go. But after the telegram they had not been able to sleep at home, so before I could report to the Board there came a second telegram which said, no. So it was "no," and for that reason we are on our way to India half a yea rsooner than would have been possible if I had first traveled to Europe. We believe this to be God's leading.

When the time of my travels in Canada came to a close, where I was privileged to visit a total of one hundred and thirty-three churches and groups, our eyes were at once directed to the Indian home. In Canada the doors of love and confidence were always open, and I cannot yet find words to express my thanks for all that was done to me by our dear brethern and sisters in the North. The same thing is also true of our churches in the states. Altogether I have been able to visit 289 churches in Canada and the states. The background of the work in the Kingdom of God on our Mission Fields, as far as our churches are concerned, is good. It is especially gratifying that our churches speak increasingly of "our work in India, China, among the Indians in America," and do not say to the missionary "your work." This identifying of themselves with the work in distant fields I consider a very great step in the right direction of mission activity in our churches.

A time was set in which we should leave for our home in India. The beginning of March was decided upon. Then suddenly the doors seemed to be closed. We were told my wife and girls would receive no pass. (It had already been decided before that our boys should remain in America). Well, without a pass one cannot travel to a foreign country. What should we do now? Sit and wait? We agreed to go ahead and to drive separately to the brethren of the Mission Board who are in Kansas to get advice. And if their separate advice would agree the leading of God. So that is what we did. All the brethren separately, without having conferred together, advised us to go ahead, to take farewell and go to the west coast, and arrange for passage on a ship as though everything was in the best order. We also believed this to be the will of God, and acted accordingly. We had already been in communication with Washington, as well as with the British consul in Chicago. They all knew about our intention. But there was no promise of a pass. We went up to Los Angeles. From there we began to telegraph and the pass really came, and per airplane at that. Nevertheless we missed the first ship on which we had arranged for passage. It was the ship *S. S. President Cleveland*. But we soon found out that the ship *S. S. Harrison,* which we should take from Manila according to the first plan, would also leave from San Francisco. So we quickly telegraphed for room on this ship, and it was given us. Later on the officer of the ship said that just before our telegram had arrived, one family had given up their trip and renounced their room. Then our telegram came and we got that room. Again a leading of God.

On the first of February we bade farewell to our two boys in Bluffton, Ohio, on the 5th to mother and brothers and sisters in Chicago. And on the 25th and 27th to the brothers and sisters in Kansas. So the month of February was a month of leave-taking for us which we will never forget, especially since it meant to take leave of our children for eight years. We then remained in California for three weeks, where we visited our churches a second time and where we again received a friendly reception. On March 21st at noon we went on board our ship in San Francisco. On the coast stood my niece and Miss Talitha Neufeld, who was on our mission field in China a few years ago, and called to us a last farewell and committal to God. With us on the ship there are yet six other mission families who travel to India or to the Philippine Islands. Here is also Br. Paul Bartel, son of brother and sister H. C. Bartel in China. Brother Bartel is the only one who goes to China.

Our ship had been on the way only one hour when we already took care that the fishes should also get something. As soon as the ship leaves the so-called Golden Gate out of San Francisco, the sea becomes restless at once. It was that way when we left here in 1930 and now it was that way too. We lay down and stayed down for the rest of the day and also on the whole following day. On the third day, which was Sunday, we again enjoyed life, and had our ship worship; and then we began to taste the joy of friendship and love with which so many had provided us. We were greeted by more than one hundred and fifty farewell letters when we got on board the ship. That is a joy! And then a number of packages had also arrived for ourselves and, for some months, our co-workers in India. For all of this hearty thanks. On most of them it is clearly indicated to whom they should go. But on some this is not indicated. Some we received personally into the hand, but under circumstances which made it too easy to forget from whom and to whom. For instance, I stand after the services and speak to a number of brethren and sisters at once. Somebody comes and puts a package into my pocket and says: for so and so. Afterwards I feel the package, but it has slipped my mind from whom or to whom, if this is not indicated on the cover. So I would like to ask that all those who are sending something along with us for brethren and sisters in India would be so good as to write to India and ask ask whether they have received what was sent along with us, and what it was that you have sent. We are glad to take along what is given and want to pass it on too, as desired.

Sometimes in the past we have heard that it was said: the water of the ocean was smooth as glass. We have not seen such a thing so far on our four previous ocean trips. But on the 24th and 25th of March it was that way on this ocean. We can now understand that it was as the quiet ocean. It can be very quiet; so that it feels as one passenger said today: "It is as on balloon tires." But the quiet one can also rage; this we have experienced too.

This part of our report shall be sent off day after tomorrow from Honolulu. So, if it is God's will, the continuation will follow from beyond Honolulu.

CHANGE OF ADDRESS

—*Rev. J. M. Frantz, Albany, Oregon,* writes: After April 14 change my address to *The Mennonite* from 1114 Santiam Road, Albany, Oregon, to Salem, Oregon, Route 6, Box 130. I do not want to miss a single number.

INVITATION

The members and pastor of the Butterfield Mennonite Church, (in Butterfield, Minnesota) extend an invitation to all the churches in the Northern District, and any that may be interested, to attend the sessions of the Northern District Conference that will convene in our midst on June 7 to 11 next. Rev. P. H. Unruh of Goessel, Kansas, is to be the guest speaker and will bring messages every session upon the Holy Spirit. Every pastor, worker, and Christian will profit through these studies.

We welcome you to the Butterfield Mennonite Church.

Albert Schultz, Pastor
Mrs. Ted Linscheid, Sec.

SURVEY OF 1940 RETREATS AVAILABLE

A brief summary of general information regarding the *General Conference Young People's Retreat* for 1940 has been made by the Young People's Committee. Ten retreats have been surveyed as to purpose, leadership, program of instruction, retreat grounds, organizational set-up, recreational program, together with suggestions for improvement.

A few copies of this ten page mimeographed form are still available to members of retreat committees, ministers, young peoples' workers interested in furthering a progressive Christ-centered retreat program for 1941.

Order immediately (enclosing 10c in stamps or coin to help cover cost of mimeographing and mailing) to *The Young People's Committee,* Division for Retreat Study, 1408 North Ninth St., Beatrice, Nebraska.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 4, 1941

THE CHURCH ENLARGING ITS FELLOWSHIP

Acts 8:1-8, 14-17, 25

Topic: "Sharing Christ With Others"

Introduction

There had been no severe persecution of Christians before Stephen's death. The apostles had been arrested and imprisoned (A 4:3, 5:18) by the rulers. Now, however, strong opposition appeared in certain synagogues against Stephen's preaching. He was charged with blasphemy against the temple and God (6:9-15). At his trial before the council, he firmly rebuked the members for resisting the Holy Spirit and for failure to keep their own law (7:1-60). This aroused their anger and when he declared his vision of Christ, they in a frenzied rage, cast him out of the city and stoned him.

Persecution Scatters the Church vs 1-3.

Saul, a zealous young Pharisee, was present at the stoning of Stephen and fully approved of it. He was now the leader in the great persecution against the followers of Jesus. He was determined to wipe out all teaching and preaching of faith in the risen Christ. His intense bitterness was wreaked against all who dared to confess Christ. Many believers left Jerusalem, but the apostles courageously remained in the city, and at all risks, carried on the work of the Church. This storm of hatred carried out Christ's purpose (A 1:8). Saul's persecution was thorough and relentless (v 3).

Persecuted Christians Preach the Word vs 4-8

Persecution spread the Christian movement instead of crushing it. The Christians carried the gospel with them and each one was a missionary (v 4). The lay-workers of the Church told the good news as they went. Philip, one of the seven deacons, went to Samaria, a despised country, and preached Christ there (v 5). This was indeed a new step. The people heard him gladly (v 6) and God set His seal upon Philip's ministry by empowering him to work miracles (v 7). His deeds seemingly spoke louder than his words. The gospel message brought great joy to the city of Samaria. Accepting the gospel always brings joy into hearts and lives.

Saul could not prevent the preaching of the gospel in Samaria. He had undertaken more than he could carry through. The persecution in Jerusalem failed. Satan over-reached himself when he started it. The net result of it was to scatter Christianity widly in a short time.

Samaritans Receive the Holy Ghost vs 14-17

The news from Samaria soon reached the apostles in Jerusalem (v 14). They sent their very best men to foster the new work there. In this act they accepted the Samaritan Christians into their fellowship. In Christ all racial and national boundaries disappear. Peter and John prayed for all who had been baptized upon their confession of faith in the Lord Jesus, that they might receive the Holy Ghost as a distinct personal experience (v 15). This gift of the Spirit was given to them even as to the Jerusalem Christians (v 17). The gospel privileges are open to all who accept them. The Samaritans were greatly blessed through the ministry of Peter and John. Their faith was deeply grounded and the fellowship of the Church was much enlarged. The Church distributed the gospel. She had a message and desired to tell it.

Thought Suggestions

1. How and why did Saul's persecution of the Church fail?
2. What forms of home missionary work can be done by our churches?
3. What justification is there for excluding any one who sincerely seeks entrance, from the fellowship of the Christian Church?

CHRISTIAN FAMILY WEEK AND MOTHERS' DAY

As the superstructure of civilization is being battered we need all the more to be concerned with its foundations. Therefore Christian Family Week, which is proposed for May 4-11 inclusive, an eight-day week, is especially appropriate as a new observance in church circles. The week starts on May 4, which has been called Child Health Sunday by the Children's Bureau in Washington. It is suggested that in churches attention on that day be given to the physical, mental, and spiritual health of all the children in the community. The week will close on the second Sunday, May, 11, which has been called the Festival of the Christian Home or Mothers' Day.

On these Sundays and in the days between, it is suggested that each church and each family have whatever sort of family life emphasis and program is most appropriate to its situation. Some things proposed for special emphasis in the home are the careful budgeting of time to permit much of family fellowship with good times together; the family council method of meeting problems, making adjustments, and arriving at decisions; dedication of homes and family worship to bring religion close to each family and to make its power available for the daily needs of members; the relation of the family to neighbors and community in terms of developing citizenship; the place of the family in the church; and everything which pertains to home improvement.

Emphasis from the church point of view would be to scrutinize the church's educational and social ministry and see whether parents are being helped adequately to meet the problems of parenthood; whether young people are receiving the best kind of training and preparation for the homes of the future; and whether there is adequate provision to help husbands and wives in making those adjustments which may spell success or failure for their venture. Those churches or groups of churches which desire them would have conferences for parents, for youth, and for leaders. A program for the ministerial association might consider the general significance of the family for the church and special emphasis on the minister's opportunity in premarital and post-marital counseling.

The program should be elastic and should be adopted to the particular needs of each denomination, each council of churches and each local church and family. Thus each group will take this fertile idea which has far-reaching possibilities and will give it reality in local churches and individual families, always remembering that the home is the foundation of the church and the social order as well as the ground of inner strength of the individual, whether parent or child. It is also the most influential school of religion and the greatest force in shaping the lives of children.

—*L. Foster Wood in "Federal Council Bulletin"*

IN MEMORIAM

BENEDICT LIECHTI, a retired farmer, died at 2:05 a. m. today of the infirmities of age. He was born in Switzerland and came here in June, 1880, with his wife and three children. He was a member of the First Mennonite Church, Bluffton, Ohio.

Surviving are his wife, Marian, to whom he had been married 66 years; five daughters, Mrs. Pauline Liechty and Mrs. Kate Sprunger, both of Berne, Ind.; Mrs. Caroline Parker of Lima, Ind., Mrs. Christina Basinger of Pandora, and two sons, Emmanuel of Mt. Blanchard and Noah of Bluffton; 28 grandchildren and 15 great-grandchildren.

Funeral services were held at the First Mennonite Church, Bluffton. The Rev. H. T. Unruh officiated. Burial was in the Ebenezer Cemetery.

—*Mildred Hartman, Corr.*

GERHARD EWERT, son of Peter Ewert and Helena Nachtigal Ewert, was born in Michalin, near Machnovka, Russia, July 19, 1840. He was baptized and received into the church, April 9, 1858. He was joined in marriage with Eva Foth, May 5, 1871. Two children, Anna and John, were born to them. The family came to America late in 1874, arriving in Peabody, Kansas, December 5. In 1875 the family settled on a 40 acre farm in Pleasant Township, Harvey County, Kansas. Here the mother preceded her husband in death, July 1927. For a number of years he lived alone in the home, highly appreciating the assistance by the neighbors. When the infirmities of old age made it impossible for him to stay alone, he was taken to the hospital. There in the home for the aged he spent the last years of his life, always highly appreciative of and grateful for the care he here received. In July 1940 his hundredth anniversary was celebrated in the home for the aged.—He passed away April 14 at 4 a. m. at the age of 100 years, 8 months, and 26 days.— His son, John G. and children survive him.

TOBIAS B. JANTZ, the son of Benjamin P. and Helena (Koehn) Jantz, was born in Poland, Russia, September 29, 1871. In 1874 at the age of three years he came to America with his parents. They settled in Lancaster County, Pa. After three years they came to Moundridge, Kansas, and made this their home. Here Mr. Jantz grew to manhood, was instructed and baptized by Elder Johann Ratzlaff, and became a member of Emmanuel Mennonite Church. His parents moved to Oklahoma in 1894, but he continued to work at Eldorado for six years, when he also followed them. It was soon after, that he transferred his church membership to the New Hopedale Church and remained a member to his end. Nevember 27, 1904, he married Mary Koehn, with whom he shared joy and sorrow for over 36 years. They now made Meno, Oklahoma, their home and lived here for about four years, then at Talogo until 1915, and lastly back to the Meno community to stay.

He became ill Friday night, March 14, was taken to the Hospital, was operated on Tuesday, March 18, and died Sunday evening, March 23, 1941, at 7:30, at the age of 69 years, 5 months and 24 days.

He leaves to mourn his loss: his beloved wife, two sons and four daughters, namely, Mrs. Anna Peterson, Ringwood, Oklahoma; Frank Jantz, Lahoma, Oklahoma; Mrs. Lena Boston, Perrytown, Texas; Mrs. Rosalie Fritzler, and Mrs. Caroline Jantzen, Lahoma, Oklahoma, and Irvin of the home; also ten grandchildren; six brothers and three sisters: Jacob, Meno, and Henry, Taloga; Benjamin, Meno; John and David, Goltry; Andrew, Pineville, Missouri; Mrs. Susie Schmidt, Sublette, Kansas; Mrs. Katie Schultz, Billings, Oklahoma; Mrs. Elisabeth Unruh, Meno, and many other friends and relatives.

At the funeral home the Rev. H. U. Schmidt spoke on John 14:1-3; at the church Rev. Albert J. Unruh used, Job. 14:1-15; and Rev. Schmidt, John 11: 32-45.

CAROLINA UNRUH WEDEL, born May 10, 1866, in Russian Poland; came to this country in 1874; married Heinrich P. Wedel, Dec. 7, 1883; died April 12, 1941, near Galva, Kansas, and was buried in the Emmanuel Mennonite Cemetery on April 16. The Revs. J. J. Ratzlaff and G. A. Linscheid officiating.

Simplicity, in truth, is less dependent upon external things than we imagine. It can live in broadcloth or homespun; it can eat white bread or black. It is not outward, but inward.

A certain openness of mind to learn the daily lessons of the school of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive the best in things and people, to love it without fear and to cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind sincerity of speech—these are the marks of the simple life, which cometh not with observation, for it is within you.

—*Henry Van Dyke*

Perfection—It is reasonable to have perfection in our eye, that we may always advance toward it, though we know it can never be reached. —*Dr. Johnson*

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Editor
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1326 Ella St.
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

ORATORY CONTEST

The Annual Western District Oratory Contest will be held in the Bethel College chapel on May 16, at 2:30 o'clock. All those who are interested in hearing these orations are invited to attend.

The prize in both divisions, peace and missions, is again an expense-paid retreat. The winners will also give their orations at the Annual Music Festival.

All interested orators in the Western District are urged to enter. Those entering should inform Edwin R. Stucky, North Newton, Kansas, of this by May 5th.

What Value Has the Simple Life for Me?

In an attempt to evaluate the Simple Life I find it to be the life that our Savior lived. No other human life yielded so much glory to God and so much blessing to mankind. His one aim in life was always to do the will of his Father and to accomplish the work He had given him to do. To fulfill this purpose Jesus eliminated all self-life and gratification of the flesh. By his example and teaching Jesus commends the Simple Life to His own.

The Holy Spirit, by the pen of Luke, describes the life of the early Christians in one sentence, "They continued daily with one accord, . . . breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." This too is written for our learning and emulation.

Since God has set eternity upon the human soul and set His love upon me to redeem me from all bondage to Satan, the world and sin, my life can have but one aim. This I must express in a life of simple faith in Jesus Christ as my Savior and Lord, and in true love to God and man by the power and under the direction of the Holy Spirit.

By the Rev. H. Albert Claassen

GUIDED BY THE SPIRIT

We, as Christian Young People, are facing terrific problems. We realize that we must think through many things which we have been taking for granted. There is an increasing interest all over in determining ways to live the Christian life more effectively. Now, if you were asked to write a brief article stating your views on the method by which we can attain a high standard of Christian character what would you say? This is the question I want to answer.

Basically it may be said that there are two ways that are always suggested to meet this objective. First, some suggest that we adopt a certain list of principles and live up to these. It is said that the principles governing present day life are not Christian; therefore counter principles are suggested to replace them in indivdiual and group life. The person who tries this plan faces difficulties. How will he know which principles to adopt? Writers and leaders differ. Then, too, if he takes the life and teaching of Jesus as his standard how long will he live up to it? A young man constantly yielded to a certain temptation; so in order to remind himself of this sin he burned his hand. He felt that the scar would bring the consequences of this sin before him in such a vivid manner that he could avoid it. But this failed! Now, to be sure, we must use our wills in this whole matter of Christian living, but this is not the starting point.

The second way to live the Christian life is to constantly seek the guidance of the Spirit of God. Christian character is the fruit of the Spirit. The first step to achieve this is a spirit of utter willingness to be cleansed and filled by the Spirit. We need to pray with the Psealmist, "Search me, O God, and know my heart: try me, and know my thoughts." Then we follow that with "create in me a clean heart, O God, and renew a right spirit within me." As we then "*sow* to the Spirit" we will *reap* the harvest of the Spirit.

What is this harvest? It is a cleansing of the inner life. The fruit of the Spirit is first experienced in the heart: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Then, since "out of the abundance of the heart the mouth speaketh," our personal relations will be purified. The fruit of the Spirit will find expression in our words and deeds. Thus as the Spirit leads individuals, group life is changed. A bond of union is created which naught can sever. We have a common source of strength and look at life from the same perspective.

Not only this, but the Spirit will lead us to a new and constantly deepening allegiance to all that was dear to Christ. The Church will take on new meaning; for Christ gave Himself for it. The cause of missions will cease to be an obligation; it will be a privilege; for Christ said "Go ye" and "Lo, I am with you alway.' Relief work will not be a burden; for we minister in Christ's name. The cause of Christian education will take on new meaning ;for we are giving ourselves to the task of extending His Kingdom.

We should be able to compare a Christian community to a well-organized orchestra. When Toscannini lifts his baton musicians playing many instruments are ready to respond. They play different notes of varying tone quality: yet they harmonize to produce the central theme of the selection. We have different talents and varying personality traits; however, if we respond to the "baton" of the Spirit of God, He can lead us in the production of spiritual harmonies of which His Love is the central theme. How sweet those strains are to a world filled with discords!

Let us all ask ourselves this question: "Am I being guided by the Spirit?" As a young person "Am I willing to fit into the total 'harmony' producing this melody of His love?" This is the supreme challenge!

Andrew R. Shelly
Hartford Theological Seminary

SENIOR DEPARTMENT

by Mrs. Gerhard Friesen

OUR NEWSPAPERS

Program for May 18, 1941

Main Topic: How to Read our Newspapers
Eph. 4:25-27, 29-32.

I. Worship Service

1. Songs: "Where cross the crowded ways of life" No. 222; "Master, speak! thy servant heareth" No. 219; "God's trumpet wakes the slumbering world" No. 194.
2. Reading of main topic, and prayer
3. Talk on "Propaganda in our newspapers" by a qualified, outside speaker.
4. Offering for mission work

II. Leader's Introduction

Perhaps one class of papers should be called attention to as also belonging to the newspapers, namely, our church papers. They bring us the news about our own denominational work—about the progress and plans and difficulties on the mission field, editorials of vital interest on questions and problems of the day as seen in the light of religion, correspondences that throw light on the life of our churches, programs and reports of conferences and conventions which are the hub of our church work, food for the growth of our spiritual man through the articles and meditations of church leaders. They are a bond of fellowship between our widely scattered churchgroups which no member should try to do without. Our younger members need to read them to become "integrated" into the life and work of our denomination.

III. Suggested Topics for Short Talks

1. Fulfilling God's Word.	Exod. 24:3-8
2. Reading the resolution.	2 Kings 23:1-3
3. News from the Lord.	Hab. 2:2-4
4. Ineffective reading.	John 5:37-40
5. Explanation required.	Acts 8:26-35
6. God's precepts our criterion.	Ps. 119:97-104

IV. For Discussion

1. How can we get our church papers into every home of our church?
2. What newspapers should we read? What parts of them? How much time should we allow for them? How are we to read them?
3. What magazines are to be recommended Which ones are not commendable?

V, Facts for Study

Readers of newspapers are at the mercy of the publisher's use of the news. Sometimes important and significant items are poorly presented or are relegated to **the inside pages**. Sometimes news stories are so written as to emphasize the publisher's political prejudice or social bias.

Often the interests of advertisers control the policy of a newspaper, with regard to its treatment of social problems. For example, papers which receive a large amount of money from liquor advertising cannot afford to attack the liquor evil.

In these days the news of the war and of political events are often so distorted, discolored, or untruthfully presented that it is very difficult, if not altogether impossible to know what is true. Propaganda methods are used that people may be influenced. After their emotions are appealed to by slogans, or by arousing their prejudices. We need to note that even where the truth is brought, frequently not **all** the facts are available.

It is fortunate that a Christian need not know all the news in order to live a life of love and service, that he can lend a helping hand like the good Samaritan without knowing the names of the robbers.

VI. Illustration

A Newspaperman's Work

When Jacob Riis became a newspaper reporter in New Yory City, he had experienced the dreadfulness of life in the tenements. Because he was so familiar with the cruelty and suffering he wanted to make things better and so decided to enter the ministry. A friend with whom he discussed the matter said: "God needs Christian reporters as much as ministers." This remark so impressed Jacob Riis that he decided to dedicate himself as a reporter to the Lord's work. Through his zeal tenements were torn down and rebuilt in sanitary fashion. Year after year he kept up the fight until at his death he had accomplished more than anyone else to make living sanitary and comfortable for the poor of the city.

VII. Food for Thought

The Tide is Sure to Win

On the far reef the breakers recoil in shattered foam,
But still the sea behind them urges its forces home;
Its song of triumph surges o'er all the thunderous
din,

The wave may break in failure, but **the tide is sure to win.**

The reef is strong and cruel; upon its jagged wall
One wave—a score, a hundred—broken and beaten fall;
Yet in defeat they conquer, the sea comes crowding in,
The wave may break in failure, but **the tide is sure to win.**

O mighty sea, thy message in changing spray is cast.
Within God's plan of progress it matters not at last
How wide the shores of evil, how strong the reef of sin,
The wave may break in failure, but **the tide is sure to win!**

—Author Unknown

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for May 11, 1941

ARE MISSIONARIES NEEDED HERE?

For Daily Reading

May 12 White Harvest Fields. John 4:35.
May 13 Opposition to the Gospel. Acts 17:5-8.
May 14 Making Religion Commercial. Acts 8:9-24.
May 15 Lukewarm Believers. Rev. 3:14-18.
May 16 Beginning at Home. Luke 24:47.
May 17 A Happy Prophecy. Jer. 31:34.
May 18 Topic Matt. 10:27-32, 36-40; Luke 10:2.

Song, "The Light of the World is Jesus."

Scripture Reading, Matt. 10:27-32, 36-40; Luke 10:2.

Prayer Hymn, "Have Thine Own Way."

Prayer by Superintendent.

Poem:

Is This the Time to Retreat?

Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizon's light, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all the fulness is the Lord's,
Great things attempt for Him, great things expect!
Whose love imperial is, whose power sublime.

—Oriental Miss. Standard, F. H. Revell, Co.

Song, "O Zion, Haste."

Discussion—Are Missionaries Needed Here?

1. Are Missionaries needed in a land where millions are undernourished in a land of plenty?

2. Are Missionaries needed in a land of unemplayed millions?

3. Are Missionaries needed in a land where millions of idealistic youth, critical of the sins of their fathers, are yet doing so little to avert oft-repeated tragedies?

4. Are Missionaries needed in a land where Christians are too little concerned about the injustices and miseries of our cities and of the countryside?

5. Are Missionaries needed in a land where there are only a few hotels which will accommodate even the most prominent negroes?

6. Are Missionaries needed in a land where hordes of children, homeless, schoolless, churchless, are growing up totally ignorant of Amerisa's ideals? Such are the children of the roving group of Migrants.

Offertory Hymn, "I Gave My Life For Thee."

Quiet Meditation followed by closing Prayer by Leader.

JUNIOR DEPARTMENT

Mrs. J. E. Entz

Program for May 18, 1941

PAUL AND HIS MIRACLES

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father." John 14:12.

I. Worship Period.

1. Prelude— Pianist plays very softly, "Take My Life, and Let it Be." (If possible have a violin obligato with this from the rear of the church.)
2. Call to Worship—Repeat in unison Psalm 100.
3. All stand and sing, "Blessed Assurance Jesus is Mine."
4. Scripture Reading by a Junior boy, Isaiah 45:18-22.
5. Leader's prayer.
6. Musical reading by a Junior girl, "Take My Life, and Let it Be." (The pianist should play the melody very softly during the reading of the poem.)
7. Singing of favorite songs. (Chosen by the Juniors.)

II. Study Period.

AIM—To help our Juniors to know the miracles that Paul performed.

To the Leader—Ask each Junior who is to tell a story to study it well and then tell the story as an eye-witness would.

1. A quick review, "What I know about Paul." Each Junior tells one thing that he knows about Paul in a short sentence.
2. Story, "Paul Heals a Cripple." Acts 14:8-17.
3. Bible drill, Mark 10:52; Mark 9:23; Luke 7:50; Luke 8:48; Matthew 9:29; Luke 17:6; Acts 3:16.
4. Story, "Paul Brings Back to Life a Young Man Killed in a Fall." Acts 20:7-12.
5. Solo, "Sweet Hour of Prayer."
6. Story, "Paul is Ship-wrecked." Acts 27.
7. Story, "Paul and the Viper." Acts 28:1-6.
8. Story, "Paul Heals Publius' Father and Others."
9. Memory verses by four Juniors.

9. Memory verses by four Juniors: James 5:13-16; Col. 4:2; I Thess. 5:17; John 14:13-14; and 16:23b.
10. Read, Mark 16:17-18.

III. Mission Minutes

1. A Junior may read "Witnesses" by Dr. Ella G. Bauman, in **The Mennonite** of April 22, 1941.
2. Pray for our missionary doctors and nurses also for those who are ill in the missionary hospitals. (If pictures of either the workers or the hospitals can be obtained let the children see them.)

IV. Closing Moments. (stand)

1. Boys repeat the memory verse for the month.—Phil. 4:13.
2. Girls sing the song of the month from memory—"Blest be the Tie."
3. One Junior boy pray the prayer for the month. Ps. 42:1.
4. In unison pray the Lord's Prayer.
5. Benediction, Hebrews 13:20, 21.
6. Sing softly, "Into My Heart."

CORRESPONDENCE

SECOND MENN. CHURCH, BEATRICE, NEBR.

regrets to lose two of its older and highly valued members, Brother and Sister William Wiebe, who are leaving here to make their future home near Bluffton, Ohio, in order to be near to some of their children and grandchildren in that vicinity. They will be greatly missed in our church, where they have always helpfully participated in its various activities, and many expressions of love and good-will were tendered them at a recent farewell reception.

—W. C. A., Corr.

MENNONITE CHURCH, SHAFTER, CALIF.

Rev. J. P. Glanzer was recently called to the bedside of his sister in North Dakota, who was near death. Word has not yet been received as to her present condition. Rev. Glanzer expects to return in a few weeks.

As a birthday gift to Mrs. Glanzer, the Ladies' Sewing Circle presented to her a beautiful quilt which had been worked by the Ladies.

Much work has been done in the last month on the church grounds and in the basement. Grass, trees, and shrubs have been planted in front, and about the church. Drawers and doors have been put in the basement pantry. A sidewalk has been laid from the steps of the church to the main walk.

Easter Sunday morning, due to the absence of our regular Pastor, Rev. Edgar Toevs of Reedley, Calif., delivered the morning sermon. His message was interesting and very inspiring. In the evening we had our Easter program, consisting of songs, readings and dialogues by the Sunday School classes and the adults.

—Donna Gorsching, Corr.

EDEN CHURCH, NEAR MOUNDRIDGE, KANS.

It was our privelege to spend the last evening of the old and the first morning of the New Year in the house of the Lord. As the final scripture text for the year 1940, our pastor selected Hebrews 13:8, "Jesus Christ the same, yesterday, today, and forever."

During the first part of the year our minister presented interesting sermons on David and his attitude toward: the House of God, Word of God, Prayer, Fearlessness, and The New Song. We observed February 10 to 14 as Prayer and Bible week, during which an interesting study of I Thessalonians was made. So far this year, we have welcomed several guest ministers to our services. The Rev. Theodore Roth of Whitewater filled the pulpit on February 2, while our pastor, Reverend Goering, was conducting services at Mountain Lake, Minnesota. The Rev. Sam Goering had charge of the meetings on March 16 and 23, and later on another Sunday. March 16, Brother Carl Landis delivered a message on "Peace". Dr. Ed. Kaufman of Bethel College brought the message on April 20. The Reverend Bittinger, a returned missionary from Africa, was the main speaker at a Ladies' Mission society program on March 16.

Eight marriages have been announced in our church since the first of the year, four of them taking place at our church and two are to occur next week.

At present many of our members are sick, some seriously. However, as it was a year on April 1, since the last member of our church died, we owe many thanks to God for the way in which He has kept us during the past year. Surely the Lord is giving us a wonderful opportunity to work for Him while our day of grace is yet at hand.

On Easter Sunday we again had three services: Sunrise service at 6 a.m., regular worship services at 10:30, and a rendition of Handel's Messiah by a chorus of about 100 voices in the evening. The Oratorio was under the direction of Ben. Zerger, and accompanied by a string ensemble. On Monday following Easter, the Christian Endeavor group presented an Easter program during the worship hour.

May this war-weary world see the risen Christ and His life-giving power more plainly in our lives from day to day.

—Richard D. Schrag, Corr.

FIRST MENN. CHURCH, ABERDEEN, IDAHO

4 - 7 - 41

The Easter season has inspired us with new hope and faith. The message on Easter morning was brought to us by Arthur Wenger, one of our young men. At this service seven members were added to our congregation, by letter transfer. In the evening our church choir of forty voices rendered the cantata, "Rise Glorious Conqueror," by E. K. Heyser, directed by Gus Klempel, accompanied by Miss Margaret Giesbrecht. Many people of this and neighboring communities shared this splendid performance with us. Several members of our congregation teaching or studying away from home were able to spend Easter here. Among these were Arthur Wenger, Orlando Wiebe and Delmar Wedel, students at Bethel College.

Early this year our choir loft was remodeled to suit the needs of our large choir and new chairs were purchased for it. The Kings Daughters society entertained their husbands and some friends at a pot luck supper on Valentine's Day. The Ladies' Bible Class held a cooked food sale with good receipts. The True Blue girls sent attractive layettes to the Arizona station which the girls had made themselves.

Plans are underway for a Young Peoples' Retreat in early summer. Others are making plans to attend our Pacific District Conference at Dallas, Ore., and others have as their destination our General Conf. at Souderton, Pa. May each of us find greater satisfaction and joy in our Risen Lord!

—*Mrs. Gus Klempel, Corr.*

BETHANY CHURCH, FREEMAN, S. D., 4-20-41

Greetings—The Bethany Church has also had a series of Passion Week services. The brethren Harold Gross, Albert Claassen, Peter J. Stahl, John Toews, S. P. Preheim, Jacob A. Tieszen, Martin Kroeker, and our pastor Louis Linscheid, each was assigned an appropriate Good Friday or Easter text for a sermon. Our people say they have been a blessing to them.

Easter Monday was a great day in our community for the friends of song and music. Three programs were given in which about fifteen choirs and several bands and orchestras participated, each led by its director. They represented our different Mennonite churches, our local High School, and Freeman Jr. College. Prof. Gerhard Toews was the general director of the program. He also organized a College A Cappella Choir which is worth hearing.

Song and music come from heaven,
On angels' wings they're brought to men;
They brighten hearts and cheer the soul
And help us onward to our goal;
Song and music are heaven's gift
Which do their lovers thrill and lift;
So let us often sing and play,
And thus keep gloom and fear away.

Dr. Paul W. Rood, former President of the Los Angeles Bible Institute, will come to our community for a series of evangelistic meetings lasting from April 23 to May 4. Dr. Rood is a spirit-filled Christian worker and we expect a refreshing time.

Our old church deacon Brother Benj. Waltner is seriously sick from cancer in the stomach, and in a few days his spirit may take its flight to his Redeemer and Lord whom he has faithfully served. And so we hear that Rev. P. R. Schroeder of Mt. Lake, Minn., has been released from his suffering and has gone to his Home in heaven. We have two old Mennonite women here in Freeman who were born in 1849, Mrs. Andrew Hofer and Mrs. Joseph Walter. And two Mennonite Brethren have been suffering from nervous prostration for some ten years. How thankful should all those be who enjoy good health!

—*S. P. Preheim, Corr.*

GRACE MENNONITE CHURCH, PANDORA, OHIO

On the last Sunday in February the women of the community observed the World's Day of Prayer with a much worth while meeting. On a following Sunday, Mr. R. C. Crosby spoke on the work of the Gideons at the regular worship service, and during the same week a fellowship meeting of the men and boys was held at the church; the Bible teacher of Bluffton College, Prof. A. C. Schultz, was the speaker. On April 6 the church observed baptismal services and added 22 new members. On Easter a joint sunrise service was sponsored by the Christian Endeavor; at this wonderful period, Holy Communion was received by a large number, and on Easter evening, Mamder's "Olivet to Calvary" was given by the church choir.

Rev. and Mrs. Whitmer who have served us for twelve years will leave us by May 1st. We will miss them, but we do wish them God's richest blessing in their future undertaking for Him. The church is planning a farewell reception in their honor for the last Sunday here, April 27.

—*Mrs. L. A. Amstutz, Corr.*

MENNONITE CHURCH, BUTTERFIELD, MINN.

In Deut. 31:12 we read, "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear and that they may learn, and fear the Lord, your God, and observe to do all the words of this law." Our pastor gave a series of messages on the Tabernacle. To illustrate the sermons, he used a miniature tabernacle, built by him and some of the Bible school pupils. These sermons are a wonderful help to us, and we learned that every article in the tabernacle, as well as the curtains and even the coverings, all these speak of Christ.

Every Tuesday afternoon the children of our public school are given an opportunity to attend a Bible class taught by three teachers. Our children need to be taught the Word of God. Our Sunday School consists of eleven classes, two of these are in the German language. Our senior and junior choirs are active and add much to our services. The brethren of our church have organized a Fisherman's club. They meet once a month. At the present they are sponsoring a week's revival meetings with the

Reverend Tarnell of Mankato, Minnesota, as principle speaker. Every Tuesday evening we meet for Bible study and prayer service. These meetings are very interesting and very helpful. On March 9 our local Christian Endeavor Society with the state officers and neighboring churches held a rally. The theme was "Christ Calls;" text, Matt. 4:19; Rally song, "Jesus Calls Us." Last Sunday in March we once again gathered around the Lord's table. Jesus said, "Do this in memory of me." On April 6, Reverend Schultz, our pastor, ordained Mr. Albert Linscheid and Mr. Rudolf Linscheid as deacons—this was indeed a heart touching service and memorable. These men are to be co-workers with the pastor and need our earnest prayers.

We are making preparations to entertain the Northern District Conference, June 7 to 11. We invite you to come and share the many blessings God has in store for us. —*Mrs. Ted Linscheid, Corr.*

ZION MENN. CHURCH, DONNELLSON, IOWA

Shortly after the first of the year, the congregation purchased one hundred and sixty copies of the new *Mennonite Hymnary*. They were dedicated to their use in a short service during a morning worship period. They are surely enjoyed and serve as a great spiritual blessing to the congregation.

On Palm Sunday our Church choir consisting of twenty voices rendered an appropriate service in song and scripture, pertaining to the theme of Easter. A very uplifting service in these days of trials and tribulations. A large crowd attended the Easter morning services. At this time Holy Communion was held.

—*Correspondent*

SALEM MENN. CHURCH, near FREEMAN, S. D.

With the advent and promise of the beautiful South Dakota spring we look forward with uplifted hearts and renewed spirits to the Giver of all good and perfect gifts. We have been singularly blessed with rain these past weeks. Altogether spring work has been delayed; the outlook for a good growing season is bright. The farmers are putting forth every effort to get the seed into the ground.

This congregation has been saddened by the deaths of two of its former pastors, the Rev. W. S. Gottshall and the Rev. P. R. Schroeder. The influence of these preachers of the Word will be felt for many years to come. During the month of February one of the families of the Church was deeply bereaved by the death of the mother of the home, Mrs. Ernest Schrag. She is survived by her husband and three children.

At the last yearly business meeting of the congregation it was decided to enlarge the church basement during the summer, thus providing more room for Sunday School work and other activities.

Since the church has been without a regular pastor, we have had many visiting ministers serve us. During the winter and spring months we have had the faithful ministery of the Rev. John Toews and the Rev. Harold Gross, both of Freeman. A catechism class of about 35 young people are receiving instruction under the direction of Mr. Toews and Mr. Gross. During the second week in March, the Rev. Willard Claassen of Roaring Springs, Pa., conducted a series of meetings in response to an invitation from the church. At a special congregational meeting a few weeks later it was unanimously decided to give Mr. Claassen a call to serve the congregation as pastor.

—*Hermie Preheim, Corr.*

CREATIVE EVANGELISM

(Concluded from page 2)

rebuild national character. It is true, that the Gospel of the Lord Jesus Christ is the most creative force the world has ever known.

The days of Evangelism over? No friends, as long as our Lord Jesus remains at the right hand of the Father, as our High Priest; and men and women remain in this earth who share His passion for lost souls, as did John Knox when he prayed, "O God, give me Scotland or I'll die," the days of Creative Evangelism will not be over!

HOMEWARD BOUND

(Fourth Letter—Concluded from last week)

These lines are issued in Singapore, one of Britain's strategic cities. On the Malay Peninsula, British possessions stretch along the western coast several hundreds of miles, cover over 52,000 square miles with a population of almost five million. Singapore itself is an island 27 miles long and 14 miles wide, just off the southern tip of the Peninsula, acquired by Sir Stamford Raffles from the Sultan of Johore in 1819. It became a Crown Colony in 1867. The island has 250 miles of well built roads. The city with a population of nearly 600,000, bears the same name. The climate varies little all through the year; the mean temperature registers 86 Fahrenheit. The humidity causes sultry tendencies. Through its streets spin the autos with a terrific speed, with astonishingly few accidents, in spite of being driven mostly by non-Europeans. The most important products shipped from this port and others of the peninsula are tin and rubber, sixty per cent of the world's output. Our ship took 2,000 tons of rubber for Akron, Ohio, for the Goodyear Tire factory. It was packed in three forms: One kind in wooden boxes; the semi-fluid in barrels; then another in burlap bales, 250 pounds each. Besides these goods, huge quantities of tapioca flour fill the hatches. The next port is going to weigh down the liner with another several thousands of tons of tin, etc.

The harbor is jamed with a conglomeration of crafts sailing under various flags in peace time. Close to the ship little boats draw near with screaming divers stretching out their hands for coins to be dropped into the deep. Diving like frogs, they rescue every single one. The streets offer scenes of the most fascinating features of Orental types. Vivid color is displayed everywhere; the streets seethe with life. The vehicles are manifold. Trackless trolleys dodge two-passenger, two-wheeled rickshaws, drawn by a man joyously for a few cents; clumsy bullock and buffalo carts, so common to our eye in India daily. The Indian life obviously begins here: Tiny Austins race the black and red jitneys and other pleasure cars of every description. Near the edges of the streets the walking and moving restaurants arrest the eye of the visitor; the hungry squat down anywhere, so-to-say, and enjoy the hot chillies, noodles, onions. The after-effects for the nose, are none too pleasing. Anyone eating such a meal, sitting down in the back pews of a church will without further commotion cause the audience to move up. Why not have such means introduced in churches where the back pews are overcrowded, while the minister preaches to the patient front empty pews. These streets sometimes want to suggest as if folks are living to eat.

Not only the above engages the eyes of the stranger. Most of the Orientals are wrapped in universal sarongs of gorgeous colors, most flamboyant. It is a kaleidoscopic scene of Singhalese topknots, Hindu turbans; long hair flowing in the air messed together; ash-covered faces of Hindu fakirs; diamond-studded noses, rel-lipped betelnut chewers; very common with us in India; clicking wooden-soled slippers, barefoot flappers, shuffling mules and other beasts of burden, (well known to us), grotesque black cotton umbrellas. As a rule we find that in Manila, Hongkong, Singapore, the ordinary public is dressed in apparel more attractive, disclosing that the income must be considerably superior to our people in India. The most pitiful in appearance are the Chinese and Indian laborers. They arouse one's pity. Why are these so poor, while others live in plenty, hoarding riches on the hardships of these depressed? To the observant person this explains easily.

It was our happy lot to spend Sunday, December 1, in this cross-road city of the world, midways between China and India. Ships from everywhere pass here. Now, however, the tense political feelings have changed things. The Methodist Church carries on work here. They have ten churches, where thirteen congregations worship, in seven languages; three or four Girls' Schools with more than 1,300 students, one Anglo-Chinese Boys' School, with more than 2,100 students. What a Christian influence is wielded. But it is surprising that only about 10 percent of those studying youths are Christians. Could this money be put into some other avenues of Christian work more effectively? That morning we gathered in the Wesleyan Church for a service. Dr. H. B. Amstutz is the pastor. We found that his relatives are living around Sterling and Pandora, Ohio, and were church members when functioning as pastor of those respective churches some thirty-four years ago. Rev. Thomson is the assistant pastor here, who conducted most reverently. He knew how to generate in each a deep devotional feeling. Rev. J. B. Gray, of India, preached on Mark 6:48. He well understood to picture the Lord coming to us while the turbulent waves slash our canoes of life. While the torrential rain pattered heavily on the roof, the blessings came in a deluge. In the evening another young people's gathering could be attended in the Presbyterian Church. The Vice President of the World's Christian Students' Association, Miss Morton, addressed us, depicting the activities of this association all over the world. Oh, would that soon again all the nationalities enjoy the progress of this work.

The next morning we called on our ex-hostess, where we put up two years ago while waiting for the Dutch Steamer for Java. She is a French woman, in her bosom a God-fearing heart. The conversation centered around experiences in the Lord. In 1938, at the table she would manage to give us a separate place, then draw near us and relate to us some of her experiences with the Master. Now, as we were leaving, she stood in the door, her tears streaming down her cheeks as if family members separated. God's children reside almost everywhere, if only the political troubles would not disrupt the fellowship. The world lies in wickedness, but Christ says, "Be of good cheer, I have overcome the world." Let us not only remember these experiences, but welcome them, and live them out daily.

While these lines are being completed, the ship has left the crossroad-city Singapore, has turned in a northwesterly direction toward Penang, which in 26 hours will be our stopping port. The ship draws more water, possibly 26 feet, sails smoothly over the almost ripple-less ocean.

Your happy and courageous travelers toward the land with the teeming millions, looking for something to raise their standard in soul and body.

En route to Penang, Dec. 2, 1940,

P. W. and Mathilde Penner

—FREEMAN COLLEGE—The library has been fortunate in getting quite a large number of books donated by friends of the school, and invites others to do likewise . . . On Palm Sunday the chorus gave programs at Worthing and Hurley to large audiences, and were royally feasted at each place . . . As speaker for the closing exercises, Rev. J. N. Smucker of the Bethel College Church has been invited. He will preach the baccalaureate sermon on May 25 and deliver the commencement address May 27.

« « JOTTINGS » »

—*Delft Bergfelder Church, Delft, Minnesota*—Several weeks ago the booklets containing the Constitution of our newly organized church were distributed to the members. God has blessed us and we are thankful for the increased attendance in Sunday School and worship service.—Communion services were held on Good Friday morning, and in the evening the Ladies' chorus presented "The Challenge of the Cross." Easter Monday evening Missionary Anna Quiring gave an illustrated talk of her work in Africa. Music was furnished by the Mens' and Ladies' choruses.— On the evening of May 11 the Mountain Lake and Delft Bergfelder churches will give a joint Mothers' Day Program in the Mountain Lake Church. The church purchased twelve Mennonite Hymnaries for use in the choir. We enjoy them.—Minnesota is experiencing a late, wet spring.

—*Mrs. Abram P. Baerg, Corr.*

—*Zion Mennonite Church, Souderton, Pennsylvania*—From their Bulletin: We welcome 42 new members who were received into the membership of the church on Good Friday evening,. This brings our total membership up to 537.—On Easter Sunday we had the largest communion we have ever had. A total of 505 partook which is about 60 more than any previous communoin. 606 were present at both the morning services.—The young men of our church are planing to make Saturday, May 17, a Souderton work-day at the Retreat grounds.

—*First Church, Philadelphia, Pa.*, reports the reception of eight new members on Easter Sunday.—The veteran member of the congregation, J. B. Bechtel, enjoyed his 76th birthday, Friday, April 11. We wish him continued good health and many more birthdays.

—*First Church, Reedley, Calif.*— The Bulletin reports that on two succeeding Sundays the church has contributed one half of its allotment to the Civilian Service Camps, and makes the following appropriate comment: "It is inspiring to find how many of our churches of the General Conference have definitely committed themselves to raising this amount. That shows that we are ready to make a sacrifice for the convictions which have come to us from our forefathers."—On Easter Sunday the church had the joy of receiving 22 new members, 19 by baptism and three members from other churches.—On Easter evening the large choir of the church rendered very acceptably a sacred program, mostly from "The Messiah."

—*From a Bright Young Minister.* "We still enjoy the rich articles in *The Mennonite.* May God give you wisdom and strength for this important work."

—*Rev. and Mrs. P. A. Penner* are now sailing the vast expanse of the Pacific, on their way home. Their daughter, Mrs. Dr. H. R. Schmidt, reports that if all goes well they may be expected to arrive at the port of Portland, Oregon, the middle of May. Bro. Penner has served his full quota of 40 years in the India Mission, so this will likely be their final trip back to America. Our prayers go with them on the journey.

PACIFIC DISTRICT CONFERENCE WOMEN'S MISSIONARY PROGRAM

Friday Evening, May 16

7:30—Song Service ------- Led by Dorothy Leisy
7:40—Devotionals ------------------------ Dallas
7:50—Special Music ------ Girls' Quartet, Dallas
7:55—Roll Call and Announcements Mrs. A. Schrag
8:05—Offering
8:10—Music ------------------------- Portland
8:15—Topic --------- Mrs. D. J. Unruh, Pratum
8:25—Special Music -------------------- Albany
8:30—Illustrated Talk Mrs. Arnold Regier, Portland
8:40—Special Music ------------------- Pratum
8:45—Topic ---- Miss Emma Ruth, Reedley, Calif.
8:55—Reading, "Dallas Society at Work"
9:00—Special Music -------- Girls' Quartet, Dallas
Mrs. Jake Ediger
—Benediction ------- Rev. S. S. Baumgartner

PACIFIC DISTRICT CONFERENCE

THE DATE FOR THIS, MAY 15 TO 18, is rapidly approaching, and we hope to get a copy of the program without delay. THE SESSION WILL BE HELD IN THE GRACE MENNONITE CHURCH, at Dallas, Oregon. Rev. Homer Leisy is the pastor of the church and also president of the conference, Rev. M. M. Horsch, vice president.

—REMEMBER THE EASTERN DISTRICT CONFERENCE TO BE HELD MAY 1-4 IN GRACE MENNONITE, LANSDALE, PA.

—*Berne, Indiana.* Through the Berne paper we learn that the nonogenarian, father Benedict Liechty, of Bluffton, Ohio, whose obituary appears elsewhere in this paper, is the father of Mrs. Emil Liechty of Berne and grandfather of Edward E. Liechty, editor of "The Berne Witness." Both mother and son have our heartfelt sympathy in their bereavement . . . The Berne High School is noted for its fine musical work under the direction of Freeman Burkhalter. At a recent spring concert the following groups participated: The orchestra with nearly 60 instruments; the band of thirty members; the a capella choir of 53 singers; the boys' glee club of forty members; the girls' glee club of 63 members, and the intermediate band of 46 players. —*Berne Witness*

MR. P. P. SCHMIDT
RURAL ROUTE 3
NEWTON, KANSAS
JA 42
1st

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, MAY 6, 1941 NUMBER 18

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Lest I Forget

Lest I forget the anguish you passed through
that I might be.
Lest I forget the joy that you first knew at sight
of me.
The sleepless nights, the days of weary care,
The childish griefs you brought me safely
through,
I kneel before my God in humble prayer
And thank Him, Mother dear, for you.

Lest I forget that some rash act of mine
Has caused the furrows on your brow to be.
Lest I forget that eyes once clear and bright
Are dimmed because of tears you shed for me.
That toil-worn hands have wrestled with the
years,
Have plucked the thorns from paths I traveled
through,
I kneel before my God in humble prayer
And thank Him, Mother dear, for you.

Lest I forget that every silvered hair
Once lay in soft brown coils upon your head,
Or that your cheek now thin and pale, once
knew
The warm blush of the roses there instead.
Lest I forget that through your veins once
raced
The blood of youth and hope to dare and do,
I kneel before my God in humble prayer
And thank Him, Mother dear, for you.

WHEN CHRIST IS IN THE HOME

(Mark 2:1-12)

1. It will *be known* (v. 1), 2. it will exercise *an attractive* influence (v. 2), 3. there will be *testimony* (v. 2), 4. there will be *mutual helpfulness* (v. 3), 5. there will be *forgiveness* (v. 5, Eph. 4:32), 6. there will be *power* (v. 10, Acts 1:8).

". . . The homes of a nation are the bulwarks of personal and national safety." —*Holland.*

Mother's Day Musings

by Rochester Irwin

The well-worn quotation from Napoleon that the greatest need of France was mothers is true of that nation, and all nations, only as the qualifying adjective "good" is expressed or understood.

There is no doubt that the man of genius usually owes his mental amplitude, through inheritance, to his mother. Besides, she has in hand his earliest direction and training.

George Washington was a replica of his mother—in stature, features, and mental make-up. Her household was governed by method and law, and he formed his habits of orderliness and business from her. Like her, he was silent, serious, self-contained, self-respecting, and reserved—a river that ran deep.

Lincoln declared: "All that I have, all that I am, I owe to my angel mother." She taught him lessons of patience, integrity, and democracy.

Garfield was inspired to make something of himself, when, lying in bed dangerously ill, he heard his mother, in an adjoining room, praying for his recovery. He concluded his life must be worth something, and then and there resolved that, in case of his surviving, he would prove himself worthy of that prayer.

Oliver Cromwell's mother was an unusual housekeeper. She reared a large family in comfort, endowed five daughters, so that they married above their own family; and even when Oliver had become illustrious, she still influenced him.

Goethe gave his mother credit for his genius and character.

St. Augustine confessed: "It is to my mother that I owe everything. If I am thy child, O my God! it is because thou gavest me such a mother. . . . If I did not perish long ago, in sin and misery, it is because of the long and faithful years in which she pleaded for me. What comparison is there between the honor I paid her and her slavery for me."

John Wesley's power of ruling men was derived (at least, from the human point of view) from his mother who, in her own home, maintained absolute authority.

John Ruskin writes: "How much I owe to my mother for having exercised me in the Scriptures, and above all, having taught me to reverence them as transcending all thought and ordinary conduct."

"I would have become an atheist," testified John Randolph, of Roanoke, "but for the memory of the time when my departed mother used to take my little hand in hers, and cause me, on my knees, to say, 'Our Father, who art in heaven. . . .' "

"What would I not give," said Charles Lamb, "to call my dear mother back to earth for a single day to ask her pardon, on my knees, for all those acts by which I grieved her gentle spirit."

"The best of mothers, you have been to me. . . . I believe the best woman in the world. I thank you for all your indulgence to me, and beg forgiveness for all I have done ill, and for all I omitted to do well." (From a letter by Dr. Samuel Johnson to his mother).

Frances E. Willard affirmed: "If I were asked what is the true mission of the ideal woman, I would say, 'It is to make the whole world mother-like.' "

"Youth fades; love droops; the leaves of friendship fall; but a mother's secret hope outlives them all."

Who can measure the power, beauty, patience, devotion, love, of a real mother?

—*The Sunday School Times*

Work Out Your Salvation

How many young Christians have not wondered what the Apostle Paul could possibly mean when he says (Phil. 2:12b): "*Work out* your own salvation with fear and trembling." Many have used this verse to argue salvation through good works. Others have used it to argue contradictory teachings of Scripture. They stopped at the end of this verse and failed to interpret it in the light of the verse which follows: "For it is God which *worketh in* you both to will and to do of his good pleasure." We are to *work out* what God *works in!* In other words, we are to live out the life Christ lives in us.

Do we permit God to work in our hearts? If we do it will naturally work its way out and show in our every thought, word, and deed. This is the law of seedtime and harvest in the spiritual realm which is just the same as in the physical realm. If we allow God through His Spirit to plant in our hearts the seeds of His "love, joy, peace, longsuffering, gentleness, faith, meekness, and temperance," these will become the fruits of His Spirit in our lives.

Every Sunday morning before we leave the Lord's house, the pastor pronounces the benediction upon us: "The grace of our Lord Jesus Christ, and the peace of God the Father, and the fellowship of the Holy Spirit be with you all now and forevermore." Does it mean anything to us? Can the people with whom we come in contact see the grace of God in us? Are we gracious as God is? Do they see the peace and serenity of lives wholly yielded to Him? Do they notice the result of our constant fellowship with the Holy Spirit? "*Work out* your salvation . . . for it is God that *worketh in.*"

—M. B.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

SAFE ARRIVAL

Five lady missionaries from China have arrived safely in the homeland, namely, three mothers with their children and two single sisters: Mrs. S. F. Pannabecker and three children, Mrs. C. L. Pannabecker and four children, Mrs. August Ewert, and five children, Miss Aganetha Fast and Miss Etta R. Davis. This leaves all the men on the field, and seven sisters, but two couples have gone to the Philippines temporarily for language study. Roland Brown has also come home.

Concerning those that remain on the field, Brother S. F. Pannabecker reports: "As to what steps we may take in the future, I do not know whether anyone has settled plans except to stay as long as seems reasonable. This may not be the same from each individual's viewpoint. The future is too indefinite for anyone to foresee what may come. We want to do what is best for the Chinese church with due consideration to our family and other obligations. So far we have not met with purposeful anti-Christian or anti-American opposition but with war in the Balkans and Japan and America on opposite sides of the European struggle, one cannot be too sure that conditions will remain the same. My personal feeling is that it is quite possible that if anti-American feeling increases, our presence here might definitely complicate matters for the Christian church. For the present we only think in terms of possibilities.

Remember us in prayer. This is a most unusual move and it has taken lots of courage and prayer to come to the decision. It will take considerable more wisdom and strength and love to go through with whatever is coming.

Sincerely, S. F. Pannabecker

MIDDLE DISTRICT CONFERENCE

August 13, 14

The Lord willing, the Middle District Conference will convene in annual session in the Ebenezer Mennonite Church, near Bluffton, Ohio, August 13 and 14. Friends are heartily invited to attend the various sessions and programs of the conference. Pastors of the Conference are hereby urged to send their statistical reports to the secretary without delay.

A. S. Rosenberger, Pres.
G. T. Soldner, Sec.

DAILY DEVOTIONAL MESSAGES

by the Rev. Howard G. Nyce

MAY 11—*"Oh that I knew where I might find him!"* Job 23:3.

These words were expressed by Job when he seemed to be all alone. His wife had forsaken him and the members of his family were killed. Three men came to him and tried to make him believe that they were his friends. They pointed out that he was suffering because of some sin. This Job did not believe. According to the record he was a good man, yea, a perfect man. From the depth of his soul he utters these words, "O if I could only find him." In verses 8 and 9 he says, "Behold, I go forward, but he is not there; and backward, but I can not perceive him: On the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Did you ever feel that God had withdrawn Himself from you?

MAY 12—*"Whither Shall I flee from thy presence?"* Psalm 139:7.

What a contrast between the Psalmist who could not escape the presence of God and Job who in yesterday's meditation was searching for God. Why the difference? Job was looking for someone whom he might see and feel and hear, while the Psalmist recognized the presence of God in spirit. Hear what he says, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." Beloved, are you in the center of His will so that you may feel His presence at all times?

MAY 13—*"We believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."* John 4:42.

This is a very interesting story in God's Word. Jesus had just previously met the woman of Samaria at Jacob's well. After a brief conversation, she "left her water-pot, and went her way into the city, and said to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" The men immediately left for the well and came in contact with Jesus. They asked him to tarry in the city and "many more believed because of his word." Text uttered by the men who went to see Jesus, and while they did say "we believe, not because of thy saying," yet it is true, that if the woman had not said what she did, these Samaritans would not have believed. Are you living that kind of life that people will be impressed and desire to contact Jesus? Is there a change in our life since we professed to be followers of the Lord Jesus Christ?

MAY 14—*"Except a man be born again, he can not see the kingdom of God."* John 3:3.

What do we mean by being born again? This question is often asked by young people who are in dead earnest. The answer is very simple because it is simple to be "born again." In fact, were it not so simple, more might believe. To be born again means, to accept by faith, the Lord Jesus Christ, as Savior; to believe that He died for your sin on Calvary's cross; to believe that you are "justified freely by His grace through the redemption that is in Christ Jesus." Yes, in order to be born again, you MUST BELIEVE in the shed blood of Christ for "without shedding of blood there is no remission." How can you know that you are born again? BY BELIEVING. Turn to John 3:16; John 3:36 and John 5:24. Dear friend, do you believe in the shed blood of Christ for the remission of your sin? Then do not worry, only believe, and praise God.

MAY 15—*"Let him that thinketh he standeth take heed lest he fall."* I Corinthians 10:12.

It is a splendid thing to hear the testimony of a person who is a real child of God. The strongest testimony is not necessarily what we say, but how we live. Some one has well said, "What you do speaks so loudly that I can not hear what you say." Sure we can bless the Lord for what He has done for us but we are not to boast. The man who boasts and then falls, is the one who causes many a one to be lost. Sometimes we hear people say, "If that person has Christianity, I do not want to have it." Observing that individual as a servant of God, we can not necessarily blame the man outside of Christ for making such a statement. The true child of God is humble in spirit and never boastful. Brethren, take heed!

MAY 16—*"And the door was shut."* Matthew 25:10.

To knock at the door of some one unknown to you, is quite an experience. You do not know whom or what to expect when the door opens. But to come to a door that is shut, is another experience entirely, if you expected to see a certain individual and did not get to see him. Surely you are disappointed but it may be possible to make some other arrangement and see your party later. In the lesson from which the text is taken, five young ladies, who had prepared themselves for the wedding, went in the door to the marriage, "and the door was shut." The other five, here called foolish, did not get in because they were not prepared. Beloved, are you prepared to meet the bridegroom? Do you have the oil in your vessel? Is your light burning brightly for Jesus? He admonished the disciples, and us to "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 11, 1941

THE RESPONSIBILITY OF THE HOME REGARDING BEVERAGE ALCOHOL

Deut. 6:4-7, Jer. 35:5-10.

Introduction

When speaking of the responsibility of the home regarding beverage alcohol, we mean *primarily* the responsibility of the parents in making the home what it ought to be as regards its ideals and practices. No home can be what it ought to be, nor measure up to the standards of our lesson, unless both parents truly know the Lord. They need to set up a Christian home from the beginning. "The world, the flesh, and the devil" exert a very strong pull and it is very necessary that parents, both by precept and example, exert a Christian influence.

God's Directions to Israel, vs. 4-7

These verses (Deut. 6:4-9) were the first ones memorized by the Jewish child. Verses 4 and 5 have long been used as a Jewish confession of faith and are repeated twice daily. Jesus speaks of verse five as "the first and great commandment." Our first duty is to God Who alone is God, the infinite and indivisible One, the only One to Whom we shall give our full love, devotion and worship and with all our powers. God is to be put first in everything. He loves us and is worthy of the love of heart, soul, and mind. God's words are to be kept "in the heart" or "upon the heart" (R V. v. 6). God's words "laid up in the heart" (Ps. 119:11) will keep us from sin.

The home is definitely charged with teaching God's words to the children (v. 7). Parents are directly responsible for this and it is to be done "diligently." The most important part of a child's education is that received in the home. Alas, alas, that so many parents neglect this. Children are the product of the homes from which they come.

The Rechabites "will drink no wine" vs. 5-10

The Rechabites recognized Jeremiah as God's messenger to them. They knew, too, that God was not tempting them to drink wine (v. 5) but simply testing their fidelity to their father's command (v. 6). Their reply was not a refusal to obey God's servant. It was just what God and Jeremiah expected. *God expects a similar answer from every Christian today.* Jonadab, their father, believed that a nomadic life, coupled with total abstinence from wine, would be best for the welfare of the clan. They held the charge of their father in high esteem. Their children revered and honored their home training. We should listen to every word from our heavenly Father.

The Home's Responsibility

Home ties exert a very strong influence upon children. It then behooves the home and the family circle to assume a larger responsibility in properly directing the child. The moral training is of the utmost importance. Such training must begin with the *correct example* of the parents. Children naturally believe that the things their parents do are right. When they know that they make wine and drink it and possibly other strong drink, then temperance teaching is of little avail.

Example means infinitely more than precept to the child

Above all else, are parents responsible for the religious training of their child. They should lead it to a saving knowledge of Christ. Then as the child grows into years, most questions regarding conduct are settled. True love of Christ in the heart includes living a truly Christian life. Parents are obligated to give their children adequate religious training.

What are some of the benefits of daily family worship?

How can we best help to stop the manufacture of liquor?

What can be said in favor of having and using any kind of beverage alcohol in the home?

YOUR COUNTRY NEEDS YOU

Your country needs you
—alive and not dead!
Your healthy beating heart
—not your weak and shattered nerves!
Your full strength
—not your crippled body!
Your active spirit
—not your shell-shocked mind!
Your living self
—not your rotting corpse!

—*Arthur Ponsonby*

THE MENNONITE

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Ministerial Ethics and Inter-Church Practices
or
Ministers Should Love Each Other

by Walter H. Dyck, Beatrice, Nebraska

My dear fellow-ministers:

A Mennonite minister should not be expected to bear the complete responsibility for diversity in church practices. But it might not harm to gather at his doorstep to hear reasons why he should be permitted to run his church as he pleases.

Firstly, he will say, "My church stresses only the essentials of the Christian faith. We have no time for the 'jots and tittles' of the law." Secondly, he will continue, "My church isn't in agreement with yours on the larger moral questions of our day. We must strive for unity in the essentials but be tolerant in the minor matters of inter-church practice." Thirdly, he will insist, "After all, we are Protestants. We have the right to do as we please. How do you propose to unite ministers into mutual agreement in matters which primarily concern themselves? You might as well try to form a health association which draws up health rules for physicians. I propose to preach the gospel and let these minor matters regulate themselves. You do the same and, I am sure, we will fare quite well."

But as we turn from his door we still wonder whether a minister might not extend his usefulness, whether relations between ministers might not be a little more cordial, and whether the church fellowship at large might not be enhanced by a mutual agreement on some points of ministerial practice.

Without laying hard and fast rules, an unimpeachable code of ethics, I wish you would look with me toward a more consistent interpretation in the smaller things which become "weightier matters" in their everyday application.

I. The Minister Sees Himself

It goes without saying that a minister should be a Christian. He must also be a gentleman. Nolan B. Harmon, in his book in "Ministerial Ethics and Etiquette," emphasizes that "A gentleman may be a Christian but a Christian must be a gentleman." One must first be, at least in a measure, what one would become to others. A father, instructing his son, once said, "Be polite, not because the person you meet may be a gentleman, but because you are one."

The Apostle Paul writing to Timothy, says, "Take heed unto thyself" (I Tim. 4:16). Our first concern must be that our hearth be aglow with the warmth of Christ's indwelling love, that our own doorstep be swept, in order that our view of others be with an eye of singleness. To Titus (1:7-8) the Apostle further lists the characteristics of an overseer as (a) "blameless"—one whose personal life has partaken of the cleansing and transforming power of the gospel. (b) He must also be a "steward of God"—being conscious of God's plan in entrusting to him what others might have better accomplished by a more thorough application of time and talents. (c) This portion ends with the adjectives "sober, just, holy, and temperate." If then, by attention to these essentials of the ministry we will permit ourselves to be made more useful, it should be well worth our while to attend to them. No other occasion affords a better opportunity to probe ourselves personally to discover our attitudes towards brethren in the ministry. The following list of searching questions are adapted from a booklet entitled, "Fellowship in our Congregational Christian Ministry" by Edwin B. Robinson.

1. Does my prayer life often include other ministers in its scope? How many? Of what type? How deeply?

2. Do I feel the need of a prayer, expressing fellowship, when in the company of a group of ministers?

3. Does my fellowship limit itself to a little group of self-satisfied ministers of my own type, at the expense of fellowship needed in my conference? The communion service held this morning should have reminded us of our "commonness" before God.

4. Do I weaken fellowship by my grasping spirit, or by my conceit, or by my ambition? Do my superior airs sin against brotherhood?

5. What have I actually done to help some brother minister in his illness? In his financial stress? In his need of a change of pastorate? In his lack of books? In his loneliness for broadening contacts?

6. Do I welcome tactful suggestions, which if followed would increase my usefulness, or am I a "Mr. Alibi?"

7. Do I take a condescending attitude toward men receiving smaller salaries (often due to their greater consecration)?

8. Do I play with churches and with ministers as with rungs to help me climb?

9. Am I supersensitive to slights, fancied or real?

10. What grade of mark would I gain were I examined as to churches, the ministers, and their families—of our conference?

II. The Minister Looks at Fellow-Ministers

The admonition, "Let each esteem other better than themselves" (Phil. 2:3), strikes a varied response among ministers. The danger lies in three distinct directions: (a) That a minister has no esteem for another; (b) that the esteem is too high; and (c) that it is too low. Firstly, where there is no regard for a fellow-minister a man's work will assume the proportions of a kingdom in which there are "lords over God's heritage" (I Pet. 5:2). Being called into a field a man may stake his claim irrespective of the spheres of neighboring pastorates. Under the banner of "contend for the faith" he may contend with a brother minister in a free-for-all scramble in quest of numerical gain in heads or noses. He may rightly emphasize a particular neglected doctrine or overemphasize a pet tenet of the Christian faith to the dismay of a community which is told that they have been kept in ignorance. Another man tries to hold the "church of his fathers" without a consciousness of the heavenly origin and saving power of the gospel message, blaming the intruder for stealing his sheep. Thus both boast in having to stand alone. We wonder whether he who feels himself alone, and makes much of it, isn't in reality quite alone. Some well-meaning ministers have yet to learn that to deflect a people's loyalty from their own church seldom builds their own, while others have to learn that the gospel of "good news" cannot be bound by a dormant, secularized, denominational line.

But esteem may also be unbecoming. In some circles there is a shallow putting on of ado about a man's accomplishments when every one should remember that neither the planting or watering is of any avail apart from God "Who giveth the increase." Then, also, Jesus said, "If ye salute your brethren only—do not even the publicans so?" (Matth. 5:47). We cannot adopt the title, "Father" nor the stately "Rabbi" but would do well, especially at gatherings such as these, also when referring to a fellow-minister in the presence of his people, to use the Christian New Testament title used by Ananias, "Brother Saul, the Lord, even Jesus—hath sent me." Of God alone does the Bible say, "Holy and reverend is his name." How we may help in the substitution of a more becoming title for individual Protestant ministers is and remains a mutual concern.

The common underestimation among brethren, however, strikes at the heart of our discussion. Coming back to the aforementioned Scripture (Tit. 1:7-8) we note other characteristics: "Not self-willed—no striker—lover of hospitality, lover of good men." Then there will be no sheep stealing, for every convert brings joy in the presence of the angels and that is more important than whether it was through mine or another's instrumentality. Then there will be no tale-bearing, for what one hears to the discredit of another minister will be kept silent or it will be communicated to him directly so that all suspicion may be allayed and false impressions checked. Then one will not take too seriously any tales about former pastors—for similar tales may follow any pastorate. Nor will there then be a refusal (by sheer silence, if nothing more) when a fellow-minister happens, as statistician or committee member, to be sending out one of those distasteful questionnaires. Plainly stated, *taking thought for others* is the basis of ministerial ethics. We read in 1 Tim. 2:24: "The servant of the Lord must not strive; but be *gentle* unto all men," and I would add, "to fellow-ministers" whether predecessors, successors, neighboring pastors, members of district conferences, of the general conference, of any division of Mennonitism, or of any denomination of the evangelical faith.

III. The Minister Viewed by the Church of Christ

In the assignment of this subject for our discussion today the secretary of the program committee suggested that "we need to come to some mutual agreement concerning these issues so our members will not be offended at the diversity of ministerial practices." The lost must be saved. The saved must be edified. In this ministers knowingly or unknowingly, are "examples to the flock" (1 Pet. 5:3). In specific cases there must be adaptations to local conditions. But on general principles there should be an understanding. And all this for the sake of those we are trying to win.

It will be impossible for us to take up the wide variety of questions which come up in the mind of the average layman. Let us suppose, as it happens, and for the purpose of stimulating discussion, that Brother A. reads in the local paper and stumbles on to a notice stating that Mr. So-and-So, member of his congregation, was accepted into the fellowship of Brother B's church without Brother A's knowledge of a request for a letter of transfer. Or suppose that Brother A. reads in the society column that Brother C. officiated at a wedding ceremony in which Mr. So-and-So, a member of Brother A's church, but recently divorced and temporarily suspended from membership, was also accepted into the fellowship of Brother C's church. Or suppose Mr. So-and-So, member of Brother C's church, has been living near Brother A's church for at least ten years. He owns his place and expects to live there. But due to loyalty to his home church, about fifty miles away, he cannot be persuaded to join the local congregation and assume responsibility in a tangible way. Instances ad infinitum.

And again there surge through the mind of this younger minister questions upon which those of experience should be willing to shed additional light. Is it ethical for ministers to associate quite freely with each other? Does not this tend to cause them to lose the layman's view, having them to see things in their own light? What is a minister's duty to his predecessor? Should there be a radical break in methods? What if the pastor cannot win over all of his predecessor's friends? How much should one praise his work? Should one listen to any stories about the former pastor? If not, how shall the conversation be diverted? What shall one answer when informed that one's methods are "so different?" When a former pastor returns for a visit in the par-

(Concluded on page 12)

Witmarsum Seminary

By N. E. Byers, Bluffton, College

Since the Witmarsum Seminary Board of Trustees has been reorganized with the official sanction of the General Conference and the Central Conference of Mennonites and is now considering plans for the reopening of the institution, it has been suggested that a brief historical sketch of its beginnings might be of interest. As I am the only one remaining of the four men who took the initial steps, I have concluded that perhaps I should undertake this task.

Higher education among Mennonites has been my chief interest in life since I took the position of Principal of Elkhart Institute at Elkhart, Indiana, in 1898. I was the first President of Goshen College which opened as a Junior College in 1903. The first A. B. degrees ever given by a Mennonite College were conferred by Goshen College in 1910. Two of our early A. B. graduates at Goshen were elected to positions on the Bethel College faculty and through them I received first-hand information of the progress at that institution toward giving a full four years college course and at their suggestion I was invited to give the Commencement address before the first class to receive A. B. degrees at Bethel in June 1912.

During the summer of 1912 I spent several months in Europe and visited Mennonite Communities in Holland, Germany, France, and Switzerland. In the meantime, Rev. I. A. Sommers of Berne, Indiana, Editor of the *Mennonite,* at my suggestion invited all branches of Mennonites to meet at Berne, August 18, 1913, to hold the first All-Mennonite Conference. The invitation met with a general favorable response. I relate these events as the most significant in leading me to take the first step that started the movement for founding a Mennonite Seminary.

Being interested in the union of all Mennonites and in their program of higher education I concluded in the fall of 1912 that the next step should be a united effort to promote a Theological Seminary to train the leadership for a United Mennonitism. Thinking that the work could not be started at Goshen, I wrote to President J. W. Kliewer of Bethel College in November, 1912. I stated my views in regard to the next step in higher education among Mennonites and asked whether there would be any possibility of developing such an institution in connection with Bethel College. He replied that he and Dr. S. K. Mosiman, President of Central Mennonite College at Bluffton, Ohio, would be in Chicago in a few weeks as delegates to the Federal Council of Churches and he suggested that I meet with them at that time to discuss the seminary problem.

This meeting of the three presidents of the only Mennonite Colleges existing at that time with Rev. A. S. Shelly of the Eastern District Conference also present, I consider as the real beginning of the movement to establish a Mennonite Seminary. We agreed that there was an urgent need for a Seminary and discussed the advantage of establishing it in connection with one of the degree-granting colleges or independently. It did not seem very feasible to start a union effort either at Goshen or Bethel at the time and we rather concluded that perhaps an independent institution would be the better plan. Bloomington, Ill., was suggested as a good central location. It was agreed that if sufficient interest in such an institution manifested itself, a meeting should be called at some central place to consider the possibilities of such an undertaking.

During the following months Dr. Mosiman and I had some correspondence with reference to a Goshen graduate taking a position in the Central Mennonite faculty and incidentally I learned of real progress being made there in devolping a Junior College. As I had a growing conviction that an independent seminary by a small constituency was impractical, I suggested to Dr. Mosiman that perhaps by union effort a standard college and seminary might be developed at Bluffton. He invited me to come to Bluffton for a vesper address and we discussed the advisability of such a plan. We concluded to call a meeting of all branches of the denomination that could be interested, to meet at Warsaw, Indiana, on May 20, 1913.

Leaders of the Old Mennonites, General Conference Mennonites, Mennonite Brethern in Christ, Defenseless Mennonites and Central Conference of Mennonites agreed to attend. President J. W. Kliewer and Professor J. H. Langenwalter of the Bethel faculty, President N. E. Byers, Professor C. H. Smith and Professor P. E. Whitmer of the Goshen faculty and President S. K. Mosiman and J. I. Lehman, President of Board of Trustees, of Central Mennonite College were among twenty-four persons present. At this meeting, after much discussion and prayerful consideration it was decided to promote the development of a standard college and seminary in connection with one of the existing Mennonite Colleges, that was willing to cooperate, and a committee of fifteen composed of three members of each of the five branches was appointed to select the location and organize a board to develop the proposed institution. The suggested plan was presented to the officials of the three colleges but the Central Mennonite was the only one that expressed any interest in cooperating in the undertaking.

The organizing committee met at the Mennonite Home Chapel, Chicago, June 24, 1913. Bluffton, Ohio, was chosen as the location and the Board of trustees organized. S. K. Mosiman was elected president and N. E. Byers, dean of the new institution to be named, Bluffton College and Mennonite Seminary. The first meeting of the new board was held at Berne, Indiana in connection with the first All-Mennonite Conference, August 18, 1913. At this meeting plans were made for the incorporation of the college and for taking over the plant and assets of Central Mennonite College.

The first two years following the reorganization were devoted to developing a college giving a full four-year course for the A. B. degree. The Mennonite Seminary began its work in Sept. 1915 with Rev. J. H. Langenwalter of the General Conference as dean and Rev. J. A. Huffman of the Mennonite Brethren in Christ as a professor. The full course for the B. D. degree was given when Rev. P. E. Whitmer, of the Old Mennonites, was added as the third full time professor in the fall of 1917. During the next four years thoroughgoing work was given and well trained students graduated. Eight students received degrees during this period. While the number was not large some of these have become leaders in the denomination. Their loyalty to the church, their success in their work and their unity of spirit prove that if the church could train all of its future workers in its own institution it would mean a great deal for a united forward movement.

(To be concluded next week.)

Mennonite Central Committee Relief Notes

BERLIN—Apr. 19, 1941, cable from M. C. Lehman. "ARRIVED BERLIN SECOND NEGOTIATION PROCEEDING FAVORABLY DESPITE RESTRICTIONS IN CORRESPONDENCE."

ENGLAND—Letter from the Hutterites, March 24, 1941.

"Some 260 of our members are now in South America and another small group is on the way. We have had some cables and a few written reports from them, and are most thankful to hear that the health of all is very good, and that they have had a very friendly reception and a growing contact with the Mennonites. We hear that there is a great scarcity of farm equipment especially, and we are doing our best to get out to them all that we can provide in that way."

FRANCE—Howard Kershner letter, April 1, 1941.

"The food situation becomes more desperate all the while. We find children who have lost 20 per cent of their weight and the difficulty of getting food increases."

FRANCE—M. C. Lehman letter, March 28, 1941.

"I was also anxious to visit one of the eighteen refugee camps in France and Wiens secured a permit for us to visit the one having 18,00 inmates at Argeles-sur-Mer. This camp we visited and I have never seen such misery and hopeless dejection as I found in this group of people, not even during my experience with famine work in India."

ENGLAND—Coffman and Claassen letter, April 4, 1941.

"Our stocks of clothing have become rather depleted in the last few weeks. Nearly everything has been distributed except two bales of the Ephrata shipment, a number of babies' clothes, and suits for 2-5 year olds, and cotton dresses from the first Canadian shipment. The demand for the cottons, of course, is just coming on. . . . It will be well for our sisters to keep in mind that this knitting will need to go on during the spring and summer, so that it can be assembled and sent from our shipping centers by the end of August at least, if it is to reach us in time to be distributed and used during the cold season."

ENGLAND—Letter of thanks from recipient of clothing gifts.

"Thank you very much for dress and shoes. It is a great help owing to plaster and debris falling all over our clothes. We have only got our kitchen and dug-out to live in now, but thank God we are all safe. Thanking you again." (In this family there is Mrs. ————, her daughter, husband, and their baby son. The house was badly blasted. . . . The kitchen can just about be used, but in this the whole of the ceiling is down. All of their clothes were ruined and as the young married couple are only aged 19 and 20, they haven't any savings to fall back on, the baby arriving so soon. He is now 16 months old. At the time, the family were in the shelter, but being evening, baby was only in nightclothes.)

CIVILIAN PUBLIC SERVICE NEWS—by Executive Secretary, Orie O. Miller.

The National Service Board for Religious Objectors, Washington, D. C., with Selective Service headquarters are carrying forward plans for the first IV-E classification to be inducted in camps, Petapsco, Maryland; Grottoes, Virginia; Largo, Indiana, on May 15th. To Grottoes will go the first Mennonites. The first Mennonite assignees to Colorado Springs are scheduled to arrive there May 25th. The camp at Marietta, Ohio, is to receive its full quota of assignments (75) on June 1st—this so that the work program there may be immediately continued from another group now located there. The first midwest Mennonite assignments will likely go to Bluffton, Indiana, about June 15th. Pacific Coast assignments may begin about July 1st to an Oregon site. The Akron office has received notice of 491 Mennonite IV-E classifications to date. It is estimated that over 600 have been so classified.

(Compiled by H. Ernest Bennett and A. Warkentin)

(Released, April 25, 1941)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

The Beatitudes, A Working Philosophy of Life

By Helen A. Penner (paraphrases)

5. (Matt. 5:7) Divine joy have those who have a working sympathy with their fellowmen, for they shall obtain the benefits of God's working sympathy toward them.

I wish those well who show compassionate understanding, who are not immune to suffering and need, for God will deal with them likewise.

6. (Matt. 5:8) I extend my best wishes to those who "come clean" in body, mind, and soul, for they are on the way of developing a really clear insight about God.

Unclouded is the vision of God to those who have inner purity. Divine joy has the possessor of an undivided heart, as God becomes a reality to him.

7. (Matt. 5:9) Highly favored are those who make for wholesome relationships among men, for they shall some day be recognized as those having the spirit of God as His Children.

I congratulate those who try to persuade people to live in harmony and good will, for they are God's men. Divine joy have those who try to harmonize and adjust conflicts, for they are born of the Spirit and so exhibit spiritual likeness of their Father.

8. (Matt. 5:10-12) I congratulate those who find themselves vigorously ostracized and brazenly humiliated because they are trying to do right, for they are suffering as have other great men of God, and they, too, shall have glory unimaginable and joy unspeakable.

Divine joy have those who are being harassed and ill-treated and are being censured severely without cause and are objects of contempt and scorn, because they are trying to live as I would have them live; who follow duty without compromise, for they are the kind of people of whom God makes His kingdom.

(Matt. 5:13) A Christian is one who makes life richer, who gives life meaning, and who makes life worth living in this world. He gives society divine flavor. His life preserves the good qualities which God intended man to have. If he fails to use his influence for the good, fails to function in a Christian manner, he will be as valueless as junk and refuse.

(Matt. 5:14-16) A Christian is necessary in the working out of the purposes of God. He dispels the darkness of spiritual ignorance. He sets an example; in the presence of a Christian, society can see things it woundn't see otherwise. If he does not share his spiritual life he denies his Lord and his own life. His good judgment will make him do deeds for the well-being of mankind in such a way that men will see what he does and will show their appreciation to our Maker.

Some Experiences in Philadelphia

By C. H. A. van der Smissen

(Continued from the April 15th issue)

After the president and the whole assembly had greeted Dr. Clark with the Chautauqua salute of waving handkerchiefs, the president noticed Mr. John Wannamaker and said, "Here is also Mr. John Wannamaker, of—Philadelphia? No!—Washington? NO! John Wannamaker of the United States of America, for he is Postmaster General of the U. S. A.

Dr. Deems of the church of the strangers of New York commenced his address by saying, "My doctor did not want me to go to the convention; he said I should rest. But I thought, 'Rest is not quitting the busy career, rest is but fitting the self to his sphere." I looked at the pile of work on my desk. Then I said, 'That man is blessed, that does his best and leaves the rest, so do not hurry. The world is wide in time and tide and God is guide, so do not worry!' So I am here and feeling fine, looking at so many Christian young people."

(In the preceding article "Convention" should have read "Society" in the heading. Brother van der Smissen introduced the delegates to the "speaker" and not to "Dr. Clark." The date, "1468" should have read "1568." The last sentence should have read, "Then the speaker was satisfied.")

FOLLOW-UP NEEDED

"In order to reach all of our young people, non-C. E. members as well as C. E. members, it would be wise to have each local C. E. make a complete list of all the young people in its church. That list should then be sent to the regional C. E. committee and also to the Young People's Committee of the General Conference.

"Such a list would be invaluable in case war broke out and should prove indispensible to a true unified, positive peace program during time of peace."

—*Karl Baehr*

WE RECOMMEND

THIS IS LIFE by Paul Hutchens. Published by Wm. B. Eerdman's Pub. Co. —*Olin A. Krehbiel, President of the Y. P. Committee of the General Conference.*

THE HUMAN MIND by Karl A. Menninger, M. D. A very interesting and readable book written for popular consumption and not necessarily presupposing a knowledge of psychology, though this might be desirable.—*Dr. J. R. Thierstein, Editor of* The Mennonite.

SENIOR DEPARTMENT

by Mrs. Gerhard Friesen

Program for May 25, 1941

OUR RADIOS

Phil. 4:8; I John 2:15-17.

I. Worship Service

1. Songs: "There is a place of quiet rest," "What a friend we have in Jesus," "Jesus calls us, o'er the tumult."
2. Reading of main topic, and prayer.
3. Roll call, answered by favorite Bible verses.
4. Offering for mission work.

II. Leader's Introduction

In using the radio, young people need to exercise great discrimination in their choice of programs. Let them learn to avoid cheap advertising, un-American and un-Christian propaganda, inferior music, vulgar comedy. Let them learn to hear the great programs of unusual value—symphony concerts, the better religious broadcasts, the messages of our great moral and spiritual leaders, worthwhile drama. Religious periodicals often publish lists of recommended radio programs.

III. Suggested Topics for Short Talks

1. A Burning Bush Radio, Exod. 3:1-6.
2. God's Broadcast to Elijah, 1 Kings 19:11-13.
3. Listening to God, Ps. 85:7-9.
4. A Voice from Heaven, Matt. 17:1-8.
5. A Missionary Broadcast, Acts 16:6-10.
6. A Broadcast from Prison, Eph. 4:1-6.

IV. Question for Discussion

Many students attempt to study with the radio going. Is this a way to train the mind? How does the radio encourage selfishness, and disregard of others? What does the radio offer in good educational programs? In good religious programs? In good news broadcasts?

V. Facts for Study

The radio is a most powerful means of influencing public opinion. It is used today in a most skillful way to build up sentiment favoring the exorbitant, dangerous, defense program. War hysteria is fostered by radio news handled with that aim. On the other hand the voices that speak fearlessly and calmly amid all the confusion are also heard over the radio.

Good inspirational daily programs with the hymns of the churches, the messages from faithful men of God bring courage and new devotion into the hearts of both healthy and sick people.

Our nation is receiving a fine and valuable training through the symphony and other good musical and educational programs.

There are dangers in the wrong use of the radio, but fine opportunities in its right use.

VI. Food for Thought

Does the radio offer opportunity for the "human hand?"

"'Tis the touch of the human hand that counts,
The touch of your hand on mine,
Which means far more to the fainting heart
Than shelter, or bread, or wine;
For shelter is gone when the night is o'er
And bread lasts only a day,
But the touch of your hand and the sound of your voice
Sing on in my soul alway."

INTERMEDIATE DEPARTMENT

by Huldah Myers

CHRISTIAN SERVICE IN MOUNTAIN REGIONS

Program for May 25, 1941

Opening Hymn: "Brightly Beams our Father's Mercy."
Scripture Reading: Luke 8:5-15.
Prayer Hymn: "I'll Live For Him."
Sentence Prayers.
Devotional talk by Superintendent: "What Kind of a Neighbor am I?"
Vocal Solo: "Others."
Talk: **"Our Neighbors in the Mountains."**

"We have some neighbors who for two hundred years have lived in the mountains of Tennessee, Kentucky, the Virginias, and the Carolinas. These people have lived apart from the rest of the world, many of them living and dying without knowing of the wonderful progress which has taken place in the world about them. For the most part these people have descended from the Scotch Covenanters who came to the colonies for religious as well as political freedom. Not satisfied with the freedom which they found, they retired into the mountains by themselves.

"More than 90 per cent of the people are rural, even though the land is very poor and not in the least adapted to farming. The few small tracts which can be cultivated are worked by hand. Even if the crops were large, they could not be taken to market over the narrow mountain trails."

Talk by Pastor: **"Mission Work among the Mountain People."**

Further thoughts on the topic:

"Our Southern mountain areas contain about five million people, nearly all of whom live outside large cities. Poverty has long been with them. Here is a glimpse through the eyes of a college student who lived in the mountains during the summer and helped in the work of his mission board.

" 'No conveniences—oil lamps—woodstoves. Pellagra, rickets, and other diseases due to very poor diet . . . After all, they have little or no pleasure in their lives, just hard work and sickness and trouble . . . They do nothing but work and work and work and worry, and still can't earn enough money to buy clothes for their families or grow any more than the bare necessities of food . . .' (Reports of Student Summer Service Workers).

"Hear the testimony of one girl who comes from a hollow where drinking and cursing are common. 'It is so natural here at Redbird to think of and talk to God every day at any time. I just feel I want to pray about everything.' "

Questions:

1. Which do you consider most important, home or foreign missions?
2. What is the need of missions in the homeland?
3. Have we any responsibilities toward the home field?
4. Has our own church done anything to help the mountain people?
5. Consider a definite project which our society might undertake to help the mountain people.

Offertory Sentence: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

Offering.

Hymn: "I Love to Tell the Story."

Mizpah Benediction.

JUNIOR DEPARTMENT

Mrs. J. E. Entz

PAUL, A GREAT MAN OF GOD.

Program for May 25, 1941

PAUL, A PRISONER

"I have lived in all good conscience before God until this day." Acts 23:1b.

I. Worship Period

1. Prelude by the pianist, "My Faith Looks Up To Thee."
2. Call to worship, responsively:

Junior Boys: "Jehovah is nigh unto all that call upon Him, to all that call upon Him in truth."

Junior Girls: "Happy is he that hath the God of Jacob for his help, whose help is in Jehovah his God."

3. Sing in unison: "My Faith Looks Up To Thee."
4. Scripture reading by a Junior boy: Philippians 1:12-24; 3:7-14.
5. Prayer by a Junior girl.
6. Solo: "God Will Take Care of You."
7. Reciting of 1 Corinthians 13 by two Juniors.
8. Unison Song: "Praise Him! Praise Him!" The Mennonite Hymnary, No. 438.

II. Study Period

Aim—To inspire our Juniors to live the Christian life more boldly and faithfully.

To the leaders.—Pictures of Paul in prison will be helpful for this lesson. Use a good globe or a map to point out the various places in which Paul was imprisoned. Juniors are hero-worshippers, they love adventure, and love to read. Let us remember this when we plan for this lesson hour. I would suggest that the Juniors be divided into four groups, each group to study one of the imprisonments, and then present it to the entire group. The leader then sums up and in a few words tells of the fifth and last imprisonment in Rome (Ref. 2 Tim. 1:16, 17; 2 Tim. 4:13-17; 2 Tim. 4:7).

Stress Christian characteristics that Paul displayed in his imprisonments, remembering Phil. 4:13.

1. Paul in prison at Philippi.
   a) Paul's arrival in Philippi, Acts 16:9-15.
   b) Why Paul was arrested, Acts 16:16-21.
   c) How the prisoner was treated, Acts 16:22-24; 1 Thess. 2:2.
   d) How Paul and Silas acted in prison, Acts 16:25-26. (Maybe they sang Psalm 146; or Psalm 142.)
   e) Conversion of their jailor, Acts 16:25-34. (Make this a dialogue.)
   f) What happened next, Acts 16:35-40.
2. A short talk on verse 31 of chapter 16, followed by a solo from the rear of the church or from the balcony: "My Faith Looks Up to Thee," v. 1, 2.
3. Paul in prison at Jerusalem.
   a) Why Paul was arrested, Acts 21:28; Acts 21:17-27.
   b) How the prisoner was treated, Acts 21:31-40; 22:23-30.
   c) A boy who saved his uncle, Acts 23:12-31.
   d) What happened next, Acts 23:11, 31-35.
4. Unison Song: " 'Tis So Sweet to Trust in Jesus."
5. Paul in prison at Caesarea.
   a) Accusation against Paul, Acts 24:5, 6; 25:18, 19. Story, Acts 24:1-9.
   b) How the prisoner was treated, Acts 24:23, 27.
   c) Paul's trials.
   —Before Felix, Acts 23:35, 10-22.
   —Before Felix and Drusilla, Acts 23:24-27.
   —Before Festus, Acts 25:1-12.
   —Before Agrippa, Acts 25:13 to 26:32.
   (These may be given as dialogues. Use Weymouth's translation for study.)
   e) What happened next, Acts 27:1, 16.
6. All read in concert, Acts 26:28. Sing very softly, "Almost persuaded." Close with a period of silent prayer.
7. Paul in prison at Rome.
   a) Reason for this imprisonment, Acts 25:11; 26:32.
   b) How the prisoner was treated, Acts 27:3; 28:16, 30.
   c) What Paul did during this imprisonment.
   —Received callers, Acts 28:30; 28:17-25.
   —He preached and taught, Acts 28:31.
   —He wrote letters:
      To the Philippians, Phil. 1:1-7.
      To the Colossians, Col. 1:1-3; 4:10, 18.
      To Philemon, Philem. 1:1-3.
      To the Ephesians, Eph. 1:1-2; 3:1; 4:1.

8. Unison Song: "We're Marching to Zion."
9. Leader tells briefly of Paul's second imprisonment in Rome. Concludes discussion.

III. Mission Minutes

Turn to "Prayer Items" p. 71 of the May, **Missionary News and Notes.** Note the needs for prayer. Each Junior offer a sentence prayer for the particular need that he has on his heart.

IV. Closing Moments

In unison repeat the verse for the month.
Pray the prayer for the month.
Sing the song for the month.
Leader close with the benediction.

MINISTERIAL ETHICS AND INTER-CHURCH PRACTICES

(Concluded from page 6)

ish, must I make it a point to call on him? If he has returned for a wedding or a funeral, at the invitation of a family, what shall be my attitude? If I am the invited minister, is it my duty to decline in case the local minister is home and able to serve? Should I insist on cooperation with the local pastor in that particular service? What is my duty to the successor? In how far may I advise the pastor of local conditions? What other helpful information may I give? What is it wise not to tell about the people? May ignorance be a good start toward solving many problems? What is church property? Does it include church correspondence? Baptismal records? Membership lists? May a minister carry on any correspondence with those of a former parish? If so, under what conditions? What are its dangers? Should one under any circumstances accept an invitation to appear in another church under the sponsorship of some organization without an understanding with the local pastor? In how far shall I cooperate with the local ministers of other denominations? Under what conditions may one call at the home of members of other congregations? What precautions must one take in so-called "mixed homes?" What are laudable reasons for transfer of membership from one church to another? Is it my duty to know the reason why someone wishes to join the fellowship of my church? Am I obliged to marry any one who presents a marriage license? On what grounds may I refuse to marry a couple? How does the joining of improper persons bring reproach on one's calling? Is it ethical for one to receive fees for professional services, such as weddings, funerals, etc? What are reasonable requests which one minister may put to another? Are we fair to worthy but neglected brethren in the matter of appointments or election to committees? Is there some neighboring minister whose threshold you have never crossed? Will I promise to think more seriously akin to those suggested? Will we pray that our fellowship and usefulness may be widened? Is it being said among our people, "Behold How Our Ministers Love Each Other?" If not, why not?

Rural Life Sunday

May 18, 1941

Plans for a wide observance of Rural Life Sunday, the fifth Sunday after Easter, May 18, 1941, have been announced by Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America. Both city and country churches are being asked to observe Rural Life Sunday. The usual observance is in the form of a Sunday morning hour for a special worship service and a sermon or address.

Rural Life Sunday is a modern version of Rogation Sunday, which has been observed by many churches for many centuries. Today Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life, for the invocation of God's blessing upon the cultivators of the earth, for consideration of justice for agriculture and of the spiritual values inherent in rural life.

An order of service and suggestions of methods of observance prepared by Dr. Henry S. Randolph of the Board of National Missions of the Presbyterian Church in the U. S. A., are available in leaflet form through the office of the Home Missions Council of North America, 297 Fourth Avenue, New York, at 3 cents per copy and $1.00 per 100.

Schools For Country Ministers

Three thousand ministers in town and country churches will attend special summer schools, institutes and camps to be held at theological seminaries and agricultural colleges in the summer of 1941, it is announced by Benson Y. Landis, Secretary of the Joint Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches. Forty-one schools, more than at any previous time, will provide "continuing education for the minister in town and country."

The purposes of these educational offerings are to help ministers become acquainted with tested methods of town and country church work, to interpret trends of modern country life, to promote fellowship among rural ministers and to increase the contacts of ministers with agricultural leaders.

Schools are conducted without tuition charge and the costs are only for board and room. Certain of the home mission boards offer scholarships to country ministers. Pastors interested should communicate with their boards to learn whether scholarships are available. At many of the schools there are special activities for women, mainly the wives of ministers.

A leaflet entitled, "Continuing Education for the Minister in Town and Country—1941", is available through the office of the Home Missions Council of North America, 297 Fourth Avenue, New York. Single copies, 3 cents; rates are quoted on quantities.

IN MEMORIAM

P. R. SCHROEDER PASSES ON

An abundant and useful life came to its earthly close on Wednesday, April 16, 1941, when P. R. SCHROEDER, pastor of the Bethel Church, passed away at the age of fifty-two to be with the Lord Whom he loved and served whole-heartedly.

He was born August 22, 1888, in Mountain Lake, Minnesota, the son of J. D. and Maria Friesen Schroeder. He attended the local schools graduating from the German School in 1904 and from the High School in 1906. The next term he taught a rural school south of town, then entered Bethel College, Newton, Kansas, in the fall of 1907. He was married to Susie T. Nickel, of Mountain Lake, on September 1, 1910, and with his bride went to Arena, North Dakota, to teach a rural school and shepherd a small flock in that district under the supervision of the Home Mission Committee of the Northern District Conference. The following summer they were in Langham, Saskatchewan, where he worked under the Home Mission Board of the General Conference. They returned to Bethel College in the fall of 1911 and he graduated there the following spring, a member of the first College Class of that institution. Immediately following Commencement they went to Berne, Indiana, to help along with the church work there through the summer while the congregation was looking for a pastor. Mr. and Mrs. Schroeder were accepted candidates for Foreign Mission work and planned to go on to school. But after three months in Berne, that congregation extended them a call to serve there, which they accepted and stayed until August 1, 1928, sixteen years. Here their four daughters were born. Next he accepted the presidency of Freeman Junior College and served two years when he became pastor of the Salem Mennonite Church, southeast of Freeman, South Dakota, serving there ten years. Last summer he was called to the Bethel Mennonite Church at Mountain Lake, Minnesota. His service here was brief but intense and fruitful.

In August, 1939, he suddenly became very ill and it was found that a malignant tumor had begun its deadly work in his body. After two operations in Yankton, South Dakota, he recovered sufficiently to resume his work. Last June it was found that there was a recurrence of the old trouble. He sought help at the Mayo Clinic, Rochester, Minnesota, where he underwent two further operations. His recovery again was remarkable but did not last long. When he returned to Rochester on March 31, it was found that the cancer was again at work. After treatment he returned to Mountain Lake and entered the local hospital April 5, where he passed away at 8:20 A. M. on April 16, 1941, after several days of indescribable suffering.

He leaves to mourn his untimely passing, his sorrowing widow, four daughters, Mrs. Celeste Dehnert of Lodi, Wisconsin, and Mrs. Vernelle Waltner, Champa, C. P., India, with their husbands; Louise, teacher at Freeman Junior College, South Dakota, and Esther Ruth, rural teacher near Parker, South Dakota. The following sisters and brothers survive: J. G. Schroeder, Huron, S. D.; D. S. and L. A. Schroeder and Mrs. I. J. Dick of Mountain Lake; Ernest of Spokane, Wash.; Mrs. J. A. Quiring, Fraser, Mont.; and Mrs. J. J. Janzen, Henderson, Nebr., besides a large number of relatives and friends. His parents, a sister, Mrs. J. J. Vogt; and a brother, Arnold, preceded him.

Besides performing his regular pastoral duties, Mr. Schroeder found time for different phases of work in the General Conference of the Mennonites of North America. He gave Bible lectures and conducted evangelistic services in many churches, and held responsible positions in the Middle and Northern district, as well as in the General Conference. Besides serving on different boards and committees he was President of the General Conference for two terms and during that time was delegate to the Fourth World Mennonite Congress at Amsterdam, Netherlands, in 1936. His faculty for observing and applying these varied experiences and conveying them to others was outstanding. He was a man of firm convictions and fearless in expounding them with an increasing grace in his presentation of the gospel he loved. As a result he had many loyal friends, which has been evidenced in many ways, especially during his illness. In 1937 Wheaton College conferred the honorary degree of Doctor of Divinity on him. In his home he was a most loving and devoted husband and father. He loved to give his four girls and his wife little pleasures which he took great delight in planning. Music and art, and the many beautiful, worthwhile things in life he considered God's gifts and enjoyed wholeheartedly. Besides his zealous concern for their spiritual welfare, his daughters owe their Daddy much for introducing to them appreciation of what is fine. Daily family worship is another precious memory of the home.

The keynote of his life is well expressed in a statement he made recently when interviewed by the compilers of "Who's Who in Minnesota." He simply said, "To preach the gospel of Christ is my meat."

Funeral services were held Friday afternoon, April 18, at the Bethel Mennonite Church, Mountain Lake, Minnesota. Rev. A. P. Waltner from South Dakota spoke in German and Rev. John Bartel from Delft, Minnesota, in English.

MARY GRABER, daughter of John B. and Maria Graber was born in Waldheim, Russia, on the 13th day of May, 1864. At the age of nine she left Russia with her parents and came to the United States, settling near Marion, South Dakota. During early girlhood she was baptized by Elder John Schrag on confession of her faith, and was received into the Salem Mennonite Church at Marion.

In 1883 she married Jacob K. Graber, who like she had crossed the ocean with his parents, coming from Northwestern Russia to the United States. In March of the following year the newly-married couple set out from South Dakota for Kansas, at that time known as the "Land of Promise." They settled in Reno County nine miles southeast of the present site of Pretty Prairie, and began at once to improve the land. The country was as yet sparsely settled. The nearest doctor was eighteen miles, so was the nearest railroad point, which was at Haven, Kansas. Those were trying years—in grim contrast with the comfort and conveniences of today. Blizzards, the drought of the early nineties, and poverty, compelled Mrs. Graber and her husband to give up the original location and try again on another quarter four miles east of Pretty Prairie.

Not alone by physical hardship was her faith tested as she and her husband sought to establish a home in the new land, but there were other hardships. The life story of Mrs. Graber is an epic in isolation. There was no telephone, no newspaper, no daily mail. Once a week she walked four miles to the nearest post office to see if there was any word from those she had left behind. She was one of the few left who still knew the picture of this prairie domain as it existed fifty-eight years ago.

Few could have endured the hardships which Mrs. Graber experienced if they had not had as she had a strong faith in God, an unfailing spring of energy, and a spirit of self-sacrifice. The patience and fortitude exemplified through her later years while suffering from diabetes, her kindly disposition, broad sympathies, and generous spirit endeared her to all who knew her, and established for her a reputation as a true Christian.

After an illness of a week, she died April 17 at the St. Elizabeth Hospital at Hutchinson, having attained the age of 76 years, 11 months, and 3 days. She leaves to mourn, her husband, five daughters: Frances, Emma, Hulda, Lena, and Edna; four sons: Jonas, Joe, Arthur, and Walter; four daughters-in-law, five sons-in-law: Joe J. Kaufman, B. J. Stucky, Paul Voran, Edward Krehbiel, and Arthur Waltner; two sisters: Mrs. Joe Schrag and Mrs. Carrie Stucky; four brothers: Peter, John, Jacob, and Ben Graber, twenty-five grandchildren and one great grandchild, besides a host of friends.

CORRESPONDENCE

LORRAINE AVE. MENN. CH., WICHITA, KS.

The Easter season will long be remembered by us as a time filled with many blessings; another milestone in our church progress. During the Holy Week our pastor served with THE WORD every evening. Thursday evening we celebrated Holy Communion. Easter morning the Christian Endeavor societies of the city united in a sunrise prayer meeting. In our Sunday School we had an attendance of 166, the children gave several special Easter numbers at the close. In the worship service we had an attendance of 206, an all-time record. Quite a few listened to the services in the basement through the loud speaker. At this service 16 new members joined the church fellowship, 7 by baptism and 9 by letter and confession of faith. This brings our total membership to 148. Our pastor has been asked to start another catechism class for others who have become interested.

We have made arrangements with Dr. J. E. Hartzler, of Hartford, Conn., to conduct a series of meetings for us beginning June 15 and ending June 22. We invite all our friends to visit us during this time. The last Sunday, June 22, is to be a special all-day mission festival. Detailed program will soon be announced. We are considering the advisability of putting up a large tent to accommodate all who wish to come. Should any church have a tent that they are willing to loan us, will you please write us at 655 South Lorraine Ave., Wichita, Kansas.

—*O. K. Galle, Corr.*

FIRST MENN. CH., ALLENTOWN, PA., April 25

The attendance at our Easter Communion service was the largest in the history of the church. This, no doubt, was largely the result of a member visiting campaign, sponsored by the Brotherhood of the church.

The Holy Week services were well attended. One of the services was in charge of the Bluffton College Gospel Team. The program showed what young people can do to make an inspiring church service. The training they are receiving is a most valuable asset for church leadership.

On the evening of Easter Day we enjoyed a lovely musical program rendered in our church by the Upper Milford Church choir. The solo work of 13-year old David Schantz was a high-light of the evening.

The following members were elected to attend both the District Conference and the General Conference: The Pastor, Mr. Harvey Kummery, Mr. V. C. Backensto, Mrs. Otto Kummery, Miss Grace Moyer, Mrs. Victor Backensto, Mr. W. H. Mohr, Mr. L. W. Shelly, Mr. Donald Miller and Mrs. Howard G. Nyce.

—*Mary M. Beidler, Corr.*

MENNONITE CHURCH, NEWPORT, WASH.

Rev. and Mrs. Edmund Miller conducted revival services in our church March 17 to 24. Mrs. Miller gave illustration talks for the children each evening. These were greatly enjoyed.

On April 6 we observed Communion services, and also installed two more deacons. At our yearly meeting it was decided to have three deacons where formerly we had only one. Our church building is progressing slowly. Work was started last fall, the old building was taken down, and the basement was partly dug. (The work was done with a bulldozer.) Before it could be completed the ground froze. So the work was discontinued until the spring. On the 20th and 21st of March the walls of the basement were poured, and now it is beginning to look like a church building again. Since the labor is all voluntary work, it does not progress as rapidly as it should. The men are willing to work, but the spring work has begun and those who have no work at home have to seek employment elsewhere to support their families. The men from the Deer Park church helped a few days for which we are grateful.

We are planning on having the Convention in our new church. Of course it will not be completed but we hope it will be possible, and the church building with the *props* is gone. —*Mrs. J. Wittenberg, Corr.*

BERGTHAL CHURCH, CORN, OKLAHOMA

April 23, 1941

The marriage of Georgierena Quiring to Mr. Karl W. Harder was solomnized in the Bergthal church last Sunday afternoon with Rev. Hege officiating and Rev. B. H. Janzen, of Lehigh, assisting. After the ceremony the invited guests gathered at the home of the bride for the wedding reception and a short program. The bride is the daughter of Mr. and Mrs. George Quiring and the groom is a son of Mr. and Mrs. George Harder. We were glad to again have Rev. and Mrs. Janzen with us and also to enjoy a message from the pulpit by Rev. Janzen, Sunday afternoon. The mother of Mrs. Janzen and a number of brothers and sisters live in the community which accounts for the occasional visits to Corn by the Janzens.

The Peace Rally at the church Thursday evening of last week was well attended. Messrs. Stucky and Schrag, Bethel College students, had charge of the meeting and the speakers were Rev. G. F. Friesen and Dr. H. A. Fast, director of civilian service camps.

Rain and more rain seems to be the order of the day. Although the land is being well soaked and prepared for spring planting, the farmers are becoming concerned about too much moisture for the wheat.

A continuous rain on Easter Sunday morning caused the postponement of church services; and the Easter program, which had been prepared by Rev. Hege and the choir, was rendered the following Sunday. The program was appropriate and inspiring and was very much appreciated by the congregation.

Mr. and Mrs. J. J. Friesen were hosts to a number of invited guests Thursday night. The gathering was in commemoration of their twenty-fifth wedding anniversary. Refreshments were served.

Mr. B. A. Hinz broke his arm last week when he fell with a ladder while repairing gutters. Miss Esther Hinz, the church pianist who teaches in the public schools at Clinton, also broke an arm this week when she fell. Miss Viola Nickel has so far improved from an operation that she is able to attend church services again. Elder John Flaming is in poor health and is not able to leave the house. Mr. and Mrs. J. A. Ratzlaff left for Newton, Kansas, today to consult a doctor; Mrs. Ratzlaff was operated on in Newton some time ago. The Ratzlaffs were accompanied by Mr. and Mrs. P. G. Bergen.

—*H. A. Unger, Corr.*

APOSTOLIC MENN. CHURCH, TRENTON, O.

This church began their Easter services with the Young People's Easter Sunrise Service at 6:30 A. M. which was well attended. The young people conducted the entire service, and Rev. Amstutz gave a short Easter talk. The services were very impressive.

The Sunday School met at 9:30 with the lesson discussion "What a Living Christ Means to Me." Mrs. Coulthard presented the children with lovely Easter baskets.

The Easter Communion Service was held at 10:30 A. M. with an Easter message by Rev. Amstutz, "The Living Christ." Appropriate Easter music was furnished by the choir. Three members were received by letter, and one by baptism. On Sunday, April 20, the Missionary Society celebrated its Golden Anniversary at the home of the pastor. Adding much to the impressiveness of this service was the presence of its first president, Miss Elisa Holly, of Hamilton, Ohio, with three charter members—Mrs. Louisa Kennel, Miss Salvena Mosiman, and Miss Florence E. Augspurger. Greetings were received from Mrs. James Grossman, Porterville, Calif., and Mrs. H. J. Krehbiel, of Reedley, Calif., former members.

In going over these records it was interesting to note that Mrs. A. K. Augspurger (sister of Mrs. Bertha Petter) served in the capacity of president for a period of ten years, and Mrs. Chester Bowlus, served as secretary and treasurer for twenty years.

Mrs. Jos. Kohn, president of the society, in her forword, gave an original poem, followed with the Original Roll Call, and reading of the first minutes. "Reminiscences" by Miss Holly; Remarks by Rev. Amstutz; and Responses—"I Remember"—were given by nearly every one present, all of which were very interesting.

Refreshments were served late in the afternoon and appointments were in gold and white. Ice cream moulds were decorated with the numeral 50 in gold. Miss Grace Sheafor and Miss Doris Jean Kennel, representing the Young People's Society, assisted in serving the refreshments.

Mrs. Catherine Schwab, died Monday, April 21, having almost reached 80 years of age. For many years a member of the Trenton Mennonite Church, the funeral services were conducted on Wednesday, April 23, at the Summerville Funeral Home, with burial in the Collinsville Cemetery. She is survived by one son. Rev. Amstutz based his remarks on Psalm 91, verses 14-16.

—Lydia A. Augspurger, Corr.

« « JOTTINGS » »

—About the Northern District Conference.—This was scheduled to be held in the Friedensberg church at Avon, So. Dak., but unfortunately conditions arose that made this impossible. The Mennonite Church at Butterfield, Minn., then kindly offered to act as substitutes. The session will convene June 7-11. On June 7, afternoon and evening, there will be programs for the pastors, and a fellowship dinner. Sunday forenoon the speakers will emphasize foreign and home missions. In the evening there will be a Sunday School convention. On the remaining days there will follow a business session, a C. E. convention, a Ladies' Missionary program, and Young Peoples' Day on Wednesday.

—Rev. J. F. Schmidt, pastor of the Mennonite Church at Buhler, Kansas, refers to a very valuable book in their church library, otherwise out of print. It is "The Conscientious Objector," by Major Guest Kellog, chairman of the Board of Inquiry in the last war. It discusses the historical background of conscientious objection to war, methods of treating cases, etc. The book may be found in other church or public libraries, and Mr. Schmidt strongly urges the reading of it.

—First Menn. Church, Wadsworth, Ohio, April 23, 1941—Three evening services were held in our church during the Holy Week, at two of which our pastor preached, and at the other, Captain Bennet of the Wadsworth Salvation Army brought us a very inspiring message. On Friday evening five new members were accepted into the fellowship of our congregation. Easter was observed by the regular annual Sunrise Service which was attended by approximately 140 persons, most of whom stayed for breakfast served by the Willing Workers Sunday School class. Over 200 were present at the regular morning service to participate in our quarterly observance of the Lord's Supper. *—Orlo O. Sprunger, Sterling, Ohio, Corr.*

MARRIED: *Wilmot Rishel* of the Christian Church of Galva, Kans., and *Flossie Wedel* of the Emmanuel Mennonite Church of Galva, Kans., on April 6, 1941, by G. A. Linscheid.

MARRIED—*Miss Esther Hiebert,* daughter of Mrs. Jacob J. Hiebert, Hillsboro, to *Mr. Walter Lindteigen,* Burns, Kansas. Mrs. Lindteigen worked in Wichita the last few years. Their address is Burns, Kansas.

—Richfield Mennonite Church, Richfield, Penna.—The union Easter Sunrise Service was held in our church with good attendance, and a very inspiring program. On the same day we held our spring Communion with about 168 communicants. On the previous day, at our preparatory service, our pastor, Rev. B. S. Graybill, baptized thirteen applicants and received two by letter. As so many of our older members have passed on, we welcome with gladness these young persons.

—A Splendid Idea. Mountain Lake, Minnesota, a large Mennonite community, offers a term of school for children of pre-school age during the last six weeks of the school year. Many smaller towns who cannot afford to maintain a kindergarten can make up in part by this plan.

—A Subscriber from California—"I appreciate *The Mennonite,* and believe there are more spiritual and fundamentally sound articles in it than used to be years past. More power to you in this direction." Thank you. Yes, I wish we could have more such articles.

—From Monday evening, May 5 to May 9, members of the Student Volunteers of Bethel College are to present a group of evangelistic programs in the Salvation Army hall in Newton. The theme of the series of meetings is "The Five Great Christian Experiences": "Stewardship," "Prayer," "Spiritual Power," "Consecration," and "Conversion." These will be discussed by Chester Iwig, Malcolm Wenger, Jacob Enz, Henry Fransen, and Howard Claassen respectively.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, MAY 13, 1941 NUMBER 19

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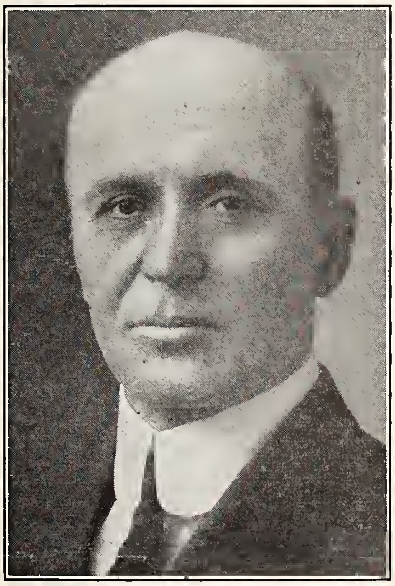
Dr. J. R. Thierstein Answers Summons



In Memoriam

Scarcely have we recorded the passing of an active member of our Church in the death of Brother P. R. Schroeder, when again the summons has come to one of our number to join that innumerable band! This time it will touch every reader of *The Mennonite* in quite a personal way; for this summons was delivered to Brother John R. Thierstein, the Editor, on Thursday evening, May 8, 1941, at about 8:30 o'clock.

Born in Switzerland, Brother Thierstein came to the United States as a youth; and after graduating from the Mennonite Preparatory School at Halstead, Kansas, and the Kansas University, he devoted his life to the teaching profession. At first he taught in rural and in high schools, interrupting this for two years to obtain his Doctor of Philosophy in the land of his birth.

In Switzerland he and Mrs. Thierstein adopted a child whom they called Novalis, after the favorite writer of the departed. Having no children of their own, it was a great shock to them to have this promising young man called home in 1916, just as the General Conference, of which brother Thierstein then was secretary, was in session in Berne, Indiana.

No other instructor has been so intimately connected with three of our colleges as Brother Thierstein. Conversant with three languages, English, German, and French, he taught first at Bethel College, then he was President at Freeman Junior College, and later taught at Bluffton College, and again at Bethel until he reached retirement age.

Both with his time and his means he was liberal for good causes. Few lay members have rendered such long and signal service to our Church as has this brother. In three district conferences, while residing there, he was always found willing and useful, and was given work to do. Besides serving as its secretary for two terms, Brother Thierstein later for years was increasingly active in the Board of Publication, at last as its chairman. Especially since his retirement as active professor has he given unstintingly of his time and energy to this work as Editor of *The Mennonite,* and in the interests of other Conference periodicals and church literature.

The new *Mennonite Hymnary* was particularly close to his heart, and to his very last days he was occupied with this and the German church hymn book in preparation for the Canadian churches.

A man of unshakable Christian faith, he was constantly active in work assigned to him and he personally exemplified what he recently said: "I would rather wear out than rust out."

As co-editor of one of our church papers and on behalf of all readers may I extend the sympathy of all to Mrs. Thierstein and other relatives.

C. E. Krehbiel

(The obituary will appear in next week's issue.)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MRS. J. P. SUDERMAN WRITES TO PARENTS

(Copy of a letter written by Mrs. J. P. Suderman to her parents in Kansas)

Oraibi, Arizona, April 29, 1941

Dear Loved Ones at Home:

"And He said unto them, I beheld Satan as lightning fall from heaven." (Luke 10:18.) "Fear not, it is I." By the time you receive this letter you may have heard or read John's telegram to the Mission Board. The Mesa church burned down Friday to Saturday night during repeated and severe thunder showers. John went to town early Friday morning for some lumber for the lower chapel. He took Edith Elsie along to see the doctor about her head condition, i. e., over right eye and left ear. It began to rain towards evening and at dark the lightning flashed and thunder crashed unusually often and hard. It made one feel very uncanny, as though the demons were seeking one's destruction. John Mark sensed it keenly too. Once he remarked, "Mother, how is it that every time it flashes it flashes around you." I had also noticed some strange battle. I tried to comfort him and assure him that Jesus would not let the lightning kill me, for he asked whether it might do so. However, the satanic powers were very evident. At such times there is such victory in the name of Jesus Christ! So I sang and hummed over and over the song, "I will praise Him." And not long after that the lightning and thunder first receded and then died away! But during the night, shortly after midnight, it was the same thing. As I recall, I was awakened three times with sharp thunderings and after some praying it would recede. I was, of course, also wondering where John and Edith Elsie might be.

In the morning I got up near daylight. John had not come home. When I came down and looked out of the window I could not believe my eyes, for it seemed as though I saw fire and smoke over the Mesa chapel. I went outside to see clearer. Yes, the chapel was burning. I went over and woke the Vickers and told them. Then we went to the village to tell the Raymonds, also to see whether Mr. Raymond had car chains so some of us could go up. It took some time before he had his chains on, during which time I stood in the village and saw the last of the tower go up in flames. It was all gone except the walls by the time we got up there. Imagine us standing there at God's house in ashes. K. T. Johnson (interpreter), Willard, Frances Vickers, and Mr. Raymond had come up. The church organ, the Bibles, song books, pulpit, pulpit chair, all benches of both upper and lower church (except four still left in room of the lower chapel), all before us in ashes. After looking around a while, and tearing a few scaffold boards left (they had just finished shingling the tower the day before) we had a season of prayer. Just as the last one was praying John and Edith Elsie drove up and John then closed with prayer. He had had trouble first of all with some trailer-hitch bolts breaking due to slippery roads. So he left the trailer 25 miles from Oraibi. Then ten miles from Oraibi at 2:30 A. M. he slipped into a ditch and could not get out, so he decided to sleep until morning. At four o'clock he and the Hopi with him were awakened and they saw in the distance a little red light. First they thought of a car coming but it did not seem to move and also stayed red. So they realized it was a fire. Maybe some Navajos built a fire to warm up. No, it must be something burning. John thought then maybe it was our home on fire. But the Hopi getting out of the car had said it was on top of the Mesa. Nothing but the chapel on the Mesa could burn for Hopi homes have adobe roofs, so they believed it to be the church. At dawn Arthur had gone to Otto Pentiwa's ranch and borrowed a shovel, they dug away the slippery surface, got back onto the road and when near the village they saw plainly that the church had burned. So they came right up without even first going home. As far as can be seen lightning must have struck the chimney. Many in the village had, seemingly at about the same time, been awakened by a sharp crash and many had said, "That must have hit something." Mr. Walker, a government teacher, had soon after 1:30 A. M. seen a peculiar "playing around of lightning around the point of the Mesa and chapel." To us it seems like the demons' attempts for some time till the Lord let them strike His house. All the Christians firmly believe God permitted Satan to strike the church. A few days before as Johnson and Tom were working in the chapel, doing some repair work, all of a sudden they heard a terrible crashing noise on the roof. Both had gone out to see whether some cars had crashed. But there was no car in sight. They then decided it must have been the devil. A little later Tom was crawling through an open pulpit room window and he felt somebody pushing him. He called for help but Johnson did not hear. He called again but had seemingly been pushed out, fallen on some rocks and was found unconscious by Johnson. Johnson covered him up with his coat and was just starting out for help when John and Mr. Vickers drove up. They took him to the clinic anl later in the evening he regained consciousness and is now slowly recovering. He was badly bruised. Johnson and

(Concluded on page 15)

DAILY DEVOTIONAL MESSAGES

by the Rev. Howard G. Nyce

MAY 17—*"Be ye therefore perfect, even as your Father which is in heaven is perfect."* Matt. 5:48.

Did you ever see a perfect man? To be sure many of us would say of some individual, "That is a saint of God if ever there was one." But we must conclude that we have never known anyone who was perfect as we think of perfection. Yet our text tells us that we are to be perfect. In Hebrews 12:14 we read "Follow peace with all men, and holiness, without which no man shall see the Lord." In the Psalms we read "Precious in the sight of the Lord is the death of his saints." No, we are not perfect of ourselves. We are not righteous either, but having accepted Christ Who is perfect and righteous, we through Him in the sight of God are perfect and righteous, because God sees us through Him Who died in our place.

MAY 18—*"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"* John 6:66, 67.

Jesus had told the multitude that He was "the bread of life" and those who would eat "this bread shall live forever." After He had concluded the message, many of His followers turned back and then turning to the twelve, He asked the question, "Will ye also go away?" Peter answered by saying, "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." This same man later denied His Lord, while the others "forsook him and fled." How sad indeed to see some one, formerly interested in the Church, no longer interested. Yes, they too have turned back. "Will ye also go away?"

MAY 19—*"And he shall be like a tree planted by the rivers of water."* Psalm 1:3.

In contrast to the message of the 18th, what a wonderful thing it is to be able to work with some one who for years has not only been interested in the work of the Church, but has 'worn well' through every discouraging experience. Why are some men, yes, and women, always dependable? The answer is in the text; they have been deeply rooted in the Word of God. They may be bent as the result of the storm of criticism through years, but they stand firmly as "the tree planted by the rivers of water, and bring forth their fruit in their season." Are you rooted and grounded on the solid rock, Christ Jesus? Will Christ be able to depend on you through the years?

MAY 20—*"How long halt ye between two opinions?* I Kings 18:21.

Were you ever debating for days as to whether or not you should go to the dentist? You knew that it was necessary. Your tooth was giving you trouble and you were uncomfortable, but you could not make up your mind. Finally, after the tooth had been treated, you felt ashamed of yourself because you could not make up your mind much sooner. Simple illustration! Yes, we agree, and yet how many people are there who today are debating as to whether or not they should become a follower of Christ. We who are His followers, are happy because we have made the decision. We feel sorry for those who are halting between two opinions, and strongly urge, with Joshua, that you "choose this day whom ye will serve."

MAY 21—*"And dust shall be the serpent's meat."* Isa. 65:25.

While people's hearts fail them because of fear as the result of the condition of the world, we who believe in the promises of Christ, take courage. Should we be called upon to suffer for our faith, let us remember our forefathers who were willing to die for the same. We look forward to the blessed coming of the Bridegroom for his Bride, the Church. Then we look further on, and see the blessed state of the new Jerusalem, the City of God. We are informed that "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." What a great day that will be. But notice one thing more. While the animals will then no longer harm anyone, we see that the serpent, as a continued punishment in causing our first parents to sin, will never be restored to its former state, but will continue to eat dust.

MAY 22—*"He was taken up; and a cloud received him out of their sight."* Acts 1:9.

This is Ascension Day. Today we think of the broken-hearted disciples and followers of Jesus, because they were separated from their leader and friend, who had become their Savior. With eyes fixed on heaven, they were looking into space, for He with Whom they had just spoken, had ascended "and a cloud received him out of their sight." Thanks be to God for the "two men who stood by them in white apparel" and gave to them the message that rings in the heart of every believer, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Paul said, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I Thessalonians 4:16, 17. "Even so, come, Lord Jesus." Revelation 22:20.

MAY 23—*"The heart is deceitful above all things, and desperately wicked: who can know it?"* Jeremiah 17:9.

There are very few people who at some time did not say or think of someone else, "I am disappointed in that person, if there was one who I thought was dependable, honest, etc., it was that person." Did you think then of the experience of your Savior? One night He said, "One of you shall betray me." Could the disciples guess who it was? No, they asked, "Lord, is it I?" When it was finally revealed that it was Judas, how do you suppose the other disciples felt; those who were intimate with Judas, those who labored with him? Or again on another occasion, Jesus said, "Before the cock shall crow, you will have denied me thrice." Who would have thought this of the spokesman of the disciples? Yes, we agree, "the heart is deceitful above all things." But Christ will put a new heart in His child, and a new song on our lip. Have all things become new for you? "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

MAY 24—*"Have we not all one father?"* Mal. 2:10.

How often we hear the expressions "the Fatherhood of God" and "the Brotherhood of Man." As far as creation is concerned, we were all created by the same God and the same God in that sense was the father of all men, i. e., the Jews and the Gentiles were created by the same God, however, God was the God of the Jews, because He selected the Jews as His chosen people. In the New Testament, God is the Father of the Lord Jesus Christ and every one who believes in Christ as Savior. There is no such thing as "the Fatherhood of God and the brotherhood of man." In II Corinthians 6:14-18 we read in part, "Be ye not unequally yoked together with unbelievers," again "ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," and yet again, "Come out from among them, and be ye separate, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

PROGRAM for the OKLAHOMA CONVENTION

To be held at Meno, Oklahoma, May 24 and 25, 1941

Convention Theme: "The Need of True Discipleship" (John 13:34, 35.)

Saturday Morning, May 24

Song Service	*Rev. J. W. Bergen*
Opening	*Rev. H. U. Schmidt*
Song	*Meno*
Convention Sermon	*Rev. Henry Hege*
Song	*Orienta*
Minutes of the Last Meeting	
Report of the Treasurer	
Election of Officers and Program Committee	
Report of Church Workers Committee and Election	
Song	*Goltry*
Address	*Rev. Walter Gering*

Saturday Afternoon

Opening	*Rev. J. R. Duerksen*
Song	*Medford*
Report of the Oklahoma Bible Academy	
Election of Board Member	
Tent Committee Report	
Congregational Song	
Address	*Rev. J. R. Barkman*
Song	*Enid*
Address	*Rev Walter Gering*
Song	*Oklahoma Bible Academy*
Closing	*Rev. P. K. Kroker*

Saturday Evening

Program of the Mission Societies
Chairman, Meno Mission Circle

Song Service	*Mrs. P. E. Frantz, Geary*
Opening	*Chairman*
Roll Call of all Societies	
Song	*Orienta Society*
Reading	*Goltry Society*
Song	*Medford Society*
Short Mission Play	*Enid Society*
Music	*Meno Society*
Mission Talk	*Rev. Arthur Friesen, Canton*
Song	*Hydro Society*
Report of the Societies' gifts to Mrs. P. W. Penner	*Mrs. H. B. Schmidt*
Closing and Offering	*Mrs. Herbert Miller*

Sunday Morning, May 25

Program for the Morning Session left to local organization.

Sunday Afternoon

(Song Festival)

Chairman	*Rev. Herbert E. Miller*
Theme: "The Individual's Contribution to the Song Service in the Church"	*Rev. August Schmidt*

Each church is asked to present two numbers.

Sunday Evening

Song Service	*Rev. H. N. Harder*
Opening by Chairman	*Leonard Ratzlaff, Bergthal*
Song	*Deer Creek*
Theme	*Rev. Albert Unruh*
Instrumental Music	*Bergthal*
Reading	*Mrs. Hulda Thomas, Ringwood*
Song	*Bethel Church, Enid*
Theme	*Rev. Albert Schmidt*
Song	*Perryton, Texas*
Sermon	*Rev Walter Gering*
Closing	*Rev. Henry Hege*

Menno Kliewer, Secretary

Switzerland Still Carries On

(Article chosen for reprint from "Berne Witness" by Dr. J. R. Thierstein.)

Overflow of Red Cross work at Geneva
Taken over by 20 Swiss towns

Half of Switzerland's militia army of over 500,000 men is still on guard at the frontiers. It has been training constantly and improving the country's defenses to strengthen Swiss resistance against any aggressor. Yet, as Dr. George Wagniére, member of the International Committee of the Red Cross at Geneva, wrote some time ago, Switzerland is an island of peace and the centre of various institutions whose aim it is to form ties between the nations, to improve their mutual understanding, to unite their efforts for their common good and to defend together the superior interests of the human community. Amid the din of battles raging in Europe, Switzerland remains a link between the nations.

Foremost and most famous among these institutions is the International Red Cross at Geneva. Plans for it were conceived on the battlefields of Lombardy, where the armies of France and Piedmont were fighting against the Austrians. The late Jean Henri Dunant, citizen and philanthropist of Geneva, happened to be an eye-witness to the terrible sufferings of the wounded. He helped as much as he could, then wrote a brochure, "Memoirs of Solferino" in which he related his heart-breaking experiences. He appealed to humanity and his efforts were crowned by success, the International Red Cross treaty having been signed in the City Hall at Geneva on August 22, 1864. As a tribute to Switzerland the Swiss flag in reversed colors, i. e., a red cross on a white field, was adopted as the insignia of everything connected with the Red Cross. Today 64 countries are members of the Geneva Convention. Each of these has a national committee.

What Switzerland did in behalf of war sufferers during the first World War will forever remain one of the outstanding deeds in her glorious history.

In the second World War Switzerland again excels in her activities in favor of prisoners of war, their families and all those in distress through the war.

Prof. Max Huber, former President of the Permanent Court of Arbitration for International Disputes at The Hague, is chairman of the International Committee of the Red Cross at Geneva.

In June, 1940, over 50,000 allied soldiers, the majority of them French, fled across the French-Swiss frontier. The Swiss Army disarmed them and fed them. Promptly the sick and wounded were hospitalized and the remainder interned in different parts of the land. In the peace and marvelous climate of Switzerland these sad soldiers regained health and a brighter outlook on life. Last January all those of French nationality were allowed to return to unoccupied France. They left with their lips full of praise for the many kindnesses showered upon them by the Swiss people.

The French newspaper "Figaro" recently published an article entitled "Two days in the city of brotherly love." The article voiced the most profound appreciation of Switzerland's charitable activities. It said: "How can we find words to express the gratitude which France owes to this small nation of Christian, brotherly love? We are undoubtedly its chief debtors. Deeply moved do we observe the work of all these men and women whose almost Biblical simplicity still elevates their deeds. They do not ask for any thanks. However, it would be unpardonable if we did not tell them that we are fully aware of our debt to them and that we shall never forget this, if it were only in the name of the million and a half prisoners of war who received the first kind deeds from Switzerland, and still are receiving them."

During the first World War the Central Information Bureau for Prisoners of War, maintained by the International Red Cross Committee, was housed in the Musée Rath at Geneva, with available floor space of 1,100 square meters. In the present world conflict the Bureau has its main seat in the Palais du Conseil Général, but due to its totally unprecedented expansion it has lately also used the Musée Rath, thus occupying a total floor space of 3,800 square meters, consequently more than three times the space of 1914-18.

Workers for the Bureau have increased from 1200 during the first World War to 4800 in the present war. Of these all but about 200 are volunteers. Of this staff 3000 are residents of Geneva and 1800 others are distributed over 20 different towns in Switzerland. The use of units of helpers in other parts of Switzerland is a new feature, which became necessary through the tremendous overflow of work in the central agency.

In the war period from 1914-1918, incoming mail seldom exceeded 25,000 pieces per day. In the second half of 1940 letters and post cards received reached the daily figure of 60,000. Most of the letters and cards received contain anxious inquiries about prisoners of war and interned civilians. Others, as soon as contact has been established, are messages to be transmitted between victims of war and their families.

Index cards for prisoners of war in the years 1914-1918 numbered approximately 4,000,000; between September 1939 and January 1941, these cards had already reached the 5,000,000 mark. During the previous World War 300,000 interned civilians were listed; in the current war there are already 2,000,000 of these unfortunates.

At the end of 1939 the Central Information Bureau for Prisoners of War at Geneva had its German, English, French and Polish sections. To these in 1940 were added Finnish, Danish, Norwegian, Dutch, Belgian, Italian and Greek departments. The number of International Red Cross delegations sent from Geneva to foreign countries had to be increased accordingly.

Although most of the International Red Cross workers are volunteers, the Committee at Geneva has seen itself obliged to launch a special financial propaganda campaign. Individual and general appeals, as well as the sale of insignia, costing 225,000 Swiss francs, brought in the gross sum of 1,200,000 Swiss francs in a period of two months, with the collection still going on. However, since the monthly expenses of the International Red Cross increased to 190,000 Swiss francs in November, 1940, the Committee is considering other plans to raise money, such as a Red Cross Exhibition and the making of a film.

After participating in the Pan American Conference of the Red Cross at Santiago in Chile, Colonel Edouard Chapuisat, member of the International Red Cross Committee at Geneva, also visited the American Red Cross headquarters. It was then decided that the International unit at Geneva should be represented with the American Red Cross and the Government of the United States. Dr. Marc Peter of Boston, Mass., former Minister of Switzerland to the U. S. A., has been good enough to accept this mission.

—*The Berne Witness, April 11, 1941*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 18, 1941

BROADENING CHRISTIAN HORIZONS: SAUL'S CONVERSION

Acts 9:1-16

Saul, the Persecutor, Becomes a Humble Penitent vs. 1-9

Saul's intense hatred against Jesus and His followers was a well-organized attempt to completely crush the hated sect. Acts 22:19 and 26:10, 11 tell of the extent of his efforts and he sincerely believed that he was doing right (26:9). One can be quite conscientious and yet be wholly wrong.

The greatest single event in the history of the Church in its broadening effect upon the Christian movement, was the conversion of Saul of Tarsus. Saul was consenting to the stoning of Stephen and heard his prayer for the forgiveness of his murderers. Saul saw that Stephen and the Christians whom he persecuted, had an unusual degree of courage, faith and love. Saul was indellibly impressed. His mad career of destruction (v. 2) was checked by an amazing experience. No doubt the Spirit of God was striving with Saul's rebellious heart during the journey to Damascus. He had much time to think. God allowed him to go to within sight of his goal, then suddenly He intervened and saved the believers in Damascus. A light, brighter than the sun at noonday (A. 22:6; 26:13) suddenly shone from heaven. Our Jesus is exceedingly glorious. Saul saw the glorified Christ and heard Him speak in an audible voice. This came to Saul when he was wide awake. Those with him also heard the voice. Saul recognized the speaker as the Lord, and Jesus identifies Himself with the disciples whom Saul was persecuting (Matt. 25:35-40). Saul was now convinced that Jesus was truly the Christ. What a tremendous moment in his life when he fully realized that he had so hatefully persecuted Jesus. He saw now that he had been entirely mistaken in his estimate of Jesus and His followers. He saw that he had opposed God's Son.

Saul's decision now made the turning point in his life. He was willing to do what Jesus would have him do (v. 6). He now set his face toward Christ. Have we come to the same place of complete surrender? Saul, the persecutor of Jesus, was now led by the hand into Damascus, a captive of Jesus (v. 8). An intense mental and spiritual struggle was going on within Saul during three days of darkness, fasting and prayer (v. 9).

Ananias, the Obedient Disciple vs. 10-16

Saul needed an understanding friend very much. God in His mercy and wisdom prepared the way for a true friend to come to him and give the needed counsel and help (vs. 10-12). A vision from God directed him to Saul who was praying and ready to receive him. Saul was now sincerely desirous to know and to do God's will. Ananias was a willing instrument in God's hand, yet fearful of Saul (vs. 13, 14). God so wonderfully assures him that Saul, the bitter enemy, is now transformed into a chosen vessel and called ta a great work (v. 15). Ananias does not protest any longer. He visits Saul (v. 18) and tenderly lays his hands on him and greets him as "Brother Saul," and tells him that the Lord, even Jesus, hath sent him. Saul was ready to receive baptism, thus formally declaring himself a believer in Christ. This meant for Saul, a profound intellectual upheaval. There must be a far-reaching readjustment of ideas for him to be Christ's ambassador. His entire religious outlook must now center in Jesus, the Messiah and Lord. The doctrine of justification by faith in Christ became fundamental in Paul's thought. His conversion was a life-changing experience.

Why was Saul's conversion a very important event in the early history of the Church?

What do *you understand* conversion to mean?

Why did God select Saul, the persecutor, to be His chosen vessel?

Witmarsum Seminary

by N. E. Byers, Bluffton College

(Concluded from last week)

Dean Langenwalter and, after his resignation, Acting Dean Whitmer both advocated organizing the Seminary as a separate institution believing that by so doing it would make a stronger appeal for students among the graduates of the other Mennonite colleges and for financial aid from the church at large. The latter was urgent in order to provide adequately for a Bible Training course as well as a strengthened graduate seminary course.

On January 28, 1921, at a regular meeting of the Board of Trustees of Bluffton College and Mennonite Seminary, a committee of. five was appointed to submit a plan for the reorganization of the Seminary as a separate institution. This committee was composed of President S. K. Mosiman, Dean N. E. Byers, acting Dean P. E. Whitmer, Professor J. A. Huffman and Rev. Emanuel Troyer. This was the beginning that led to the incorporation of Witmarsum Seminary. In addition to the branches of the church cooperating in Bluffton College, the Mennonite Brethren church was also represented. Members of the Board of Trustees were J. E. Amstutz, D. E. Harder, L. S. Nafziger, A. J. Neuenschwander, Emanuel Troyer, N. O. Blosser, T. H. Brenneman, D. N. Claudon, P. C. Hiebert, Elmer Basinger, Noah Goldsmith, J. W. Kliewer, B. A. Sherk, Allen Yoder. Dr. J. E. Hartzler was elected President of Witmarsum, P. E. Whitmer, Dean, and Rev. Jacob Quiring was added to the faculty.

Bluffton College turned over to the new Seminary that part of the library secured from the Seminary and such funds as were donated to promote that work. The Seminary was given the use of a building on the college campus, free of rent, until such time as they could secure their own building.

During the following years practically all of the graduates of Bluffton and Bethel who wanted Seminary work, as well as a goodly number from other colleges, attended Witmarsum. A smaller number registered for Bible Training work. The students having their own religious and social activities developed a strong *esprit de corpse* and manifested a great enthusiasm and loyalty for Witmarsum and the work of the Mennonite denomination as a whole.

During the entire history of Mennonite and Witmarsum Seminary fifty-one persons received degrees. Of these forty-one have given substantial service to the Mennonite church. They made a large contribution to the religious, missionary, and educational work of the church. Many of them are now leaders in the work of the different branches of Mennonites. This record shows what the church has lost by keeping the institution closed during recent years. While the student attendance was quite satisfactory from all sections of the church the financial support came largely from the eastern conferences. When the depression began and all of the church institutions were suffering because of the lack of adequate financial support, the Seminary found it difficult to continue and concluded to close the institution until such time as the whole denomination could unite to adequately support the work. So Witmarsum Seminary closed its doors in June, 1931.

In recent years steps have been taken by the General Conference and Central Conference to reorganize the Board and the new Board is now considering plans for reopening the institution. Those of us at Bluffton would, of course, prefer to see the Seminary remain here. Recent articles in the Mennonite advocating a rural setting for the training of Mennonite church workers show the advantages of a location such as Bluffton. I fully appreciate these arguments and often used them in urging students to attend Witmarsum Seminary. However, I have become reconciled to the fact that we cannot expect to get wholehearted support of the whole denomination if the Seminary is located in connection with one of our colleges.

I am fully convinced that the most practical plan is to affiliate with a Seminary of a denomination that has most in common with the Mennonites and is centrally located for the whole membership of the denomination. We should take a look into the future and plan for the time when all branches can cooperate in this work. While in some sections our churches are largely rural, in others, most of them are located in industrial centers. And more and more our educated young people are taking positions in the cities. Up to the present we have not taken very good care of these people. While rural preachers should be rural minded, I believe that being raised on a farm, attending a rural high school and a rural college can provide the actual contacts with rural life that is needed. In fact, the leaders of the rural movement have received their higher training in city institutions. Even most agricultural colleges are connected with the large city universities. One never understands the significant features of country life until he gets a comparative view by living in the city. Three years of nine months each is not too much to give the rural minister this broader viewpoint. He should be rural minded but not provincial or "backwoodish." Our country people deserve the best.

I should like to urge the newly organized Board to study all phases of the problem, give every suggestion prayerful consideration, and then proceed without undue delay. You have been officially charged with this responsibility. We are losing many promising workers by neglecting to provide training for them. What is your answer to the church and these young people?

CORRESPONDENCE

FIRST MENN. CH., HILLSBORO, KS., April 27, '41

Greetings to all the *Mennonite* Readers: This year our church is facing new problems, one of them being that of securing a new pastor. There have been problems and struggles in the past, and we take heart when we read in the Psalms: "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with mine eye."

We are grateful to the following for blessing-filled messages which have been a great source of inspiration: Dr. H. A. Fast, Newton; Rev. Bestvater, Hillsboro; Dr. P. S. Goertz, North Newton; Rev. P. H. Unruh, Goessel; and Rev. Neuenschwander, McPherson. Rev. P. H. Unruh led us in an impressive service at the ordination of a new deacon, L. F. Bartel and his help-mate, Mrs. Bartel.

We have learned to esteem Dr. and Mrs. P. S. Goertz in a new capacity. Brother Goertz has supplied the pulpit for the last two months. He has also instructed the catechism class.

We are happy in the possession of the fine new hymn book, *The Mennonite Hymnary*. The choir is making use of it also. The newly-organized Young People's Choir, under the able direction of Mrs. Meredith Rogers, makes its appearance once a month. The A Cappella Choir of Bethel College presented a very fine program in our church which was greatly appreciated.

Our Young People's Christian Endeavor is staging a weeding contest on the church lawn to free it of the weeds. Those who fail to appear must throw a party for the "weeders." Invitations have been received for the approaching marriage of Hazel May Ewert, Hillsboro, to Harold Schmidt, Walton; and Vella Schroeder, Hillsboro, to Lloyd Vogt, Valley Center. —*Correspondent*

RANSOM MENN. CHURCH, APRIL 23, 1941

The Easter season has brought many spiritual blessings to us. The community observed Good Friday by having union services from 12 o'clock noon to 3 P. M. The Seven Words from the Cross were used as a basis for the discussions by representatives from the Methodist, the Christian, and the Mennonite churches. Special music was furnished by each church. These three churches also united in an Easter Sunrise service which was held at the Methodist Church this year. Each church has a part on the program, our church furnishing the speaker this year. These services are held alternately in the three participating churches. Candle light was used instead of electric light which made the service very impressive. The attendance was fair at both of these union services.

On Easter morning each church had regular Easter services of its own. After the regular Sunday School period our children gave a short Easter program which was followed by an Easter message by the pastor. Special music was furnished by the different groups of the Sunday School and by the choir. After the Christian Endeavor program in the evening, a joint consecration meeting was enjoyed by the three C. E.'s, namely the adult, the young people's, and the junior C. E.'s.

The Bethel College Male Quartet gave a program at the Ransom High School to an appreciative audience. Our church sponsored this program. This community has been blessed with much moisture since last fall, and the outlook for a crop is promising. We had a real blizzard last Saturday, which started with rain and netted us considerable moisture. We had a considerable frost on two successive nights, but we hope that it did not seriously damage the growing crops. We are very thankful to God for all of these blessings. —*Abr. Albrecht*

JOHANNESTAL MENNONITE CHURCH, HILLSBORO, KANSAS

Spring is the time of the year when nature puts on new life. At this time one goes about his work with more vigor than at any other time of the year. We are enjoying a beautiful spring. When we look out into nature and see its beauty we must say, "How wonderful God has created this world. He has created this world for us and has filled it with things good for our use." May this springtime also awake us spiritually.

We have been privileged to hold our church services regularly, our pastor, Rev. J. M. Regier, bringing us the Gospel messages every Sunday. He is also instructing a Catechism class during the Sunday School hour with an enrollment of 15. Sunday School is being held before the preaching services and the Christian Endeavor program is held every second and fourth Sunday evenings of the month, other Sunday evenings are used for preaching or other programs. The third Sunday evening is our open Sunday.

As in former years a Vacation Bible School for a term of five weeks, started on April 28, with Miss Dora Ewert as teacher. The Women's Mission Society meets once a month. Preaching services were also held on Good Friday and Easter Monday.

On Sunday evening, April 20, representatives of the SCM from Bethel College gave us an interesting program, and on Sunday afternoon, April 27, the A Cappella Choir from Bethel College was with us. Both programs were well attended and enjoyed by those present.

Our Sunday School sent delegates to the county S. S. Convention held at Peabody. They reported that it had been very interesting and instructive, and they gave an interesting report of the Convention. —*Correspondent*

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

The Difference Between Can and Will

By Victor Sawatzky

Scripture Lesson: Luke 5:12-16.

Text: "Lord if thou wilt, thou canst make me clean."

The story of the leper who applied to Jesus for cleansing presents to us in a striking manner a truth which is often overlooked by us, and as a result of our failure to take into consideration this very important teaching of God's Word, we fall into many errors and lose the clear, firm testimony of a faith that is based upon the sure promises of God.

My dear Christian friends, and especially you young Christians, the message that we want everyone of you to receive from this brief meditation upon the teaching of the miracle which Jesus wrought on this leper is, that God is able to do many more things than He already has done or will do, that is, God has unlimited power; He is omnipotent—all powerful, but He does only those things which it is His will to do. In other words, God's all-power is limited by His will.

Let us illustrate with Scripture. In Matt. 3:9 where Jesus is speaking to the Pharisees we read that, "God is able of these stones to raise up children unto Abraham." God has the power to command stones to become living human beings, but we do not find anywhere in Scripture that He performed such a miracle, and we conclude that the reason why He did not is that it was not His will to do so. He had the power to do so but He did not perform it.

The leper of our story seemed not to doubt Christ's power to heal the most incurable of all diseases, namely leprosy, but we notice that he realized that more than the power to heal was necessary in order that he as an individual might obtain that healing. He said, "Lord if thou *wilt* thou *canst* make me clean." And the Lord said, "I *will*, be thou clean."

We see, then, that there is a difference between mere ability or power to do something and the actual performance of that act. In other words there is a difference between *can* and *will*.

But we find also that can and will are not only two distinct terms, but that both must be present in order to the performance of an act. Some people have the power necessary to do a certain thing but they do not do it because they do not want to. Others want to do certain things but do not have the power to perform their will. And when a person wills to do a certain thing and has the power to do it we say that he is able to perform that act. but at other places where this same word is used it is sometimes used to indicate only the fact that a certain individual has the power to act without being willing to perfom; I refer to the Scripture passage which says that God is able of stones to raise up children unto Abraham.

We see, then, that sometimes where the Scriptures use the word "able" they refer only to the fact of the power necessary to perform a certain act, but at other places where this same word is used it means not only that the person referred to has the power to act but that he will do what is stated. Such is the meaning of the word "able" in the passage found in Hebrews 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Beloved, the burden of the message which the Lord has given me to give to you is that you might have a hope that is based on a sure Word of God. We have been told so often that God can save us, but what we are interested in this day is *will* He save us. We are crying together with the leper, "Lord if thou wilt, thou canst make me clean." Are we hearing the answer of our Lord, "I will be thou clean?"

Let us therefore consider how God in His Book, the Bible, is answering our cry with the words, "I will be thou clean." And to this end we will use the verse which has already been quoted, namely, Hebrews 7:25, "Wherefore he (Jesus Christ) is able, also to save them to the uttermost that come unto God by him (Jesus Christ), seeing he (Jesus Christ) ever liveth to make intercession for them (the believers)."

This verse does not teach that God has the power to save the greatest sinner in the world, the uttermost sin, although that is true, but it teaches that Christ is able to save those that come unto God by Him to the uttermost of time and eternity. It is the extent of time and not the extent of sin that is referred to in the phrase, "to the uttermost."

Jesus Christ, then is able to save to the uttermost extent of time, and throughout a timeless eternity all those who come unto God by Him. He is able;

He has the power. Yes, but more than that, He not only can but He will, "Lord if thou wilt thou canst make me clean." "I will, be thou clean."

But in order to be positive that the word able in Hebrews 7:25 means both can and will, we must turn to other Scriptures which give us positive assurance that Christ will save those that come unto God by Him. John 6:37-40, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life: and I will raise him up at the last day." By these verses it is very evident that it is God's will to save to the uttermost those that come unto God by Jesus Christ. God not only can but He *will* save us who believe in His Son, Jesus Christ. We have a sure Word as our foundation.

What we have considered in the past few minutes was given to the end that we as Christians, such as have come unto God by Jesus Christ, might have a sure confidence and hope in Christ our Savior and that we might be able to give a firm, clear testimony as to the basis of our salvation, even as we find it stated in I Peter 3:15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The German says, "Be ready to answer every man that asketh you the foundation or basis for the hope that is in you." We have a hope that is based on a sure foundation. Romans 8:24 says in the German, "We *are* saved, but that in hope." That is, it is a fact that we are saved, right at this very moment we are perfectly righteous in Christ, but here on earth we must still live in hope for as to our bodies our salvation is not yet complete. Hope always looks to the future. But let us notice that this hope is based on a sure foundation and by faith we can accept our complete salvation as already accomplished. The passage in Romans does not say, "We *hope* to be saved." It says, "We *are* saved, but that in hope." And this hope has a sure foundation, namely, God's promise as we find it stated in Hebrews 6:16-19, "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

Our hope is both sure and steadfast, and why? Because of God's promise. We have cried, "Lord, if thou wilt thou canst make me clean." And He has answered, "I will, be thou clean."

Now, my dear Christian friends, are we taking God at His word; are we always ready to give any man that might ask a reason or basis for the hope that is in us?

May God give us all, and especially us young people, a firm clear testimony to His power and will to save us.

CORRECTION

The Western District C. E. Oratory Contest that was to be held on May 16 has been postponed to May 23, at 2:30 p. m. The contest will be held in the Bethel College Chapel. You are heartily invited to come and hear the various peace and missions orations.

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

SERIES: TORCHBEARERS OF CHRISTIANITY

Program for June 1, 1941

PETER, THE ROCK

John 1:35-42

I. Worship Service

1. Songs: "O, Could I Speak the Matchless Worth," "The Son of God Goes Forth to War," and "Must Jesus Bear the Cross Alone."
2. Reading of main topic, and prayer.
3. Biographical sketch of Peter's life.
4. Offering for peace.

II. Leader's Introduction

Followers of Jesus Christ are by the very nature of their calling propagandists. As some one has said, "Scratch a Christian anywhere and you will find a missionary." That, at least, should be the case with all who are committed to Christ and His cause. It requires missionaries, of course, to maintain a missionary enterprise. But that is not all it requires.

It is necessary also to have a strong supporting group at home. An adequate home base must be maintained if a missionary project is to succeed.

III. Suggested Topics for Short Talks

Peter's Certainty	John 6:66-69
Peter's Confession	Matt. 16:13-16
Peter's Contrition	Luke 22:54-62
Peter's Conversion	John 21:15-17
Peter's Courage	Acts 5:27-32
Peter's Counsel	I Peter 3:8-12

IV. For Discussion

1. What qualities did Peter have that made him

worthy of being called "The Rock?"

2. What are the essential qualities of good church leaders today?

V. Facts for Study

One outstanding characteristic of Peter is his sincerity. He never attempted to deceive. His heart was always in his countenance and on his lips. He thought aloud. He bungled matters sometimes, but he was genuine.

Another element of strength in his character was his promptness. He did at once what his hand found to do.

A third distinguishing thing was his courage. This comes out in his preaching at Pentecost, and in his work in the church.

We also admire him for his order and devotion. He is not one of those who are only lukewarm. He is so wholehearted, so enthusiastic, so energetic in his allegiance to Jesus Christ. Because he was such a good follower, he made such a good leader.

VI. Illustration

Dwight L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than about the precise literary form of it. There was a certain fastidious gentleman sitting on the platform that night, and at the close of the service he went to Mr. Moody and said, "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody. "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?"

VII. Food for Thought

Who answers Christ's insistent call
Must give himself, his life his all,
Christ claims him wholly for His own;
He must be Christ's and Christ's alone.

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

Program for June 1, 1941

CHRISTIAN SERVICE IN CITY SLUMS

Worship

Hymn: "Where Cross the Crowded Ways of Life."

Silent Communion.

Prayer:

"O God, forgive that I have seen
The beauty only, have not been
Awake to sorrow such as this;
That I have drunk the cup of bliss,
Remembering not that those there be
Who drink the dregs of misery."

(Quoted in Living Creatively, by Kirby Page)

Sentence Prayers.

Suggestion for study: Procure a large map of your city or the city nearest you. Facts discovered in the study might be marked with colored pins or crayon, such as delinquency cases, largest proportion of employment, churches, playgrounds, settlements, libraries and clinics.

Poem:

Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
I count this thing to be grandly true,
That a noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.

—Josiah G. Holland

Questions for Discussion:

1. What is the reason for your city? Is it a trading center? a railroad center? a lake, river or sea port? an industrial center?
2. How large is it? What is the population?
3. What races are represented?
4. What are the major problems?
5. What are the schools in your community doing for "character" education?
6. What recreational opportunities are offered for boys and girls in your community? Who sponsors them?
7. Is there cooperation between the agencies—community, Church and school in planning for the leisure time of boys and girls?
8. Are the churches of your community waiting for the children to come to them, or do they go after the children?
9. How many people are there who cannot afford medical care? What resources are available for them?
10. Are the churches making any effort to bring the elderly people into the fellowship?

Offering.

Closing Prayer: "Bless those who find themselves in the slum areas of our great cities, we pray, O God. Give them fortitude and character to live above their environment; give us who are members of a larger society the will to do our part in changing their lot. Remember all the young people who live in such places. Help us to provide, through consistent Christian lives, the kind of human friendship which will encourage them and recommend the God we love. Amen."

JUNIOR DEPARTMENT

Mrs. J. E. Entz

Plans for June, 1941

LETTERS THAT PAUL WROTE

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1:21.

June 1.—Paul's First Letters.

"Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, knowing, brethren beloved, your election of God," 1 Thess. 1:3, 4.

June 8—Paul's Letter to the Church at Rome.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek," Rom. 1:16.

June 15—The Two Letters to the Corinthians.

"For I determined not to know anything among you save Jesus Christ and Him crucified," 1 Cor. 2:2.

June 22—Letters to Friends.

"That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3:15.

June 27—The Letter to the Ephesians.

"For by grace are ye saved through faith and that not of yourselves: it is the gift of God," Eph. 2:8.

Song for the month: "In the Cross of Christ I Glory," **The Mennonite Hymnary,** No. 110.

Verse for the month: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek," Rom. 1:16.

Prayer for the month: "Open Thou my eyes, that I may behold wondrous things out of Thy law," Ps. 119:18.

Benediction: "The grace of our Lord Jesus Christ be with you all. Amen," Phil. 4:23.

Program for June 1, 1941

PAUL'S FIRST LETTERS

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, knowing, brethren beloved, your election of God," 1 Thess. 1:3, 4.

I. Worship Period

1. Prelude - Quiet music.
2. Call to worship: "I was glad when they said unto me, Let us go into the house of the Lord."
3. Unison Song: "In the Cross of Christ I Glory."
4. Scripture Reading:

(Let the Juniors read the given Scripture verses in concert, in answer to the questions asked by an older Junior. Scripture passages should have been placed on a blackboard).

a) Who wrote the Bible? 2 Peter 1:21.

b) On whose authority is the Scripture based? 2 Tim. 3:16.

c) Why was the Bible given to us? John 20:31, John 5:39

d) What does Bible study do for us? 2 Tim. 3:15.

5. Leader's prayer.
6. Singing of several favorite songs.

II. Study Period

Aim: To give the Junior the knowledge of the fact that in the Bible we have letters which Paul wrote. To give them an increasing appreciation of God's book. To help them to know a little of the two letters to the Thessalonians.

1. Introduction.

Our Bible is divided into the Old Testament and the New Testament. The greater part of the New Testament was written by Paul. The Holy Spirit used him to write the books. These are letters written to his friends and to the churches that he loved. He has many things to tell them. Probably the letters to the Thessalonians were the first that he wrote to his converts. (Point out Thessalonica on the map.) It is very tender and affectionate, for Paul loved the Christians at Thessalonica dearly.

2. All Juniors find First Thessalonians in their Bibles. One Junior may read verse one, Paul's salutation. All read verse two in concert.

3. Paul tells them that although they had been persecuted they had remained faithful, for which he is thankful. 1 Thess. 2:13-15.

A Junior should read the above verses and tell what he learns from them.

4. Paul tells them that Jesus is coming again. Two Juniors should read the passages.

a) 1 Thess. 4:14-18; b) 1 Thess. 5:1, 2.

5. A Junior may discuss "What we learn from 1 Thess. 5:15-22."

6. All turn to Second Thessalonians. Each Junior reads one of the following verses and tells what he thinks about it: 2 Thess. 1:3; 1:12; 3:5; 3:10-13.

7. If any Junior has memorized a verse from either 1st or 2nd Thessalonians let him recite it now.

III. Mission Minutes.

1. How can we be missionaries at home?
2. Pray especially for our missionaries in China.

IV. Closing Moments.

1. Memorize the verse for the month, Romans 1:16.
2. Sing the song for the month, "In the Cross of Christ I Glory."
3. All pray the prayer for the month.
4. Together repeat the benediction, Phil. 4:23.

MEETING CALLED TO GET INFORMATION OF RELIEF WORK

The Women's Missionary Association of the General Conference is sponsoring a meeting to be held in the First Mennonite Church, Newton, Kansas, May 19, 7:30 P. M. The guest speaker will be Mrs. Lehman, wife of M. C. Lehman, our Director of European Relief, who is in Europe at the present time. Mrs. Lehman is in charge of the Ephrata Clothing Depot and can give full information as to the needs and dispensation of clothing, as well as relief work in general. All interested in any phase of this subject are invited.

NOTICE OF CHANGE

In place of Dr. P. R. Schroeder, who was treasurer and director of the Sunday School work of the Board of Education, Rev. A. S. Rosenberger of Dalton, Ohio, will serve in this capacity until further notice. All checks and other correspondences should be sent to him.

Conference Programs

TENTATIVE PROGRAM FOR THE PACIFIC DISTRICT CONFERENCE

To be held at Dallas, Oregon, May 15 to 18, 1941

Thursday Forenoon, May 15

(Ministers' Retreat—Leader, P. A. Wedel)

9:00 Song Service
Devotions -------------- *M. M. Lehman*
9:30 The Preparation of the Sermon
Edgar Toews, Reedley, Calif.
10:15 The Minister in His Study
Lester Hostetler, Upland, Calif.
10:50 The Minister's Responsibility in Time of War
J. M. Franz, Albany, Oregon

Thursday Afternoon

(Workers' Retreat—Leader, Edmund Miller)

1:30 Song Service
Devotions ---- *P. D. Unruh, Newport, Wash.*
2:00 How to Stimulate Interest in Bible Study
Harley King, Colfax, Wash.
2:40 The Heritage Our Youth has a Right to Expect
F. F. Janzen, Paso Robles, Calif.
3:10 A Teacher's Opportunity and Responsibility
Arnold Regier, Portland, Ore.

Thursday Evening

7:30 Song Service
Scripture and Prayer
W. A. Regier, Los Angeles, Calif.
8:00 Address of Welcome -------- *Homer Leisy*
Response ------------------ *Edmund Miller*
Special Music
Conference Sermon ---- *President of the Conf.*
Certification of Delegates
Announcements
Appointment of Committees

Friday Forenoon, May 16

8:30 Prayer Service (Leader, Arnold Regier)
Reports of Committees and Officers
Complimentary Votes
Secretary ---------------- *D. B. Hess*
Treasurer -------------- *J. C. Jantz*
Field Secretary ---------- *Emma Ruth*
Bethel College ---------- *L. J. Horsch*
Evangelistic Com. and Portland Mission
S. S. Baumgartner
Educational Committee -- *Edmund Miller*
Young People's Committee *Louise Richert*
(Reports to be continued next session.)
11:30 Address ------ *D. J. Unruh, Pratum, Ore.*

Friday Afternoon

1:30 Song Service
Devotions ----------*J. P. Glanzer, Shafter,*
2:00 Business Session (Continued)
2:15 Special Music and Announcements
3:30 Address ---- *W. A. Regier, Los Angeles, Calif.*

Friday Evening

(Women's Missionary Society Program)

Saturday Forenoon, May 17

8:30 Prayer Service (Leader, W. Harley King)
9:00 Unfinished Business
11:30 Address -- *J. H. Langenwalter, Reedley, Calif.*

Saturday Afternoon

1:30 Song Service
Devotions ---- *Aron Wiens, Deer Park, Wash.*
2:00 Unfinished Business
Budget for 1941-42
Election of Officers
3:00 Recreation Period

Saturday Evening

7:00 Saengerfest -------------- *Lester Hostetler*
8:30 Address, "The Ministry of Music"
P. A. Wedel, Aberdeen, Idaho

Sunday Forenoon, May 18

S. S. and Church Service—Arrangement by local church

Sunday Afternoon

S. S. Program arranged by Educational Committee

Sunday Evening

Program by Young People's Committee
Closing Remarks by Conference President

PROGRAM FOR THE NORTHERN DIST. CONF.

to be held June 7 to 11 at the Butterfield Mennonite Church

MOTTO: The Holy Spirit.

Saturday, June 7

4:00 p. m. — Leader - Rev. A. P. Waltner
Topic: "The Holy Spirit and the Pastor" - Rev. P. H. Unruh
A discussion of this topic by the leader
7:30 p. m. — Leader - Rev. Victor Sawatzky
Men's Chorus from Delft
"The Pastor's Obligation regarding the Teaching of the Holy Spirit in his Church" - Rev. Albert Evert, Fraser, Montana
Song by all the Pastors - Rev. A. W. Friesen
"The Contrary Influence to the Evil Spirit that is Now Working in the Children of Disobedience," Eph. 2:2 - Rev. J. A. Tieszen, Dolton, S. D.
Discussion on the above topics

Sunday, June 8

9:30 a. m. — Leader - the host pastor, Rev. Albert Schultz
Welcome
Choir - Butterfield Church
Sermon - Home Missions, by Rev. P. H. Unruh
Song - Bergfelder, Mt. Lake
Sermon - Foreign Missions (Expect a Missionary)

Song - Bethel Church, Mt. Lake
Mission Offering

1:30 p. m.
Opening by host Pastor
Address by Conference President - Dr. J. D. Unruh
Song - North Butterfield
Message - Rev. P. H. Unruh
Song - First Mennonite, Mt. Lake
Appointment of temporary committees by the conference president
Offering (to be designated)
Close

7:30 p. m. — Sunday School Convention
Leader - Maurice Schultz
General Singing - Harvey Schoenwald, Minneapolis, Minnesota
Topic - "Tomorrow begins Today" by Miss Helen Penner
Music - Bethesda S. S., Henderson, Nebraska
Topic - "Illustrative Aids to S. S. Workers" - Miss Rosella Toavs, Wolf Point, Montana
Music - Freeman College
Topic - "What helps can S. S. Teachers Give to S. S. Pupils to Detect and Combat False Teachings of Today" - Rev. P. H. Unruh
Music by LeRoy Eitzen, Decorah, Iowa
Close

Monday, June 9

9:00 a. m.
The Observance of Lord's Supper in charge of Business Committee
Communion Sermon (25 min.)
Prayer and Dedication Service in charge of Rev. H. Albert Claassen, Freeman, S. D. (10-15 min.)
Conference business in charge of President
  Delegate certificates received
  Reading of minutes
  Report on complimentary votes
  Report of soliciting committee
  Treasurer's report
  Report of examining committee
  Report by peace committee - Rev. Unruh
  Report by registrar
(Examining committee refer to pp. 5, 1940 report in regard to extending or modifying questionnaire)

1:30 p. m.
Reports, suggestions, discussions, and message in charge of the Evangelization committee. (See pp. 8, No. 5, 1940 Report)
Continuation of business
Music - Butterfield choir

4:00 p. m.
Message - Rev. P. H. Unruh

7:30 p. m. — C. E. Program
Leader - John Unruh, Avon, South Dakota
Song service in charge of P. J. Voth, Mt. Lake
Roll Call by a delegate from each C. E. giving a suggestion how to improve our C. E. (to be written out and to be recorded in next year's report.)
"What does our C. E. Standard Require of its Members?" - Joe G. Graber, (15 min.)
Music - Butterfield Church Junior Choir
"When does a C. E. Endeavor?" - Rev. Harold Gross (15 min.)
Music - Salem Zion Church, Marion, S. D.
Message - Rev. P. H. Unruh
Offering - This offering is to be used to send an Indian girl from the Montana field to Freeman College
Close

Tuesday, June 10

9:00 a. m.
Devotional period in charge of Rev. A. W. Friesen
Unfinished business
Report of Resolutions committee
Invitation for next conference

10:05 a. m.
Message - Rev. P. H. Unruh
Election of officers

1:30 p. m. — Ladies Mission Service
Business meeting in charge of Mrs. P. R. Schroeder

2:30 p. m.
Opening exercises in charge of leader - Mrs. Louis Linscheid
Roll call - each society respond as they choose
Musical Number - Bethel Mission Society, Mt. Lake
Missionary talk - Miss Anna Quiring (20 min.)
Ladies Chorus - First Mennonite, North of Butterfield
Reading - "Keep Looking Up" - Mrs. Ted Linscheid
Fortieth Anniversary Message - Mrs. R. E. Casey
Musical Number - Salem Mission Society, Freeman, South Dakota
Missionary talk - Miss Aganetha Fast
Offering
Musical Number - First Mennonite Mission Society, Mt. Lake
Prayer and Benediction - Rev. Schultz

EVANGELISTIC SERVICE

7:30 p. m. — Chairman -
Song Service - Gerhard Toews
Testimonies by young people who are preparing for service
Song - Sacred Mass Chorus
Message - 20 minutes by visitor
Song - Butterfield Choir
Message - Rev. P. H. Unruh
Song - Otto Richert

Business Committee—Rev. H. H. Quiring, Mt. Lake, Minn., Rev. John Bartel, (Sec.) Delft, Minn., Dr. P. R. Schroeder,* Mt. Lake, Minn.

Wednesday, June 11, Young People's Program

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* *Has answered his final call of the Master to come up higher.*

PROGRAM OF THE YOUNG PEOPLE FOR THE NORTHERN DISTRICT CONFERENCE

Monday, June 9

12:00-1:00 p. m. Lunch

To be served by the young people of the Butterfield church and others that may contribute

1:00-2:00 p. m. Business Meeting

Tuesday, June 10

12:00-1:00 p. m. Lunch
1:00-2:00 p. m. Chorus Practice

Wednesday, June 11

YOUNG PEOPLE'S DAY

Main Speaker - Rev. P. H. Unruh Music Director - Gerhard Toews
Theme: "Christ our Savior, Companion, Consumator."
9:00-10:00 a. m. Chorus practice
10:00-11:30 Services
Opening by chairman
General Singing
Devotions
Music - Bethany Church, Freeman, S. D.
Sermon - "Christ our Savior" - Rev. P. H. Unruh
Music - Delft, Minn.
11:30-12:15 - Social Hour
12:15- 1:00 Lunch
1:00- 2:00 Chorus practice
2:00- 3:30 Services
Opening by chairman
General Singing
Devotions
Music - Warroad, Minn.
Forum - "My Purpose in Life" - Rev. J. A. Friesen
Poetry - Wisner, Nebraska
Instrumental Music - First Mennonite, Mt. Lake
Report on the Schools
  Mountain Lake Bible School
  Henderson Bible School
  Freeman Junior College
Sermon - "Christ our Companion" - Rev. P. H. Unruh
Music - Alsen, North Dakota
Close
7:30 p. m. Evening Services
Opening by chairman
General Singing
Devotions
Music - Young People's chorus
Music - Bethel church, Dolton, S. D.
Instrumental Music - Salem Zion Church, Marion, South Dakota
Music - Bloomfield, Montana
Sermon - "Christ our Consumator" - Rev. P. H. Unruh
Music - Young People's Chorus
Close

Committee—Carl Friesen, Henderson, Nebraska; Jacob Friesen, Mt. Lake, Minnesota; Stella Waltner, Freeman, South Dakota.

Foreign Missions

(Concluded from page 2)

Tom have no doubts but that it was all satanic, but we are glad God lets Satan go only so far and no further as also in the case of Job. John has each morning when he had been home had a short Bible lesson with all the workmen. That day he had read with them the creation chapter. And the question had come up why in the second day does it not say that it was good. So John had explained because the atmosphere was Satan's abode after having been cast out of heaven at his uprising as seen in Isa. 14:12-17 and Ezek. 28:12-19.

To those people who did not believe in a very *hateful* and *personal* and *powerful* devil this letter would indeed seem queer. John often says that he wishes that those people who do not believe in a personal devil could live here for a few months.

Now we have no meeting place for our Sunday School. Maybe by next Sunday we can meet in the new church basement. We hope so. Last Sunday some of us went up and had a service near the ashes. Hopi superstition runs very high now. They will not go near a place where lightning has struck lest they get sick or bring sickness upon their children. Even some of the Christians have not gotten away from this fear. This will possibly cut our attendance very much. Some unbelievers even say that this must not be the right religion since God permitted the church to be struck. We are all decided that the chapel must be rebuilt or repaired. Just how, when, etc., we do not know. Already John has $15.00 towards that purpose and one volunteer laborer. We are waiting on the Lord.

Some government people who had passed by and had seen our service, said it had looked so sad. We had a good service. John preached on I Peter 4:17. He used the illustration of the dream a certain Christian had of devils sleeping on the roof of a church where Christ was not preached—a spiritually dead church—and then how the demons were found dancing around a home where an aged couple was busy reading the Bible. Then he went on to review how this Mesa chapel had been nailed shut for many years, then slowly repaired and used, and just now fully repaired and much used. Satan did not like that, etc. But then he also reminded us that God had a hand in it. Like at the judgment of our sins on Calvary where Satan and man did their utmost and worst, yet God poured out His wrath and judgment on His Son for He was made sin for us. Maybe we are to blame for not keeping this chapel in repair and not using it enough. Some writings found in the bell-tower room were disgraceful. We must all put away sin and live holier lives, for we are living in the last days and Satan's attacks on every Christian will be more severe and subtle. We closed with the songs "All for Jesus" and "We'll Work till Jesus Comes."

We went into the upper village for a street meeting. Qoyawayma there reviewed the agreement between Washington, the Hopis, and the Mennonites as to our privilege of doing missionary work here; and he encouraged that this continue to be permitted. Anna also spoke on the fact that Hopis were afraid to near a place struck by lightning, but that Jesus healed the sick and they should not be afraid but come for the Word of God. After another street meeting in the lower village we went home for our afternoon dinner.

The white government people, the unbelievers among the Hopis, and especially the Christians are watching us closely to see whether we will be discouraged. So do pray.

Mrs. John P. Suderman

« « JOTTINGS » »

—All of the Christian Endeavor groups of the *First Mennonite Church of Reedley, California*, united Sunday evening, May 4, at 7:00 P. M. to hear Miss Justina Schmidt, missionary to Africa, tell of her work and show pictures.

—Mr. Eivin Bjornstad, famous Norwegian tenor, gave a sacred concert at the *First Mennonite Church at Berne, Indiana*, Tuesday evening, May 6. He is a converted opera singer, devoting all of his time to Gospel singing. He has received his training from the greatest masters of this day.

—*Bluffton College Notes*—The Gospel Teams which made tours during the Easter vacation to churches in Pennsylvania, Indiana, Illinois, and Missouri, report very successful trips.... On April 16 a successful annual Clean-up-day was held on the campus. Students and faculty cooperated in doing a lot of much-needed repairing and cleaning in buildings as well as on the campus.... Fifty-dollar honor scholarships, one for each class, to be granted annually to the one who shows the greatest achievement in scholarship and stands out in character, leadership ability and attitudes towards college life and work were announced by President Ramseyer.... On May 12 the annual booster banquet for Bluffton College will be held in the high school gymnasium.... The Honorable John W. Bricker, Governor of Ohio, will be the speaker.

—In the issue of April 22, *Rev. Geo. S. Stoneback* was referred to as "formerly pastor of the Eighth Street Church, Goshen, Ind.," He will resume his work in that church on June 8, having been on leave of absence to attend Hartford Theological Seminary.

—In a letter to draftees in *The First Mennonite Church, Beatrice, Nebraska*, Rev. Walter H. Dyck, the pastor, writes: "We insist that you keep posted on some of the excellent articles run in the "Mennonite" since Januray 1st. We have selected only 20 titles which every draftee should read:

No. 1 p. 2—"Mennonites and the Civilian Service Program"
No. 2 p. 7—"A Letter to the Unknown Soldier"
No. 3 p. 1—"A Genuine Mennonite"
No. 4 p. 6—"Mennonite Ministers and Special Privilege"
No. 5 p. 1—"How Would You Answer This Boy?"
No. 6 p. 7—"What Our Denomination Has Stood For"
No. 6 p. 8—"Putting New Life Into Old Soil"
No. 7 p. 2—"I Feel Like Pontius Pilate"
No. 7 p. 10—"Here I Stand" (A well written defense)
No. 8 p. 10—"May I Accept Non-Combatant Service?"
No. 9 p. 9—"Why I Cannot Accept Non-Combatant Service"
No. 10 p. 1—"College and Church"
No. 12 p. 1—"About Conscientious Objectors"
No. 12 p. 3—"The Way of Peace They Have Not Known"
No. 13 p. 7—"The Mennonite Peace Position & Present Crisis"
No. 14 p. 9—"Able Staff for Colorado Springs Camp"
No. 15 p. 1—"A Way That Seemeth Right"
No. 16 p. 3—"Do It Now" (Defense Bond Problem)
No. 16 p. 9—"Don't Betray Your Conscience"
No. 17 p. 9—"Guided by the Spirit"

"If you have not read these articles, please do so now."

—The *Bethel College Booster Banquet*, sponsored by the Newton Chamber of Commerce, was held in the basement of the new Memorial Hall, Wednesday evening, May 7, with over a thousand people present. Dr. Deane W. Malott, Chancellor of the University of Kansas, delivered the main address of the evening. Honorable O. Jolliffe, banker of Peabody, Kansas, a good friend and benefactor of the college, presented a challenge to the school and the constituency when he announced his agreement to help meet the great need of Bethel College for a new library building by donating $50,000 towards the same on condition that Bethel College match this amount with another $50,000 for a library endowment, and that the building be completed by September 20, 1943, which is the fiftieth anniversary of the opening of the school. The building will be named the O. Jolliffe Memorial Library.

RURAL ROUTE 3
NEWTON, KANSAS
JA 42

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Ascension Day Thoughts

The question "Why stand ye gazing?" came to disciples who had just been told, "Go ye into all the world and preach the gospel to every creature." Are we sometimes *standing* when we should be *going*?

"Every priest *standeth* daily ministering and offering . . . but this man (Christ) after he had offered one sacrifice for sins forever, *sat down* on the right hand of God." The work of the priests of the old covenant was never finished; Christ's sacrifice was made once for all, His work was finished, He ascended to heaven, and sat down.

The disciples had to "wait for the promise of the Father." Waiting is hard, but when God bids us wait, He has something in store for us which is worth waiting for.

Waiting is not inactivity. The disciples utilized their waiting time until, on the day of Pentecost, "they were all *with one accord* in one place." Would there be as much discord among us if we would practice waiting upon God more? —MB

The Day of Promises

Ascension Day, one of the neglected days in the Christian calendar, calls to mind many things, incidents that occurred, words that were spoken, promises that were made. We need only to stop and think in order to remember the many promises that were made on this one day. Christ "being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father": "He shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." On the day of Pentecost "they were all filled with the Holy Spirit, and began to speak with many tongues, as the Spirit gave them utterance" in answer to this promise of the Father.

Another Ascension-Day promise, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . " was fulfilled at the same time for they "began to speak." They received witnessing power.

One of the *precious promises* of the Scriptures, as we choose to call them, a promise which has been a comfort and help to every child of God at some time or another is the promise of Christ's continuous presence: "Lo, I am with you alway, even unto the end of the world."

All of the above Ascension-Day promises have been fulfilled and are being fulfilled from day to day, but there is one promise which has not been fulfilled. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," is a promise which is just as sure of being kept as the others and some day "the Son of man shall come in his glory, and all the holy angels with him." When this shall be no one knows and the time is of minor importance. The thing that is important is that we are ready and found faithful when He comes.—MB

The Workshop

A Tribute to Dr. J. R. Thierstein

It is so quiet here. The clock has struck the late afternoon hour. The shadows of evening are beginning to fall. Beyond the window, beyond the two trees that form a frame about a bit of sky, a few clouds are gathering. The first raindrops may fall soon.

I have sat in this room before. Yes, in this very chair near the desk, near to another chair which remains empty today. There is the same black cushion on it with its two patches of gray. It is Dr. Thierstein's chair. I seem to see him there, leaning back with eyes almost shut, eyes that see visions in the distant years. There is a light of joy upon his face, interest and courage. I feel the spirit of strength in this workshop that has never known rest before.

A stillness has entered this room, a pause that waits. There is the typewriter standing near the east window. It has covered itself with its black cloak lest, looking out, it should see something worthy of words and there be no one to coin them. Opposite, against the wall, the calendar waits to be turned. It will not be turned. What is the quick passing of time on earth when Eternity reaches down and lays its hand upon one's soul. We would hold that moment still forever.

Against the south wall, standing erect and tall is the strong, oak filing cabinet from whose top-door handle drape the long streamers that bear the *Mennonite* mailing list. How many seeds has this list carried out! And though the sower has left, Heaven cares for its own seeds. There shall be harvest and then seedtime again.

Leaning toward the oak cabinet as though it were asking support, is a frail bookstand, bent but faithful. Among other things, between its lean, uplifted arms, rest three copies of the new *Hymnary* and three black volumes each holding a year's issue of the *Mennonite*. It is strange how much of a man's immortal soul can be bound together and kept within a few volumes.

From other walls and portions of walls, rise bookcases, some reaching almost to the ceiling, others would have toiled less had they, too, climbed higher as their burdens increased. On one of these, as though it had scaled the very summit of books and magazines and papers, lies a beautiful gift edition of the *Mennonite Hymnary* in serene dignity. The black leather cover bears its owner's name in gold lettering. It is a gift of the publishers in recognition of the contributions made.

In the center of the room, almost against the north window, stands the desk with its hand-painted lamp. On its left-hand side is a stack of books and a few recent newspapers waiting to be read. To the right, is the *Mennonite* file. Here are stored the unused materials that shall yet be woven into future issues. Near it is a spindel with numerous jottings and on a lean-to stand is a wire basket with work sheets and recent mail. Just in reach of the table is the large dictionary which has been closed, and to the left, also in reach, is a steel file against which leans a stack of back number issues of the *Mennonite*. To the back of the desk is a heater for winter comfort, and squeezed into a corner rubbing an arm against books is a large oak and black walnut chair. Was there ever time for its use?

This room is, in truth, a den. It is small and is closed off from the rest of the house; and from the street by foliage brushing against the east window and a porch, trees, and bushes to the north. So much has been stored in this room. So much has left it. . . .

The large framed *Doctoris Philosophae* which predominates the west wall, looks down upon the den as though in it was vested the authority over the workshop.

No, Another has had the authority. Another has looked down upon this den from day to day. Another has imparted means to the laborer, imparted grace, victorious grace. And, one day, He came. The Master spoke with His servant. Together they walked out and closed the workshop.

—*Joanna S. Andres*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

APPEAL FOR OUR MISSION TREASURY

Dear Mission Friends:

It is now over a year ago that we had to make the last appeal for our treasury. The gifts have come in steadily and regularly, for which we are very thankful.

This year, however, we have had some special expenses for the church building in Arizona, because the old church became too small. We have also had large repair bills in Montana, which had long been postponed. Then we have to figure with the fact that we have emergency conditions, and the accepted budget may prove too small. Five missionaries were already compelled to come home from China because of war conditions. Traveling is expensive.

Our treasury has now a debt of some $9,000.00. But this second quarter's payments have all been made. On July 1 the third quarter begins. By that time we should have this debt paid, and enough for the third quarter, which amounts to about $15,000.00.

The Pentecost mission festivals are at the door, and we hope the mission friends will remember this need in a special way, both in gifts and prayers. The missionaries in China call for unceasing prayer. Let it be with thanksgiving for the rich harvest that is being gathered in spite of this emergency.

In the name of the Board,

—*P. H. Richert, Secretary*

HELEN E. NICKEL WRITES

Janjgir, C. P., India, January 7, 1941

Dear Rev. Richert:

Greetings and best wishes for God's peace and blessings in the year of 1941. The brightness and goodness of God shines forth more clearly than ever in contrast to the darkness and unrest in the world. Here we unitedly expressed the thoughts at Conference time that there is hope greater than ever before for in-gatherings from this more unresponsive section of our Mission area. And even though it is early in the year, already many of the missionaries are again in the district touring or are making the final preparations to get out next week.

It was my great privilege again this year to get to an out-station with a group of teachers and girls for voluntary evangelistic efforts. A gift cheque from my relatives shortly before we left took care of the extra expenses, because I have no budget for this work and yet feel that it does not interfere with the efficiency of the school work to do this during the long vacation period between semesters. We went to Katghora, which is properly in the Korba section, and could teach a course of lessons and bring home the great message of the Word of God through song and drama also. Now we are following up this effort and praying for the larger groups that are in tour this season by having weekly prayer meetings on Sunday afternoons. Often we can also go to Janjgir and nearby Naila villages on Saturday afternoons.

An efficient and cooperative staff of teachers has made the work most pleasant. Yet for improvement we are trying to replace an old-time head-master of the Primary school with a younger and more efficient man and that brings problems with it. Since it has now been definitely decided to have a Normal Training class for girls here beginning with next year I am making plans together with the teacher for this important work. Often it appears that the school work is the first work that we will be able to entrust entirely into Indian hands and I am working toward giving more and more responsibility to the head teacher who is loyal to the Mission and has a good Christian character.

In one effort I failed this year and that is keeping the expenses of the boarding within the budget requests. High prices of supplies due to a near crop failure is a contributing reason, and some may be lack of management on my part, but it seems impossible to feed the school girls on a dollar a month and I have to commit the financial burden of the work over to the Lord over and over again in order to keep from worrying and in this way make my efforts even less effective. When salaries get here anywhere on time to put in one's salary to keep the children fed tides over but it is not a permanent solution. We search for ways and means of further economy and thank God for graciously sparing us from sickness and epidemics in these days. In other reports you will no doubt hear how the people are having a very hard time to make ends meet. The government has opened some work locally, and in the Mission wherever building will take place that will also bring some employment. Since three years ago when I returned from furlough the price of rice has doubled.

It has been my good fortune to have Waltners live with me but the last Conference also terminated that prospect because they were stationed to Champa after their language studies. So just now with two teachers available here they are concentrating on the work and may move their goods before leaving for Landour. This bungalow is quite small but we managed all right, and when they leave it will seem too large, so I definitely hope and pray that a misahib may come out, a nurse or educational worker, and she could live here while studying Hindi, and be ready to take my place when my furlough again comes due.

Yours, in Christ's service, —Helen E. Nickel

ASCENSION DAY

(Read Acts 1:9-11)

By Rodolphe Petter, D. D., Missionary among the Cheyenne Indians, Lame Deer, Montana

Among the four pinnacles of Christ's redemptive work for mankind, the last one was His Ascension to His former glorified and divine state in Heaven, at the right hand of God, from where He will return for the great glorious and final climax, when "He shall deliver up the Kingdom to God the Father, after having abolished all domination, authority, and power" whose origin and sway is from the prince of this world.

The 22nd of this month the Christian Church celebrates this memorable Ascension Day. Or is it not rather forgotten, unheeded by many Christians? Alas, also eclipsed by other "Days" now appointed to celebrate men or certain world or national events! Certainly Christmas Day is not forgotten or unheeded by Christian people. Yes, the first day of Christ's appearance among men, on earth, is joyfully celebrated. Why should the Day of His disappearance from this earth and His return to Heaven remain unremembered? Has this fourth pinnacle of Christ's redemptive work less value than that of His Birth, of His Crucifixion, and Resurrection?

The chime of church bells which ushered in the importance and solemnity of the Ascension Day, the eve before it, I can still hear sounding, there in Switzerland, 70 years ago. And again in 1939 they rang for us the tidings of Christ's ascending to Heaven. Today, as then, all business and work ceases, noise is subdued, all is quiet in cities and country, while multitudes of old and young people gather in God's house, there before Him remembering the memorable Day of the past, when our Lord and Savior ascended to His glory. And with this remembrance the renewed assurance of that future great Day, when He shall come again. Beside those church services, many mission festivals (Missionsfeste) took place in remembrance of Christ's commission to His followers.

Thus the Ascension was, and still is, a special Mission Day, because immediately before Jesus "was taken up" He had given this mandate to His disciples, "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." Thus Jesus' commission on the Ascension Day implicitly includes the Mission work. Oh, what a rich blessing the celebration of the Ascension has brought to the Christian Church in its mission service in all the world!

The many mission services and festivals that took place in Switzerland and Germany were always a spring of spiritual life and lasting benediction for thousands of Christian people, old and young, many of the latter so deeply impressed that then and there they devoted their lives to the mission service. Writer of this attended not a few of these Ascension Day festivals in beautiful valley spots or on high mountain meadows. The first of such meetings he attended, he will never forget, for there, as a young boy he heard of the mission to the heathen that stirred his heart.

Yes, just before leaving the earth for Heaven, there to take possession of the "Inheritance," Jesus the Heir had won through His Atonement and Resurrection, He gave this commission to His followers, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8b). And when He was received into a cloud out of their sight and they stood there gazing where He had disappeared, there appeared two angels to turn the disciples' minds to their duty, saying, "Why stand ye looking into heaven?" Or with other words, why gaze into space, you have now a mission to serve as witnesses for your Lord and Savior, as He told you with His last words that you should do among nearby and far nations. For the Heir, the Master, will return some day, in the fashion He left you.

The two angels specified no day nor time, for they knew it not. But what they knew was that it would be, "When He finally shall come to abolish all domination, authority and power (of this world), put all His enemies under His feet, abolishing the last of them, death, then deliver the Kingdom to God the Father" (1 Cor. 15:23-27).

With His *first Presence* among men, Jesus had come "to seek and save that which was lost." On His *second Presence* Jesus will come for the full consummation of His redemptive work of all who became His people through His Atonement, His Grave, His Resurrection, and Ascension.

The angels informed the disciples, on the Ascension Day, that Jesus would come again in like fashion (or manner) as He left. And He left as a Victor over Sin, Death, and Grave! He left with a glorified body transcending all that is human and created! He left with all authority given to Him, in Heaven and on earth! He left to grow and spread among men, by the power of the Holy Spirit, a new potential, spiritual, and everlasting Kingdom, which on His return He would deliver to God the Father. And as He left, so will He come again, in the same fashion, in the ultimate completion of all God's purposes for mankind. He will come again, the same, but also to "avenge His elect that cried to Him day and night . . . But when He cometh will He find *faith* on the earth? . . . Because iniquity shall be multiplied, the *love* of many shall wax cold."

That faith and love meant by Jesus, Who said the above words, is the "pound" or spiritual earnest given by Him to His followers to apply for His service until He comes again (see Luke 19:12-14). They are to make a gainful use of it (the "pound") during His absence, i. e., the interim between the Ascension and His coming again. During that period the Christian Church is not to stand by contemplative or inactive, neither is she to fret her strength in undue and extreme overactivity, nor by frittering her time with pet schemes, frills, calculations, and speculations. She is simply to carry out the commission of Jesus, her Master, to all the nations of this earth.

Right after Christ's Ascension, the very evening of that day, the eleven disciples together with others, men and women, began to carry out their Master's will by preparing themselves for their duty. They gathered together and prayed that evening. The next days they continued steadfastly in prayer and waiting together with some 120 Christians. And after they had received the power of the Holy Spirit, how did these first Christians witness for their Lord and Savior! That is told in the Acts and the rest of the New Testament. The witness of the primitive Christian Church became a power of Salvation, but through many tribulations. In the Roman Epistle (ch. 16) read the names of outstanding Christian men and women who were strong witnesses of Christ.

Alas, with the coming of the "Dark" period, this witness weakened and flickered under the cold breath of formalism, ritualism, and Romish ecclesiastical precepts. But in spite of this night, groups of faithful Christians held up the torch of the Gospel, undaunted by bitter persecutions, prisons, and martyr's death. Then came the Reformation with a breath of new spiritual life reviving the Church witness for Christ. Then slowly and gradually the true followers of Jesus came to the full recognition that Christ's command to preach the Gospel to all nations binds the Christian Church in this duty since the days the first disciples departed from this earth.

Since Jesus Christ "cometh again" in the same manifestation of glory transcending all that is human, clad with divine authority and power, He expects His redeemed ones, His Church to be fit and ready, having carried out His mandate and proclaimed the Gospel of His Redemption to all the nations.

Then, as we celebrate His Ascension Day let us be fully conscious of its eternal import for the Kingdom of God on earth. Let us realize that each of us has been given a "pound" to use for the Master until He returns! Let us praise and thank our God and Savior for the mission He entrusted to us in spite of our unworthiness and weakness! Let us magnify and glorify His name for the great Salvation He wrought among the nations!

Individuals and nations are now bringing sacrifices of money, time, strength, labor and . . . human blood with its train of tears and sorrow, yes, all this for an appalling *destruction.* How should the people of God, the Redeemed of Christ, not do their utmost for the *salvation* of mankind!

(Concluded on page 14)

DAILY DEVOTIONAL MESSAGES

by the Rev. Howard G. Nyce

MAY 25—*"Behold, I stand at the door and knock."* Rev. 3:20.

There are two doors that have no knob on the outside. One is the door to your heart. You can let in whom and what you will and you can keep out what you will. The other door is Jesus Himself, Who said, "I am the door: by me if any man enter in, he shall be saved," and again, "No man can come unto the Father, but by me." It is not the will of Christ that this door should be closed to anyone. If some day you will discover that the door is closed, it is only because you closed your door to Him. He knocks at the heart's door. He will not demand that you let Him in, but if you open to Him, he "will come in and sup with you." Have you opened your heart's door to Him? If not, will you not do so now?

MAY 26—*"To him be glory and dominion for ever and ever. Amen."* Revelation 1:6.

We read in God's Word, "Whatsoever you do in word or deed, do all to the glory of God." Why? If you read the first chapter of Revelation you will see that "he loved us, and washed (or loosed) us from our sins in his own blood, and hath made us kings and priests unto God and his Father." Your Catholic friend goes to the priest to make a confession, and you are a priest. Yes, we are kings and priests. We need not make confession to anyone for we are priests and as the priest went to the High priest, so we as priests go to Christ, our High Priest. This of course refers to the confession of our sin only, for if you have wronged some one you need to confess your sin to that one before you ask God's forgiveness. Yes, thank God, "to him" Who gave His life for my sin with His own precious blood, "be glory and dominion for ever and ever."

MAY 27—*"He that doeth good is of God."* III John 11.

While we are instructed not to judge any one, it nevertheless is self-evident when a person is not a Christian, even though he may claim to be one. While the text says, "He that doeth good is of God" we also find in the same verse, "he that doeth evil hath not seen God." In I John 2:15 we read "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Again in II Corinthians 6 we are told to separate ourselves from the things of the world so that we might become the sons of God." Friend, look at this verse and see how you line up. Are you with or without God?

MAY 28—*"Whosoever is born of God doth not commit sin."* I John 3:9.

If any one said to me, "I do not sin, because I cannot sin," I would not have any dealings with that person. Yet, the text says, "Whosoever is born of God doth not sin." And again we read, "he cannot sin, because he is born of God." This passage is a great problem to many people. It simply means that if a person is a new creature in Christ Jesus, he will not continue sin or practice sin. If we are born of God, we have His seed in us. Who is this seed? Christ in us, the hope of glory. If we are conscious of His abiding presence we will not sin, willfully. When we sin, however, we confess our sin, and are forgiven according to I John 1:9.

MAY 29—*"He that is not against us is for us."* Luke 9:50

Unfortunately there are people so zealous for Christ that they condemn every one who does not see everything exactly as they see it. Such people lived in the day of Christ and several of the disciples assumed that attitude which is common amongst some Christians today. "We saw one casting out devils in thy name; and we forbad him, because he followeth not with us," said one of the disciples. Jesus replied, "Forbid him not: for he that is not against us is for us." Different ministers use different methods, but if by that method souls are being won for Christ, let us rejoice in the salvation of souls. The hindrance to Christianity and saving of souls is not the method but insincerity and inconsistent living on the part of so called Christians.

MAY 30—*"The memory of the just is blessed."* Proverbs 10:7

On this Memorial Day, again flags will be placed on the graves of soldiers who either died in action or died since and are being remembered by their comrades. Then too, flowers will be placed on graves of departed loved ones. All this because of the memory of loved ones. We are glad that on this day, we need not bow our head at the tomb of one who nineteen hundred years ago died for our sins. Yes, we do remember His death, and we show forth His death at the celebration of the Lord's Supper, but He is not a dead Christ. Thanks, be to God, He lives, and is seated at the Father's right hand to intercede for us.

MAY 31—*"Grace be with all them that love our Lord Jesus Christ in sincerity."* Ephesians 6:24

That some one may have received some help through these devotions is my earnest prayer. Perhaps you did not agree with all that I have said, or on the other hand, you may have received some help concerning some passages. I hope the latter is true. At any rate, I am glad I had this opportunity to write the devotions for the month, and now bring them to a close with the beautiful benediction of Paul to the Church at Ephesus, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

IN MEMORIAM

JOHN R. THIERSTEIN was born in Bowil, Bern, Switzerland, on July 22, 1867, as the son of Samuel and Katharina (Mosiman) Thierstein. His elementary and secondary education he received in Switzerland. In 1882 he came to America with his parents, three brothers and two sisters. The family settled down on a farm near Whitewater, Kansas, and soon joined the Emmaus church. At first John worked on the farm with his brothers, but the desire to get better educated prompted him to attend the Mennonite Seminary at Halstead, from which school he graduated in two years. He continued his studies at the University of Kansas, graduating from that institution in 1896.

On October 2, 1895, he married Miss Margaret M. Dirks and established his own home. For a period of years he served in public schools as principal or superintendent doing good work. But rather unexpectedly he began to speak of going back to his beloved Switzerland for further studies. So in 1908 he and his wife set out for that beautiful little country. Two years later he graduated from the University of Bern with honors, receiving his Ph. D. degree. During their stay in Switzerland, the Thiersteins adopted little Frederic Novalis Thierstein who returned with them to this country, but died as a young man in 1926.

After having served as principal of the Atchison County High School at Effingham, Kansas, from 1910 to 1915, he accepted a call to Bluffton College, Bluffton, Ohio. In 1921 he joined the faculty of Bethel College, North Newton, Kansas, where he has been a help and inspiration to many young people. He was loved by the faculty, his students, and creditably known among educators of the state being honored with numerous positions by teachers' associations. At the age of seventy he retired from his teaching position. In 1937 he took over the editorship of *The Mennonite*. He really enjoyed this work and succeeded to increase the subscription list so far as to place the paper on a self-supporting basis for the first time in its history, since 1885.

For two terms he was secretary of the General Conference, and also chairman of the Board of Publication since 1935. For two years he worked strenuously under great difficulties to finish the new *Mennonite Hymnary*, and when the first completed copy arrived he took it in his hands and pressed it to him with tears in his eyes.

He had a passion for work. When once he started on a project he often forgot everything else and plodded on to the early hours of the morning.

So a busy life has come to its close. Several years ago signs of tuberculosis at the hipbone made itself evident. He submitted to several operations; however, the disease spread deeper into the body and caused his death. He departed on May 8, at 8:20 in the evening. He leaves to mourn his departure his beloved and faithful wife; one brother, Mr. Chris. Thierstein and his wife; one sister, Mrs. Herman Claassen and her husband; twenty-one nephews and nieces; and a host of friends far and near. Two of his brothers and one sister preceded him in death.

Funeral services were conducted at the Bethel College Mennonite Church at 2:00 P. M., with Dr. Ed. G. Kaufman and Rev. J. N. Smucker officiating and at the Emmaus Mennonite Church, Whitewater, Kansas, at 4:00 P. M., with Rev. J. C. Kaufman and Dr. A. Warkentin in charge; on Monday, May 12. Interment was made in the Emmaus cemetery.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

ANDREW D. BERGER, son of Andrew and Elizabeth Berger, was born on June 19, 1870, in Germany where he grew to manhood. As a young man he emigrated to America. In his youth he was baptized by Rev. Landes in Germany. When he came to America he united with the Mennonite church at Summerfield of which he remained a member until his death.

On June 17, 1903, he was united in marriage with Lizzie Anna Beutler. After their marriage, they made their home in Oklahoma for a number of years where Mr. Berger was employed by the Santa Fe R. R. Co. Later on they moved to Illinois where they followed the occupation of farming. About twenty years ago they left the farm and moved to St. Louis where he was employed until his health began to fail a few years ago. He was suffering from abnormal blood pressure and hardening of the arteries which resulted in a paralytic stroke several weeks ago. He was taken to the Lutheran Hospital for medical treatment and care, but he gradually became weaker and quietly passed away on Wednesday afternoon, April 16, 1941, at the age of 70 years, 9 months, and 27 days.

He leaves to mourn his departure his deeply bereft widow; two daughters, Mrs. Herman Hatt of St. Louis and Mrs. Robert Struckmeyer of Murphysboro, Ill.; two sons-in-law, two grandchildren. He is also survived by two brothers, Jacob Berger of Hesston, Kans., and George Berger of St. Louis, Mo.; one sister, Mrs. Katherine Suhm of Wichita, Kans.; besides many nephews and nieces and other relatives and friends.

Brief funeral services were held at his home in St. Louis and the main service from the First Mennonite Church at Summerfield on Saturday afternoon, April 19, and were in charge of the pastor. Burial was made in the Summerfield cemetery.

The Mennonite Central Committee Civilian Public Service News

There appears to be some confusion in some of our Mennonite Churches regarding the method of financing our boys during their year in Civilian Public Service Camps. This whole program was thoroughly discussed at the December meeting of the Mennonite Central Committee in Chicago. That group came to the unanimous decision that the issue of participation in military training touched the Christian conscience, not only of the men, but of the church as a whole. For this reason, it was felt that the whole church should share in this Christian witness against war and the military method. In line with this conviction and on the basis of the estimated cost of maintaining an anticipated number of men in camp until July 1, it was suggested that if our constituent Mennonite groups would contribute at the rate of 50 cents per church member that would more than pay for the total cost of running these camps up to July 1. After July 1 another estimate would be made on the basis of actual experience in administering camps.

This contribution of 50 cents per church member, sent by the congregation to their own conference treasurer and by him forwarded to the Mennonite Central Committee office, Akron, Pennsylvania, pays for the whole cost of maintaining our boys in camp up to July 1. The individual draftee is not asked for any personal contribution toward the financing of his time of service in camp.

The $35 a month per draftee to which reference is occasionally made in the press and other publicity material, or in the questionnaire mailed from the National Service Board, Washington, applies to boys from other denominations who may be assigned to Civilian Public Service Camps. This sum suggests to the young man and his constituency how much it will cost to provide him with the opportunity of performing his year of service under civilian direction in lieu of military training. And it indicates that provision should be made to cover this cost. Denominational offices or individual congregations in many cases will assume this cost and pay it to the agency administering the particular camp to which the young man may be assigned.

When, therefore, the Mennonite draftee gets his questionnaire from our National Service Board office and he is asked how he plans to finance his year in camp all he needs to say is: "Through the Mennonite Central Committee." Our young men should appreciate what an advantage it is to have the church provide for this expense and relieve them of the worry of providing for the cost themselves.

It probably is well to remind our church people to watch their church papers for information about the development of this Civilian Public Service program. They should beware of accepting at face value rumors or general press releases. The Mennonite Central Committee will be the first to inform the cooperating groups of any important development in the program.

The Camps

The staff at the Grottoes, Virginia camp has for the last couple of weeks been very busy making necessary inside repairs to the buildings and getting everything ready to receive the first assignment of boys who are expected to arrive about the middle of May. Present staff members are: John H. Mosemann, Camp Director; Joe Brunk, Business Manager; Mrs. John Mosemann, Camp Matron; Miss Lena Wenger, Dietician and Cook. The work program will be under the direction of the Department of Soil Conservation.

The Marietta, Ohio camp which is operated in cooperation with the Church of the Brethren, is to receive its first assignment of boys the first days of June. This camp will receive, aside from the nucleus of Mennonite and Church of the Brethren boys, draftees from various other denominations. The staff will consist of two representatives each from the Mennonites and the Church of the Brethren. Our Mennonite representatives are David Wedel, Halstead, Kansas, Camp Director; and Ruth Schmidt, Harper, Kansas, Dietician and Cook. The work program here is under the Forestry and Nursery Service.

The Colorado Springs Camp is scheduled to receive its first assignment of men about June 1, depending, as in the case of all other camps, upon the arrival of necessary equipment and the readiness of the work program. The staff here is composed of the following: Albert Gaeddert, Camp Director; John H. Gaeddert, Business Manager; Mrs. John H. Gaeddert, Camp Matron; Miss Marie Groening, Dietician and Cook. The work program here is under the Department of Soil Conservation.

The fourth camp site definitely assigned to us is the one located near Bluffton, Indiana. The work program is under the Forestry and Nursery Service. This camp is to receive boys about the middle of June. The staff is composed of Raymond L. Hartzler, Camp Director; Phil Frey, Business Manager; Miss Edna Ramseyer, Dietician and Cook.

In the Pacific Northwest probably at Brice Creek, Oregon, will be located another cooperative camp operated jointly by the Church of the Brethren and the Mennonites, and the work program will be under the Forestry Service. This camp will probably not open until the middle of July and the camp staff is not definitely chosen.

Other camp sites in various districts of the country will be selected as the need arises.

(Compiled by Orie Miller and Henry Fast)
(Released, May 2, 1941)

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 25, 1941

BROADENING CHRISTIAN HORIZONS: PETER'S VISION

Acts 11:5-18

TOPIC: *Overcoming Prejudices*

Introduction

Eight successive lessons, from May 25 to July 13, inclusive, are definitely missionary in character. In tracing the broadening Christian horizons in the first century, we need especially to consider how Christianity became freed from Judaism and became universal in scope. This was a gradual process. For about ten years after Pentecost, even the apostles did not understand that the gospel was for the Gentiles. It was another ten years before the leaders of the Church gave the idea their official sanction. Isaiah had said that salvation is for "all the ends of the earth" (Isa. 42:16; 45:22). Jesus, in His final commission to His followers, told them to witness to all nations and in all parts of the earth. The apostles were strongly influenced by current Jewish thought and failed to understand what Jesus meant.

Peter's Vision vs. 5-10.

God made His truth known to Peter through a direct revelation to his soul. Peter explains what occurred in the house of Cornelius in Caesarea (Chap. 10). Many of the Jewish Christians criticised Peter for eating in his house (v. 2). Peter is explaining his conduct. He had a vision while praying in Joppa (v. 5) and heard a voice (v. 7) asking him to slay and eat that which was unclean to the Jews. Peter, particular about the ceremonial cleanness of food, objected (v. 8). God assured him that He had cleansed all (v. 9) and wanted Peter to see that the ceremonial distinctions between foods were now done away with. The chief purpose of the vision was to show Peter that he must not regard the Gentiles as common and unclean people and unfit for association with him. He was to see that no man is necessarily common or unclean and that God is no respecter of persons. This vision prepared Peter to respond to the call from Cornelius.

Peter's Experience in Caesarea vs. 11-18.

The three messengers from Cornelius arrived while Peter was meditating upon the meaning of the vision (10:17). The Spirit was definitely guiding Peter (v. 12). He was lifted above his Jewish prejudices into larger light and usefulness. Peter prayed in Joppa. Cornelius, a devout, just, and righteous man (A. 10:2, 22) prayed in Caesarea, and God worked at both ends of the line. The door of privilege was opened to Cornelius; to Peter the door of large opportunity.

God revealed that the gospel was for the Gentiles as well as for the Jews. In the presence of six Jewish brethren, the Holy Spirit was poured out upon the Gentile believers (v. 15). This was positive proof to Peter that God is no respecter of persons, that the gospel is for all and that God wished the conversion of the Gentiles. Peter could never afterward doubt this fact. He was fully convinced of God's leading him to the home of Cornelius and he could not oppose God (v. 17). God's gift to Cornelius and his household was a permanent spiritual possession. Peter's evidence convinced the brethren in Jerusalem (v. 18). It lifted them above their prejudices and they were ready to recognize the Gentiles as fellow Christians. This was a long step in extending the borders of the Church. The gospel has shown itself as the power of God unto salvation to all that believe. It is needed for all nations and peoples.

What was the religious and spiritual condition of Cornelius before Peter came to him?

What are some religious prejudices existing today? How overcome them?

Why are some churches, some denominations rather clannish and exclusive?

EASTERN DISTRICT C. E. CONVENTION

The annual C. E. Convention of the Eastern District will be held in the Hereford Mennonite Church, Bally, Penn., on Memorial Day, May 30.

"The Christian's Duty to God and Man" will be the theme of the Convention, drawing its thoughts from the answer of Jesus to the question, "Is it lawful to give tribute to Caesar?" Matt. 22:15-22.

In addition to the regular business in the morning, there will be two conferences discussing, "The Christian's Duty to God," and "The Christian's Duty to Man." The morning session will start at 9:30 and the afternoon session at 1:30 D. S. T. We are fortunate in having as the afternoon speaker Miss Etta Davis, recently returned missionary to China.

Although there will be no regular evening meeting, the host C. E. Society will be in charge of an evening of social activities, and everyone is invited to stay and enjoy the Christian fellowship.

Please, Note!

Until further notice address all contributions for *The Mennonite* to *THE MENNONITE, NORTH NEWTON, KANSAS.*

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R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Farm In Maytime

I like my farm in Maytime;
The sky is clear and blue
And filled with bright wing flashes
Of birds of every hue;
Their joyous voices ease my tasks
From dawn to falling dew.

I like my farm in Maytime;
The wind is soft and warm;
It stirs the heart within me
And makes me feel the charm
Of the Infinite about me
On my own small, quiet farm.

SPECIAL ANNOUNCEMENT

The All-Mennonite Retreat committee representing the Middle District, the Illinois Central conference, and the cooperating Defenseless churches, announces the personnel for the annual retreat to be held at Quaker Haven, Indiana, August 4 to 10. An unusually fine staff has been secured which should make this retreat one of the finest held in recent years.

Professor A. C. Schultz of Bluffton College, Bluffton, Ohio, will discuss "What is Christianity" from a Bible point of view. Rev. Paul Whitmer, also of Bluffton, will have a class on the "Church in Action." Rev. Raymond Hartzler, Carlock, Illinois, will lead a discussion on "Worship," its character, methods, etc. Rev. William Stauffer, Sugar Creek, Ohio, will serve as dean of men and director of recreation. He will discuss "Youth and Tomorrow's World." Freeman Burkhalter, Berne, Indiana, will teach a class in music and have charge of the musical program. Rev. Jesse Smucker, Bethel College, North Newton, Kansas, will lead in the morning and sunset devotions. Rev. Harry Yoder will be camp director. A dean of women is still to be chosen. Evening programs will also be arranged.

A good program, an excellent faculty, and a quiet place of retreat will give something to the young people which they will appreciate and need in this day of confusion. Details as to costs and other information will be available later. Address Irwin W. Bauman, Bluffton, Ohio, chairman of the committee, for further details.

Some Experiences

By C. H. A. van der Smissen

In the fall of 1888 the State C. E. Convention met at Harrisburgh. Our society sent four delegates. They stayed in a hotel. As bedtime came they were confronted with a problem. None of them had ever seen an electric light, so they considered how they could put it out. One could not blow it out, and there was no button to turn it out. Then came a steward and turned the knob or pressed the button beside the door. So we had a good laugh; we had learned how to put out an electric light.

Next morning as the delegates sat at a dining room table waiting for their breakfast, Dr. Clark (C. E., they called him Christian Endeavor Clark) walked into the dining room all alone. He stood at the door looking around. V. d. S. walked up to him and said, "Dr. Clark, are you looking for a place to get your breakfast? May I invite you to sit with us? We are delegates to the convention."

"Why sure!" When he had taken his place, he said, "You are delegates from where?"

"We are delegates from the C. E. society of the Hereford Mennonite Congregation, Bally, Berks County, Penn."

"O, that is very interesting to me. I found in the *Bundesbote* such a good article on C. E. that I asked a friend to translate it for me. It appears this week in the *Golden Rule*, and I have a copy of it in my satchel." He saw the delegates smile, so he asked V. d. S., "Did you write it?" When he acknowledged it, Dr. Clark gave him the *Golden Rule*. The delegates had a nice time with Dr. Clark. When they were through with their breakfast, a large committee came to get him.

WE RECOMMEND

THE NEW TESTAMENT BASIS OF PACIFISM by G. H. C. MacGregor.—*Rev. H. N. Harder, pastor of Grace Mennonite Church, Enid, Oklahoma.*

FARMERS IN A CHANGING WORLD, 1940 Yearbook of Agriculture, put out by the Department of Agriculture. It can be gotten from your congressman or senator. Otherwise the price is $1.50. —*Karl Baehr, Seminary Student.*

FOLLOW-UP NEEDED

The experimentation with the card-index follow-up in the Eastern District with fifteen C. E.'s and with several C. E.'s in the Western District indicates that the system can be installed, names and addresses can be kept on file in each C. E. as well as in a central office, and that new addresses can be followed-up at the cost of five cents per name.

This cost is so small that each person between 15-30 in the entire conference should be included. New names will be added periodically according to present plans. So finally a list of all, young and old, will be on file. The system, to be effective, needs the cooperation of all C. E.'s and all pastors.

Y. P. FORUM

"What worth Has the 'Simple Life' for Young People Today?"

"The 'Simple Life', it seems to me, has the same value now that it has always had. To love our God and to love our neighbor are the brief but all-inclusive commandments given by Jesus. To do this will give each person, young and old, peace and contentment unable to be found in any other way. Assured of God's love and conscious that we are doing His will, strength and courage will be found to face all of life's problems and make it worth living.

—*Esther Amstutz Penza, Y. P. Representative of the Middle District.*

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for June 8, 1941

JOHN, THE BELOVED

John 19:25-27; I John 1:3-5

I. Worship Service

1. Songs: "I Need Thee Every Hour," "Love Divine, All Loves Excelling," "More Love to Thee, O Christ."
2. Reading of main topic, and prayer
3. Special music
4. Offering for mission purposes

II. Leader's Introduction

God needs all kinds of people for the work in His Kingdom. John was a man of keen intellect as well as of deep emotion. He always calls himself "the disciple whom Jesus loved." He desired to be close to his Lord and Master, and leaned on Jesus' breast at the Last Supper. To him Jesus turned when He needed someone to take care of His mother. His keen insight into things abiding and spiritual is mirrored in the gospel and the epistles he wrote. It is said that the gospel of John is the most read part of the Bible.

III. Suggested Topics for Short Talks

1. The Brothers Called	Matt. 4:21, 22
2. The Boanerges	Mk. 3:17; Lk. 9:54
3. The Bosom Companion	John 13:21-26
4. The Bold Apostle	Acts 4:13, 14
5. The Blessed Revealer	Rev. 1:8-11

IV. For Discussion

1. What are the outstanding characteristics of John the Beloved?
2. What are some of the things which only the Gospel of John tells us?
3. What can we learn from this disciple of Jesus?

V. Facts for Study

John was a man who made whole-hearted decisions. When Jesus called him and his brother James from the fisher-boats to become fishers of men, he left the boats and cast his lot with Jesus, and henceforth stayed with Him.

He was a man who resented any insult to his Master and would have been willing to call down fire on the Samaritan village which did not receive Him. This loyal devotion to Jesus made him a good learner, and he was transformed into a man of deep spiritual character. He is certain that it is the attitude of heart men have toward Jesus which will be the deciding factor for their lives. He is fully convinced that eternal life begins here and now, and that death really is only an incident. Whoever believes in Jesus has eternal life. To Martha he says, "I am the Resurrection and the Life."

VI. Illustration

Death as "Just an Incident"

Instantly his face brightened when his wife told him the end was near, and he said: "Isn't that interesting?"

Miraculously, it seemed, his pulse strengthened, and Dr. V. Crosby Bell, "one of the great spirits of the Episcopal Church," talked with his wife an hour before the light went out.

Remembering his often-expressed wish to face death while still conscious, Mrs. Bell had told her husband that it was the time of fulfillment. A part of what was said in that last hour was a message to the students of the Virginia Theological Seminary, of whose faculty Dr. Bell was a distinguished member. The message is quoted by **The Churchman** (Episcopal) thus:

"Tell the boys that I've grown surer of God every year of my life, and I've never been so sure as I am right now.

"Why, it's all so!—it's a fact—it's a dead certainty. I'm so glad to find that I haven't the least shadow of shrinking or uncertainty.... I've been preaching and teaching these things all my life, and I'm so interested to find that all we've been believing and hoping is so. I've always thought so, and now that I'm right up against it, I know..... Tell them I said 'Goodby'—they've been a joy to me.

"I've had more than any man that ever lived, and life owes me nothing. I've had work I loved, and I've lived in a beautiful place among congenial friends. I've had love in its highest form, and I've got it forever.... I can see now that death is just the smallest thing—just an incident—that it means nothing."

"No one who knew Dr. Bell would find in the message anything but absolute consistency with his life," comments **The Churchman.** "It is impossible to read it without recalling the words from the Cross, 'It is finished.' A rare life, rounded and perfected, a portrait of the Master."

—Literary Digest

VII. Food for Thought

To become more Christ-like it is essential to keep close to Him. John, the Beloved, opened his mind and his heart to Christ.

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

A HOME MISSION PROJECT FOR OUR SOCIETY

Program for June 8, 1941

Call to Worship

"Come ye, and let us walk in the light of the Lord. He will teach us of His ways, and we will walk in His paths." Isaiah 2:5,3.

Prayer:

Lord lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part
To win that soul for thee.
—Anonymous

Hymn: "O Master, Let Me Walk With Thee."

Scripture Reading: Matt 5:43-48.

Suggested Service Projects

Possible Group Projects

1. Sponsor a Thanksgiving or Christmas dinner for the lonely people in your community.
2. Put on a program for the boys and girls in Juvenile Hall, in a city orphanage, a hospital, or those in a Home for the Aged.
3. Prepare to take charge of playground or handwork activities in a vacation Bible school during the summer.
4. Collect good used clothing or make new garments to send to a mission school.

Possible Individual Activities

1. Prepare yourself to help during vacations in a settlement house club, a vacation church school, or a playground.
2. Make a monthly visit to a children's hospital ward and tell stories.
3. Offer your services to some boys' leader for help with the younger fellows.
4. Prepare to be a counsellor's assistant at a camp for underprivileged or foreign children.
5. "Adopt" a boy or girl in a Home Mission school and correspond.

Hymn: "I Would Be True."

Informal discussion on the above suggested projects. Don't let this discussion end without coming to a definite decision as to a particular project you might undertake. There are many other projects which you might find possible in your community. It might be well to appoint a committee to be on the alert for projects.

Scripture References

Cultivate Hospitality	Acts 16:14, 15; Heb. 13:2
A Gospel of Healing	Acts 3:1-11
A Preaching Mission	Acts 5:41, 42
Many Witnesses	Acts 11:19-21
The Mission of a Prisoner	Acts 28:30, 31
Living Epistles	II Cor. 3:1-3

Prayer by Superintendent

JUNIOR DEPARTMENT

Mrs. J. E. Entz

LETTERS THAT PAUL WROTE

Program for June 8, 1941

PAUL'S LETTER TO THE CHURCH AT ROME

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Romans 1:16.

I. Worship Service

1. Prelude—Pianist plays softly the melody of, "Love Divine, All Loves Excelling."
2. Call to Worship—"O magnify the Lord with me, and let us exalt His name together. O taste and see that the Lord is good: blessed is the man that trusteth in Him." Ps. 34:3-8.
3. Stand and sing in unison—"Love Divine, All Loves Excelling."
4. Remain standing during the Junior leader's prayer.
5. Responsive Scripture reading, verses from Romans, chapter twelve.

Leader—Romans 12: 1, 2.
Juniors—Romans 12:3, 4, and 5.
Leader—Romans 12:9.
Juniors—Romans 12:10, 11, 12.
Leader—Romans 12:17, 18.
Juniors—Romans 12:19, 20, and 21.

6. Duet—"Jesus, I Live to Thee." M. H. B. No. 286.
7. Song—"I Love to Tell the Story."

II. Study Period

Aim—To help our Juniors to learn that "Romans" was written by Paul. To give them an increased love for God's Word.

1. Introduction by a Junior girl.

The letter that comes first in our Bibles is the letter written to the Romans long before Paul was taken to Rome as a captive. He knew that it was not easy to be a Christian in Rome in those days, so he wrote this letter to encourage and to teach them. Someone has said that the epistle to the Romans is perhaps the greatest work that was ever written. Many have chosen the eighth chapter as the greatest chapter in the Bible. We want to learn just a little from this letter today.

2. Romans 1:1-7 read by a Junior boy. Tell three things that this passage tells about this letter.

3. Three Juniors may each read one of the following passages:

(a) Paul's song of faith (a beautiful passage). Romans 8:35-39.

(b) The gospel is for everybody. Romans 10:11-15.

(c) How a Christian should live. Romans 12:1-3; 9-21.

4. Memorized verses (or Bible drill):

Rom. 1:16
Rom. 3:23
Rom. 5:1, 2
Rom. 5:8, 9
Rom. 6:23
Rom. 8:14
Rom. 8:16, 17
Rom. 8:28
Rom. 8:31
Rom. 8:38, 39
Rom. 10:9, 10
Rom. 12:10
Rom. 12:18
Rom. 12:19
Rom. 12:20, 21
Rom. 13:1
Rom. 13:10
Rom. 14:12

5. Song—"Blessed Assurance, Jesus is Mine."

III. Mission Minutes

1. A Junior may report on the burning of the Mesa church in Arizona. (See Mrs. Suderman's letter in **The Mennonite.**)

2. A season of prayer for our work among the Hopi Indians.

IV. Closing Moments

1. Sing the song of the month, "In the Cross of Christ I Glory."

2. Together repeat the verse for the month. Rom. 1:16.

3. A Junior pray the prayer for the month. Ps. 119:18.

4. In unison, Phil. 4:23.

5. Sing softly, "Into My Heart."

MANITOBA MENNONITE GIFTS TO RED CROSS

(Below are two reports clipped from the "Winnipeg Free Press" regarding donations to the Red Cross of the Mennonites in Manitoba.)

"A donation of $4,000 was made to the Manitoba division of the Red Cross, April 18, by representatives of the Canadian Mennonites of Manitoba. It was presented to the commissioner by a delegation composed of Bishop P. A. Toews and Bishop David Schultz of Altona, and Rev. J. A. Barkman, of Steinbach.

"Canadian Mennonites of Manitoba, working through the Canadian Mennonite Relief committee at Steinbach, have since the start of the war contributed generously towards the relief of suffering, particularly among the poor and needy of Britain. In addition to supporting the two Red Cross campaigns, they have shipped to England, through the Red Cross, clothes and comforts to the value of more than $5,000. A further shipment valued at $3,000 is now nearing completion. This brings the total contributions made through the Manitoba division since October, 1940, to $12,000.

The Women Help

"The women of the various Mennonite communities join with Red Cross groups in making articles so urgently needed for the bombed victims of Britain. Other sewing groups are being organized almost weekly to better assist this work. All funds and comforts donated to the Red Cross by Mennonites are being used solely for the relief of distress and not for war purposes." —*Published in April, 1941*

MENNONITES BOOST RED CROSS DONATIONS

"A further contribution of $2,000 has just been received at the Manitoba divisional headquarters of the Red Cross from the Canadian Mennonites of Manitoba. This brings the total contribution of cash and clothing to the Red Cross since Sept. 1, 1939, to $34,528.85. During this same period, the Canadian Mennonites of Manitoba have shipped to needy centers in Manitoba and Saskatchewan, free of charge, 15 carloads of grain and vegetables valued at $6,721.62.

"Contributions from the Canadian Mennonites are used to relieve suffering and distress among the people of Britain. This recent donation was made through Bishop P. A. Toews, of Altona, and Rev. J. F. Barkman, of Steinbach."

—*Published May 12, 1941*

(Articles sent in by Rev. Benj. Ewert)

KANSAS MENNONITE S. S. CONVENTION

at Pretty Prairie, Kansas, June 8, 1941

Afternoon Session, 2:30 p. m.

CONVENTION THEME—"*Meeting the Needs of the Hour.*"

Song Service ______ *Pretty Prairie Church directing*
Opening ________________ *President Menno Schrag*
Theme—"Meeting the Needs Through Deepening the Spiritual Life of the Christian Home" ______ *Mrs. T. A. van der Smissen*
Music _______________ *Pretty Prairie Male Chorus*
Theme—"Meeting the Needs Through Consecrated Teachers" ________________ *H. B. Schmidt*
Theme—"Meeting the Needs Through Christ-Centered Discussions of the Lesson" ______________*Rev. Jacob Unruh*
Music _________________________ *Arlington, Kansas*
Theme—"Meeting the Needs Through Reaching Out After the Lost" __________ *Jacob Enz*
Business Meeting and Offering
Closing Meditations Local Pastor, *Rev. P. P. Tschetter*

Evening Session, 7:00 p. m.

Opening ____________ *Vice-President W. Flickinger*
Resolutions Committee Report
Musical Period ________ *Hoffnungsau Male Chorus*
Alexanderwohl Male Chorus
Lehigh Male Chorus
Address—"The Sunday School and the Kingdom's Supreme Need" ____________ *Dr. H. E. Dana*
Offering and Benediction

(The ladies of the local church will serve a lunch to the guests who wish to remain for the evening)

—Mrs. D. P. Ewert, Hillsboro, Kan., *Sec'y-Treas.*

CORRESPONDENCE

WOODLAND MENN. CH., WARROAD, MINN.

Dear Editor and Readers: Our church here observed Easter with a special Easter song service. The main topic was "The Risen Christ." The service was well attended in spite of some impassable and soft spring roads. D. S. Heppner, our Sunday School superintendent, served as chairman.

We again plan on having Daily Vacation Bible School with Mr. Frank Harder of Butterfield, Minn., now student at Northwestern Bible School, as teacher and Miss Margret Harder, a member of our church, as assistant teacher. The church gratefully receives all gifts that have been sent in towards our building fund in response to our letter several months ago in *The Mennonite.* May the Lord richly bless the givers and the gifts for the advancement of His Kingdom. We have as yet not received enough funds to warrant the erection of a new church, but trust that the Lord will lay it upon the hearts of His children to give for this needy cause.

The brethren of the church have cut logs on shares and are busy at present in having them sawed into lumber which will help to reduce the cost of building considerably.

Remember our church and its needs in your prayers.

—Jake Quiring, Corr.

EMMANUEL MENN. CHURCH, PRATUM, ORE.

Two of our aged couples celebrated their golden wedding anniversaries on April 20 by holding open house in the afternoon. D. J. Steiner and Pauline Gerber were married on April 9, 1891, at the Waldo Hills Mennonite Church east of Pratum.. They are charter members of our church. Bro. Steiner served as S. S. superintendent and choir director for a number of years. They are still able to attend the services regularly and are an inspiration to us all. One son, Elmer A. Steiner, and family of Pioneer, Ohio, were not able to be present for the celebration. A short program was rendered which consisted of special music and a short message from God's Word by our pastor, D. J. Unruh.

Abraham H. Schmidt and Helena Banman were married on April 19, 1891, near Lehigh, Kansas. They moved to Salem, Ore., from Aberdeen, Idaho, a number of years ago. Their three children and the grandchildren were all present for the celebration. A short program was rendered. Sister Schmidt is not able to attend the church services on account of physical disabilities. These couples consistently bear witness to the grace of God in their lives. We all unite in wishing them the Lord's richest blessings.

—Mrs. Jno. L. Merryman, Corr.

EMANUEL MENN. CHURCH, GALVA, KANSAS

Greetings in the name of our Lord Jesus Christ. "Except the Lord build the house they labor in vain that build it. Except the Lord keep the city the watchman waketh but in vain" (Psalm 127:1).

Rev. G. A. Linscheid has faithfully served this church since last fall. Besides regular church services, Bible study has been conducted, followed by a season of prayer, every Tuesday evening if the weather and the roads permitted. A Women's Missionary Society has been organized by Mrs. Linscheid. Quilt blocks were sent to the Indian Mission, Oraibi, Ariz.

The church constitution has been translated from the German into the English language and some parts have been revised. It has taken considerable time and effort. This constitution serves to point us to God and His Word, and only with the combined effort of heart and mind with the help of God can each member fulfill the purpose of this constitution (Phil. 4:13).

For a number of years the need has been felt for a more comfortable place of worship. Since this is one of the oldest church buildings in this part of the country, it has for years served as a historical landmark of the early Mennonite settlers of the pioneer days. It was built in 1875, an addition being made some years later. Only very few of the early pioneers are with us yet. At the annual meeting last December the decision was reached to build a new church. Plans have been completed and much zeal and courage is manifested. The site of the new church is nearly half a mile north of the old one. The old church is to be taken down and the usable lumber built into the new building. All labor is to be donated. Some outside gifts have been promised which will be much appreciated and gratefully received.

The marriage ceremony of Miss Flossie Wedel, daughter of Mrs. Anna Wedel, and Mr. Wilmont Rishel, son of Mr. and Mrs. Wm. Rishel, was solemnized in the church at 3 o'clock on April 6. Funeral services for Mrs. Henry Wedel were conducted on April 16 with Rev. Linscheid in charge assisted by Rev. John J. Ratzlaff.

Impressive ground-breaking services were held at 10 A. M., April 28, with Rev. Linscheid in charge. He read from Ex. 31:1-11 and Haggai 2:9. Appropriate remarks were made how God prepared hearts and hands, and how God draws the people together in two ways: through a common cause and a common calamity. We should work harmoniously together. Rev. Linscheid closed his remarks with prayer. Then followed the ground breaking, Rev. Linscheid taking out the first spade full, followed by each member of the committee, each one making impressive remarks. Mrs. Linscheid, as a representative of the women, also came forward and dug up a spade of dirt. In conclusion the song "The Work is Thine, O Lord" was sung. Services will be held in the Lone Tree schoolhouse until the new church can be used. *—Corr.*

FIRST MENN. CHURCH, SUMMERFIELD, ILL.

May 2, 1941

Dear Editor and Readers:

During the month of March we had less than an inch of rain, but the month of April made up for the loss and we entered the month of May with our cisterns replenished and the gardens and fields looking very attractive and beautiful. The Easter season also brought our congregation many spiritual blessings. On Good Friday we had a union Communion service at the Evangelical church when our pastor brought the message. An early Easter service was held at the Evangelical church, followed by an Easter breakfast at the parish house. At the regular morning service on Easter Day, our church observed Holy Communion with a very large number taking part. In the evening, the Junior Choir presented the Cantata, "Christ Victorious" to an appreciative audience. It was the Juniors' first attempt to give a musical program and they did real well and we hope they will continue the good work.

On the evening of St. Patrick's Day, the Young Ladies' Bible Class, an organization which meets every month for special Bible Study, sponsored a Father-and-Son Banquet at the Evangelical Parish House. About seventy fathers and sons participated in a splendid supper, followed by a program, contests, and games. Carlus Basinger acted as toastmaster. Rev. Basinger gave the principal address and spoke on the proper relations between fathers and sons and their responsibilities. On the evening of April 16, our young people gave a play, "Jimmy, Be Careful," at the School Hall in Summerfield. The play was presented very creditably and was enjoyed by all. It emphasized the great truth that happiness does not depend upon outward conditions or circumstances, but is rather a matter of the inward spirit. The proceeds of the play will be used for charitable purposes. —*Correspondent*

ASCENSION DAY

(Continued from page 4)

On the Ascension Day the angels said of Jesus, ". . . He will come again." Before Jesus suffered on the Cross He had told His disciples, ". . . I go to prepare a place for you, and . . . will come again and will receive you unto myself: that where I am ye may be also" (John 14:2, 3). Thus His coming again implies our own Ascension. So at this time, on this Ascension Day, we remember our Lord Jesus ascending to Heaven and at the same time rejoice in anticipation of our own Ascension when "He cometh." We know not the "When" of His glorious return, but we know exactly what He told us to do, to witness for Him and be found ready, with our lamps burning when He shall appear!

« « JOTTINGS » »

—*Bethel Mennonite Church, Winton, California*—May 7, 1941. On April 27 Dr. Langenwalter of Reedley, Calif., paid this congregation a visit, and in the evening the delegates were elected to attend the Pacific District Conference in Dallas, Oregon, which takes place May 15 to 18. There were three young men, delegates from this church, attending the Sunday School and Christian Endeavor Convention held in Reedley, May 2 to 4. —*Mrs. Leah Heppner, Corr.*

—*Emmaus Menn. Church, Whitewater, Kansas*—May 9, 1941. Our congregation was richly blessed by the inspiring messages that were delivered by Dr. William Houghton at the Bible Conference that was held at the Newton City Auditorium. On Sunday, April 27, Rev. J. R. Barkman delivered the morning message and in the evening he showed some pictures of the Grace Children's Home in Henderson, Neb. Rev. Barkman was accompanied by the Ladies' Quartet from the Oklahoma Bible Academy. They brought an inspiring message in song. —*Correspondent*

—*Rev. P. K. Regier, of Moundridge, Kansas,* handed in his resignation to the West Zion Mennonite Church, where he has served as pastor for many years. This was effective Sunday, May 11.

—*Dr. E. L. Harshbarger,* head of the department of history at Bethel College, is still ill in the Bethel Hospital, Newton, Kansas. He is gradually improving although very slowly. Continue to pray for his recovery. The Mennonite church needs him in this critical time.

—Sunday evening, May 11, the *Sacred Mass Chorus of Mountain Lake,* sponsored by the Mountain Lake Bible School, presented a concert of sacred music at the school auditorium. The group is under the direction of Otto Richert.

—*The Mennonite Men's Chorus of Berne, Indiana,* appeared at the Ohio Gideon Convention in Cincinnati, Saturday and Sunday, May 17 and 18. On Saturday they were scheduled for a fifteen-minute radio concert over the Nation's Station, WLW at Cincinnati, Ohio. On Sunday morning a 45-minute broadcast was scheduled over WCPO. They were called to the convention by Albert C. Feigert, president of the Ohio Gideons, to appear at various meetings of the convention.

—The Mennonite Deaconess Hospital of Beatrice, Nebraska, offers to interested young women a course in Community Nursing beginning September 15, 1941. This course includes practice in the care of convalescent and bed patients, care of children, household management, etc. Full maintenance plus a monthly allowance is granted. For detailed information address, *Mrs. Ursula Frantz, R. N., Mennonite Deaconess Hospital, Beatrice, Nebraska.*

INVITATION

Dr. J. E. Hartzler is coming to Wichita, Kansas. He will conduct a series of meetings at the Lorraine Avenue Mennonite Church, 655 South Lorraine St., from June 15 to 22. We are extending a special invitation to all the Western District Conference churches to participate in these meetings. Watch for detailed program which will be announced soon. Radio station KFBI has agreed to broadcast some of the special features of the meetings.

—*O. K. Galle, Sec'y. Expansion Committee*

—*Bethel Mennonite Church, Mountain Lake, Minn.*

"A precious soul from us has gone,
A voice we loved is still.
A place is vacant in our church
Which *God,* we pray, will fill."

Since the passing of Rev. P. R. Schroeder our congregation is again facing the grave situation of calling a minister to shepherd the flock. We solicit the *earnest* prayers of God's children that we may be divinely guided in doing this.

From April 27th till May 2nd we had a series of evangelistic meetings with Rev. H. Warren Allen of Minneapolis. Rev. Allen is a forceful speaker, unafraid to present the truth. We trust that the Lord will use these messages for His glory and the *spiritual* welfare of the church. —*Mrs. D. H. Fast, Corr.*

—*Rev. David C. Wedel,* pastor of the First Mennonite Church, Halstead, Kansas, left May 8 for Marietta, Ohio, where he will be Camp Director of the camp for Conscientious Objectors to be located there.

—*The First Mennonite Church, Hillsboro, Kansas,* has extended a call to Dr. H. A. Fast to serve them as pastor. Dr. Fast is well known through his work in connection with the conscientious objectors' camps and his trip of goodwill to the South American Mennonite colonies.

—*In the Bulletin of the First Mennonite Church of Reedley, Calif.,* we read: "It should be a matter of encouragement to us that many who know have paid such high tribute to our *Mennonite Hymnary.* This book characterizes the rich heritage and the high ideals of a people who for more than four hundred years have sung with and without notes. Even when they were not permitted to lift up their voices they sang in their hearts and hid away their hymn books until a more favorable day might come. It is interesting to note during most periods of those four centuries that young people gathered week by week in order to learn their hymns and how to sing them well. Many an old library tells the story of the kind of singing grandfather and grandmother did when they were young. Their singing kept up their courage during trying times. Ours can do the same for us and our day."

REPORT OF OFFERINGS

FOREIGN MISSION RECEIPTS

For April, 1941

Grace Ch., Albany, Ore., $21.11; First Ch., Monroe, Wash., $8.66; First Ch., Upland, Calif., $46.28; Bethlehem S. S., Bloomfield, Mont., $31.07; Grace Ch., Lansdale, Pa., $59.20; Bergfelder Ch., Delft, Minn., $29.10; Cornelius Janzen, Plymouth, Nebr., $25.00; Eden S. S., Mdge., Ks., $484.96; Bethel Ch., Mt. Lake, Minn., $100.00; New Hopedale S. S., Meno., Okla., $8.25; Gertrude Hall, Los Angeles, Calif., $15.00; Menn. Ch., Lehigh, Kans., $20.08; J. C. Krehbiel, Tacoma, Wash., $200.00; Salem Ch., Dalton, Ohio, $58.00; Grace S. S., Pandora, Ohio, $50.00; Herold Ch., Clinton, Okla., $35.12; Eden Jr. C. E., Mdge, Ks., $6.91; New Hutterthal C. E., Bridgewater, S. Dak., $44.23; Bethel Ch., Dalton, S. Dak., $25.00.

Mrs. H. C. Schroeder, Orienta, Okla., $100.00; Mrs. Adeline Schroeder, Orienta, Okla., $2.50; Johannestal Ch., Hillsboro, Ks., $15.59; C. E., Deer Creek, Okla., $20.00; Mr. and Mrs. Leonard W. Harder, Whitewater, Ks., $17.00; Walter Gering, Mdge., Ks., $10.00; West Zion Ch., Mdge., Ks., $61.35; Menn. Ch., Arlington, Ks., $7.06; Friedensfeld Ch., Turpin, Okla., $15.40; Swiss Ch., Whitewater, Ks., $24.52; Buhler Ch., Buhler, Ks., $22.35; Christian Ch., Mdge., Ks., $80.00; Hebron Ch., Buhler, Ks., 43.91; E. Dist. Conf., C. E. Union, $7.00; Friendenstal Ch., Tampa, Ks., $12.92; Marie Pauls Pt. Legacy, Goessel, Ks., $200.00; S. S. Class No. 53, Berne, Ind., $25.90; Bethany Ch., Cleveland, Ks., $17.78; First Ch., Pretty Prairie, Ks., $100.00.

Menn. Ch., Pratum, Ore., $24.52; San Marcos Ch., Paso Robles, Calif., $12.00; Menn. Ch., Newport, Wash., $8.51; Eden Ch., Inola, Okla., $19.08; First S. S., Mt. Lake, Minn., $200.00; First Ch., Mt. Lake, Minn., $55.39; S. P. Smith, Pawnee Rock, Ks., $10.00; Johannestal S. S., Hillsboro, Ks., $32.84; First S. S., Beatrice, Nebr., $212.20; Swiss Ch., Alsen, N. Dak., $3.25; Alexanderwohl S. S., Goessel, Ks., $10.00; Menn. Ch., Madrid, Nebr., $11.63; Grace Ch., Pandora, Ohio, $134.52; Grace Ch., Dallas, Ore., $17.80; Immanuel S. S., Los Angeles, Calif., $30.39; First Ch., Paso Robles, Calif., $18.70; Zion Ch., Elbing, Ks., $169.90; New Hopedale Ch., Meno, Okla., $34.00; Menn. Ch., Hutchinson, Ks., $6.25; Bethany Ch., Kingman, Ks., $14.01; Salem Ch., Freeman, S. Dak., $80.00; Friend, Hillsboro, Ks., $1.00; Goessel Menn. Ch., Goessel, Ks., $21.50.

Tabor Ch., Goessel, Ks., $35.73; Hebron Ch., Buhler, Ks., $50.00; Bergfelder Ch., Mt. Lake, Minn., $32.78; Bethel Ch., Inman, Ks., $43.88; First Ch., Berne, Ind., $509.63; Bethel Ch., Fortuna, Mo., $7.57; Menn. Ch., Aberdeen, Idaho, $55.16; Herbert Peters, Chicago, Ill., $5.00; Menn. Ch., Pulaski, Iowa, $21.82; Ladies S. S. Class, Delft, Minn., $14.75; Bethesda Ch., Henderson, Nebr., $113.94; Walter H. Regier, Newton, Ks., $10.00; Bethel S. S., Enid, Okla., $7.95; Y. P. Soc., Port Rowan, Ont., $10.00; Menn. Cong., Halbstadt, Man., $60.00; Irma Dyck, Saskatoon, Sask., $29.82; Emmaus Ch., Barnes Crossing, $24.00; Blumenorter S. S., Gretna, Man., $20.00; Essex Co., Ver.

Gem., Leamington, Ont., $100.00; E. B. Toews, Gretna, Man., $3.00; S. S., Lacombe, Alb., $10.00; S. S., Esk Bank, Sask., $1.70; Mrs. Charles Martin, Horndian, Man., $5.00; Mrs. Margaretha Heidebrecht, Lacombe, Alb., $10.00; S. S., Leamington, Ont., $30.00; Cong. Hoffnungsfeld Gem., Glenbush, Sask., $8.00; Neubergthal S. S., Altona, Man., $0.75; S. S., Swift Current, Sask., $10.00; Int. & Rent, $20.00.

	Total	**$4,429.22**
Balance on Hand, April 1, 1941		2,030.64
Gifts for General	4,211.57	
Special Support	150.65	
Interest & Rent	20.00	
Sundries	47.00	4,429.22
		$6,459.86
Bills Payable		9,000.00
		$15,459.86
Paid Out on Orders	15,063.18	
Paid Out Direct	322.27	15,385.45
Balance on Hand, May 1, 1941		$ 74.41

Respectfully submitted,
J. E. Regier, Treasurer

RECEIPTS for the GENERAL CONFERENCE PEACE COMMITTEE

March and April, 1941

Mennonite Church, Carnegie, Okla., $9.75; Mr. and Mrs. J. J. Buller, Reedley, Calif., $1.00; New Hopedale Church, Meno, Okla., $90.00; C. E. Society, Goessel, Kansas, $5.00; Mr. A. K. Toews, Alta Loma, Calif., $3.00; Mr. John J. Flaming, Hillsboro, Kans., $2.50; Mrs. J. M. Harms, Whitewater, Kans., $10.00; Miss Louise Richert, Burbank, Calif., $10.00; Rev. H. D. Voth, Escondido, Calif., $5.00; Hebron Menn. Church, Buhler, Kans., $60.00; Bethesda Church, Marion, South Dak., $78.81; Brudertal Church, Hillsboro, Kans., $30.52; Mr. J. S. Boshart, Alta Loma, Calif., $1.00; Mennonite Church, Burrton, Kansas, $13.90; Grace Mennonite Church, Enid, Okla., $5.50; Salem-Zion Mennonite Church, Marion, South Dak., $57.74.

First Mennonite Church, Bluffton, Ohio, $133.11; Mennonite Church, Buhler, Kan., $35.51; Pleasant Valley Church, Kismet, Kansas, $20.00; Hoffnungsau Gemeinde, Inman, Kans., $31.49; Mennonite Church, Inman, Kans., $15.45; Mr. B. B. Neuman, Marion, Kans., $12.50; Salem Mennonite Church, Freeman, South Dakota, $131.02; First Mennonite Church, Beatrice, Nebraska, $1.50; First Church of Christian, Moundridge, Kans., $66.62; Mr. Emil Toews, Santa Monica, Calif., $3.00; Emergency Relief Board, by Rev. P. H. Unruh, $12.50; Alexanderwohl Church, Goessel, Kans., $125.45; Rufus Meschberger, Clinton, Okla., $1.00; Emmanuel Mennonite Church, Doland, South Dakota, $15.00; Arlington Mennonite Church, Arlington, Kans., $25.00; First Mennonite Church, Mountain Lake, Minn., $150.00; Garden Township Church, near Moundridge, Kans., $14.05; Saron Mennonite Church, Orienta, Okla., $7.89; Mennonite Church, Pretty Prairie, Kansas, $113.03. Gnadenberg Mennonite Church, Whitewater, Kan., 101.00; Tabor Mennonite Church, near Newton, Kans., $74.50; Bergfelder Mennonite Church, Delft, Minn., $38.00; San Marcos Mennonite Church, Paso Robles, Calif., $6.67; Swiss Mennonite Church, Alsen, North Dakota, $15.00; Bergfelder Mennonite Church, Delft, Minn., $2.00; Buhler Mennonite Church, Buhler, Kans., $29.51; Hopefield Mennonite Church, Moundridge, Kans., $60.00; First Mennonite Church, Newton, Kansas, $77.91; West Swamp Church, Quakertown, Pa., $3.00; First Mennonite Church, Aberdeen, Idaho, $48.82; Bethlehem Mennonite Church, Bloomfield, Mont., $89.48; Second Mennonite Church, Beatrice, Nebr., $75.55; Bethel Mennonite Church, Fortuna, Mo., $13.30; Mennonite Church, Burrton, Kansas, $9.89; First Mennonite Church, Mountain Lake, Minn., $45.00; Peace Committee, Eastern District Conf., $616.04.

Total Receipts for March and April $2,604.51

L. J. Horsch, Treasurer

RECEIPTS for PORTLAND, ORE., MISSION and CHURCH BUILDING FUNDS

Contributions sent to us for the Pacific District, Portland, Oregon, Mission, also for church building funds, Jan. 1 up to May 1 as follows:

First Menn. Church, Paso Robles, Calif., $12.67; First Menn. Church, Upland, Calif., $54.42; First Menn. Church, Monroe, Wash., $2.29; First Menn. Church, Reedley, Calif., $70.80; First Menn. Church, Deer Park, Wash., $7.25; First Menn. Church, Aberdeen, Idaho, $24.27; First Menn. Church, Aberdeen, Idaho, for Newport, Wash., Church Bldg., $25.00; Mennonite Church, Newport, Wash., $5.08; Immanuel Menn. Church, Pratum, Ore., $98.51; Alberta Community Church, Portland, Ore., $20.00; Adult C. E. of I. M. Church, Los Angeles, Calif., $11.70; Miss Emma Ruth, $1.00; M. Chr. Home Mission Board, Philadelphia, Pa., $400.00 Grace Menn. Church, Dallas, Ore., $11.60; Grace Menn. Church, Dallas, Ore., for Newport, Wash., Church Bldg., $14.00; Menno Menn. Church, Lind, Wash., $95.86; Julius A. Franz, Lind, Wash., for Newport, Wash., Church Bldg., $50.00.

Fraternally yours, Pacific Dist. Conf.,
Jno. C. Jantz, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, MAY 27, 1941 NUMBER 21

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SUBMISSION

by Kenneth Robinson

I wanted to do great deeds of fame,
Something of worth for God;
I scorned the service that often came
By walking where servants trod.

I craved the place where the highest sit,
I wanted to do and dare;
But the job that needed the grace and grit
Was ignored with the utmost care.

One day I sought the face of the Lord
For the plan He had for me;
And I earnestly searched His precious Word
To know what His will could be.

I opened my heart to hear His voice,
And He searched me through and through;
And He showed me that my selfish choice
Was neither wise nor true.

So I yielded all, and I really died
To my selfish heart's desire;
And the carnal man was crucified
In a Pentecostal fire.

Ah, now I cry, "Lord, let me be
But a cog in Life's great wheel;
Only help me work that the world may see
The light of the Spirit's seal."

I do not ask for the highest way,
I'll walk where the servants trod;
I only ask that my path each day
Shall lead me close to God.

—*The Christian Conservator*

Pentecost

Pentecost is generally spoken of as the birthday of the Christian Church, for it was on this day that the Holy Spirit was poured out and a large number of souls were gathered in. Oh, yes, many things had occurred in preparation for this event, in fact, the period of preparation had extended over hundreds of years; for all through the history of Israel we can trace this thread of preparation for the coming of Christ, His ministry and suffering, His death, resurrection, ascension, and finally this new manifestation in the Holy Spirit. The prophets had prophesied concerning this Spirit: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh" (Joel 2:28a). Jesus had promised it, "And I will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth (John 14:16, 17a).

The Church was born on Pentecost, we say. Comparing this birth with the birth of a child, we notice there are certain parallels that we can draw. One of them is its growth. The growth of a child is quite marked at first, the increase in size and weight is rather rapid, then the growth becomes less marked until, in the period of adolescence, there is another spurt, after which the increase becomes almost negligible and finally stops altogether.

What about the growth of the Church? It, too, grew rapidly at first, for on the day of Pentecost three thousand were baptized, and as the days went on "the Lord added to the Church daily such as should be saved." Throughout its infancy during the first few centuries, its growth was very marked. Then came a time when it slowed down, the Dark Ages. Like a child in adolescence, so it experienced a new spurt during the time of the Reformation.

Can we carry the parallel any farther? Is its growth in a negligible state or has it stopped entirely? No, thank God, the Church continues to grow, and it behooves us as Christians to become ever more zealous that its growth may continue and souls be saved, for the time will come when its growth will stop, when the period of grace will end, and Christ will come for His Church.

—MB

Another Faithful Laborer Called Home

A telegram from Dean J. S. Schultz of Bluffton College, Bluffton, Ohio, to the undersigned brought the sad news of the death of Professor Edmund J. Hirschler on May 23, and that the funeral was set for May 25 at 2:30 p. m. Thus another faithful laborer in church and college has transferred his temporal to his spiritual home. Brother Hirschler had taught at Bluffton for 37 years and so established a record of service for that institution. Then, too, he was very active for years in the local church and Sunday School; and recently he, though a layman, had been elected and served the Middle District Conference as its President. And in the wider circle of the church he served most efficiently for nine years in the Business Committee of the General Conference. He was both a capable and willing worker in the Kingdom. Who will take up his task?

On February 4, 1941, he suffered a stroke from which he did not completely rally. He was a brother of Mrs. G. A. Linscheid now of Newton, Kansas, and of Professor D. A. Hirschler of Emporia, Kansas, for years teacher of Music at Bethel College. Another brother, Arnold Hirschler, Hillsboro, Kansas, also taught at Bethel in earlier years. Then he has two sisters and a brother Otto living in California.

His father was Reverend J. S. Hirschler who also was very active in church and conference work.

Many friends will join in extending sympathy to Mrs. Hirschler and her family and the relatives. —C. E. Krehbiel, Conference president.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Tamingfu, Hopei, China
April 10, 1941

Dear Friends:

Praise God, the work is going on! We were able to hold short-term Bible schools in Nanloa, Kao Ts'un, Ching Feng, and Shuang Ching. The Christians in those places were well represented in the meetings, and this notwithstanding the military and bandit difficulties that prevailed. Evacuations in fear of fighting or robber attack did take place, but in a day or so we could be at full work again. Sometimes the people of the village in utter distress would all come running into the church, so that buildings and yards were overcrowded for hours; then they would slowly go home again. In two other places we had two weeks of evangelistic meetings for everybody. They, too, helped to settle the restlessness and fears of the people. Through all these meetings the believers were encouraged to press forward. The churches are asking for revival meetings, and we are planning to arrange for them during the second quarter of the year.

Now we have finished the catechism classes in the eight churches of this end of the field. Two hundred fifty-nine persons faithfully attended the two-week instructions, and of these we found 64 candidates ready for baptism. Up to date all churches except the Taming City church have already had baptismal and communion services. We have made a number of trips into the country and even stayed several days in one church. Maria is also making more short trips to nearby villages. She is also keeping up with her reading classes and women's meetings. The Lord is blessing all around.

Many other things have demanded our time and strength; but we are very happy that the evangelistic work has gone ahead with big strides. We feel, that in these so trying times nationally and internationally, we surely have many dear friends that bear us up in prayer, for there is a wonderful power round about us. We feel it and thank God for it. We are thus in every way greatly encouraged to go forward in the holy work. We humbly give all praise and glory to God and to our Lord and Savior Jesus Christ.

Faithfully yours, H. J. and Maria Brown

TABLOID TITHING TRUTHS

When a man gets rich, God gets a partner or the man loses his soul.

Stewardship puts the Golden Rule in business in place of the rule of gold.

Not how much of my money must I give to God, but how much need I use for myself?

"I will place no value on anything I may have or may possess except in relation to the kingdom of Christ."

The kingdom of God can never be established by raising money, but it can never be extended without raising money.

He is no fool who parts with what he cannot keep, to get what he shall not lose.

The unconsecrated wealth of Christians is the greatest hindrance to the church's progress.

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man. —*Missionary News and Notes*

« « « PENTECOST » » »

Read Acts 2:1-41

by Rodolphe Petter, D. D.

The Sunday when the Christian Church celebrates the pouring from heaven of the Holy Spirit upon the Apostles, according to the prophecies of old and the promises of the Lord Jesus, this Sunday is called *Pentecost,* in Acts 2:1. The name "Whitsunday" was introduced much later in the English-speaking world and is derived from a peculiar church custom of the wearing of white garments and seeking baptism on that day. Since the Word of God knows why it called the day Pentecost, we will keep it reverently and not change it because of a peculiar dress custom.

Pentecost means the fiftieth day, because it was instituted by God through Moses, to be held fifty days after the Feast of the Passover. It was therefore called the Feast of the Weeks (Deut. 16:9, 10), for then the wheat was nearly everywhere harvested, so the character of the festival was that of a harvest-home celebration. It was observed the fiftieth day after the Passover Sabbath (see Lev. 23:15, 16). The tradition of the ancient Church placed the first Christian Pentecost on a Sunday. It was to be for Israel a festival day (Feiertag), when all labor was suspended, and the people appeared before Jehovah to express their gratitude and joy, also remembering their bondage and reconsecrating themselves to God's statutes.

And now, many centuries afterward, what God had instituted through Moses was to be realized, fulfilled in its true spiritual value for mankind. The *Law* had been given by Moses to *one* nation of the human family, the *Grace* and *Truth* was to be fully given in Jesus Christ to *all* nations of the earth. The religious needs of the human heart and mind were to turn from Sinai to Zion, there to be fully satisfied. The spiritual Kingdom of God was to take its place on earth among men, and the first fruits of the Holy Spirit were now to be seen, felt, and enjoyed by men.

Jesus, as the Son of God, knew it all, for He had come on earth to sow the seed of that Kingdom. Not long before His Passion he had said, "Except a grain of wheat fall into the earth and *die,* it abideth alone (fruitless), but if it die it beareth much fruit" (John 12:24). Not only had He died, but He had risen from the dead, and now was the fruitage to begin under the ministry of the Holy Spirit. The new Life, wrested from Death, was to be transmitted from the raised and exalted Lord to His own on earth. The Firstling from the dead was to give the firstfruits of the Holy Spirit, the Life-giving power!

Immediately before His Ascension, when Jesus told His disciples, "Ye shall receive power, when the Holy Spirit is come upon you," He knew that ten days hence the old festival of Pentecost would take place, that multitudes would gather in Jerusalem in joy and thankfulness for the firstfruits of the wheat harvest. He knew more, He knew of a far greater joy in heaven and on earth at the pouring out of the Holy Spirit, and of the firstfruits of a harvest of souls for the Kingdom of God, His Father. Yes, the foundation of salvation was laid, the period of its spread to the uttermost part of the earth would now start with a mighty manifestation of the Holy Spirit, whose power and ministry would never diminish, but spread throughout all nations and all times, until the new, triumphant song of Moses and the Lamb of God is intoned in the Highest (Rev. 15:3, 4).

In primordial ages ". . . the Spirit of God moved brooding over the surface of the waters," preparatory to the creation of all forms of physical life. Through His Spirit, God the Father, brought out of chaos a wonderful order and creation. But the best, the crown of His creation, *Man,* God created last, in His own image, breathing into him His own *divine breath,* His Spirit. None of the other billions of created things and beings experienced that. Not flesh and blood, but the very inbreathed Spirit of God in us, ties us to our Creator as no other creature on earth is tied to Him. Man was created to live a spiritual life, endowed with God's own life, and in that life man was to dominate all other forms of life here on earth.

Alas, what man *was before his fall,* he never attained to again afterwards. *Sin* marred the image of God in Him. *Sin* changed his nature, i. e., made him unnatural. *Sin* brought him stones for bread. *Sin* wrested from him his divine part, his heritage from heaven, his high and sound idealism. And in place of it all, *Sin* dressed him in the rags of materialism and carnality, starving his God-given spirit and high aspirations. *Sin* murdered mankind and scattered its corpses and bones all over the "Valley" of this earth!

Was that to be the end of God's crowning creation? Was God's adversary to succeed in destroying man's body and spirit? Was *Death,* the daughter of *Sin* and enemy of mankind, to triumph over the latter and gloat over dry bones? Read Ezekiel 37:1-14. It describes an open valley covered with bleached, scattered human bones. Of them, God asks Ezekiel, "Can these dry bones live?" He answers, "O Lord Jehovah, Thou knowest," which means "I do not see how!"

The "how" was in the hand of God and that hand was His mighty Spirit. In this vision, between verses 1 and 14 (Ezekiel 37), lies not only an open valley with dried human bones, not only a lump of death and the hopeless impotence of man;

no, there is the Spirit of Life moving at God's behest. In its person and its effects it is mentioned *ten times*, in Hebrew by the same word, in English by "Spirit, breath, breathe, and wind" each and all implying the *Spirit of Life*. As long as this Spirit of God is present, moving and acting on earth among men, Satan is absolutely powerless to destroy mankind. Neither can Death triumph. By the power of the Holy Spirit the dry bones hear the Word of God and become impregnated with new life. The destroyed sinews and flesh tissues appear over the bones and a new skin covers the whole body. Then God's breath, as of old, (at the first man's creation) enters into man like a flood of life and energy. To this vision of Ezekiel, God attaches a promise of wonderful import when He says of His people, "You say, our bones are dried up and our hope is lost; we are clean cut off. . . . Behold I will open your graves and cause you to come up out of your graves, O my people! And ye shall know that I am Jehovah, when I have opened your graves. And then I *will put my Spirit in you and ye shall live. . . .!*"

Thus with a deep significance it is told us in Acts 2:1, "When the day of Pentecost was being fulfilled." It means the time of God for His mighty Spirit to be poured upon men to effect a wonderful transformation among them, breathing into them the Life and Being of God. Pentecost implies the sudden and mighty manifestation of the Holy Spirit. Not in silence, in the "still, small voice," not in the "breathing" as Jesus did upon His disciples (John 20:22), but in full potency, in the sound of a mighty wind and in the shape of tongues of fire upon the head of each Apostle.

Issuing from God the Father and the Son, came that Power from Heaven in the person of the Holy Spirit, not in a mere influence, or soul, or abstract expression, or psychologic effect. In the day of Pentecost this divine, personal existence of the Holy Spirit was powerfully manifested to the *ears* and *before the eyes* of the first Christians and the multitudes that then were in Jerusalem. Read and ponder what the second chapter of the Acts reports! *Heard* and *seen* facts, all enacted by the wonderful and powerful manifestation of the Holy Spirit, not just so arranged by any human factors or wisdom. A sudden tremendous sound from heaven, similar to that mentioned in Ezekiel's vision (Ch. 37:7), heard, not only in the house where the first Christians were assembled in prayer, but all over Jerusalem (Acts 2:6). Then the appearance of tongues of fire descending on the heads of the Apostles, enabling them to express themselves in different languages so as to be well understood by a multitude coming from fifteen different nations! That is told between the first and fourteenth verses.

The effects of the audible and visible descent of the Holy Spirit from heaven upon the gathered disciples of Jesus, the effects of this wonder, are described in verses five to thirteen. The multitudes in Jerusalem rush to the place where it has happened. Seeing the disciples and hearing them speak, ". . . . The mighty works of God in our tongues," as the multitude of fifteen different languages declares, they are confounded, amazed and marvel, saying, "Are these men not Galileans, who now speak as they do? How come that they are able to speak in the language of each of us?" In the presence of such a palpable fact the whole people is deeply impressed. Only a few mockers try a silly vapid remark, before this second wrought wonder of God. Here were these twelve "Galileans" who yesterday were common, uneducated men, with no name nor fame in the ranks of learned or powerful leaders of the people. What and who could have caused such a sudden transformation in them?

But today, as then, in the face of all evidence, some will doubt and scoff, calling a plain manifestation a hallucination, ecstasy, wild transport or an impossible reality. Such are deaf and blind to the workings of the Holy Spirit. God's wisdom in its workings is far above all human, critical investigation. "But God has revealed them unto us through the Spirit. . . . who searcheth all things, yea the deep things of God." (See I Cor. 2:6-11).

I know a man who, in 1883, came to an institution of learning in Basel, Switzerland, understanding only French. After a few weeks of hearing but German spoken, he felt like deaf and dumb. For him the Sunday sermons were simply like a sounding-board, a long string of utterances in which he could not discern and understand a single word! Then came a Sunday, when he noticed how earnestly the minister was speaking, how the audience was impressed; alas he could not understand a word! After the sermon came to an end a short silence ensued before the white-haired minister stood up and folded his hands for prayer. And then. . . oh wonder! something seemed to tear away in the ears and mind of the young man. . . he could hear and understand every word of the prayer! The Lord's Prayer it was. And from that day on the "door" to the German language opened faster and wider to him. More than seven years later the same young man was in Oberlin, Ohio, there to learn English. At the start he could not understand what was spoken all around him. One evening he went to a quiet, small gathering of older people for prayers. And lo, what had happened to him in the Basel church he experienced anew. He could fully understand each of the prayers offered. What occurred to him twice in a limited scale certainly could and did happen in the full might of the Holy Spirit at Pentecost.

Another wonder of that day there in Jerusalem was the miraculous transformation of the disciples, not

(Continued on Page 12)

DAILY DEVOTIONAL MESSAGES

(Since the contributer for the month of June found it impossible to bring the messages at this time, an attempt will be made to bring some thoughts on the Daily Reading Lessons of the International Sunday School Lessons.)

JUNE 1—A Song of Thanksgiving. Psalm 122.

"I was glad when they said unto me, Let us go into the house of the Lord."

The attitude with which we enter the house of the Lord usually determines the measure of the blessing we will receive. Psalm 122 is one of the Psalms which the ancient Israelites sang as they joyfully pilgrimaged to Jerusalem, there to enter the house of the Lord. They had a purpose in going to their holy city, for the Psalmist tells us, "whither the tribes go up . . . unto the testimony of Israel; to give thanks unto the name of the Lord." Is our church-going a testimony to those about us? Are we glad for the privilege of going into the house of the Lord? Is it our purpose in going "to give thanks unto the name of the Lord?"

JUNE 2—Christ's Commission. Matthew 28:16-20.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world."

It is a wonderful and comforting thought that Christ does not ask His followers to go in their own strength to labor for Him, but promises them that He will supply the power, when He says, "All power is given *me,* therefore go *ye*. . . . *I* am with *you*." We have this power at our command, but how often do we not live powerless lives because we try to work in our own strength. Let us take God at His word, and He will be able to accomplish much through us.

JUNE 3—The Field is the World. Acts 1:6-8.

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

How many of us would have the order of the places of service reversed! We would start at the uttermost part of the world and work towards Jerusalem, instead of following the order given by Christ and start at home. We must recognize the need in Jerusalem, Judea, and Samaria, and be willing to serve there, before we are really able to see the need in the uttermost part of the earth. Faithfulness at home in the use of our opportunities as they arise is a prerequisite for usefulness in a larger sphere of service.

JUNE 4—A Missionary Church. Acts 12:25—13:3.

"As they ministered to the Lord, and fasted, the Holy Ghost said . . . "

While these Christians in Antioch were waiting for the Spirit's guidance, they were not idle. They knew they had received their salvation in order to pass the knowledge of the grace of God on to others, but how or where the Spirit would use them they did not know. They waited for definite guidance, but while they waited they ministered. Therefore the Spirit could give the command to separate Paul and Barnabas for the work unto which they were called. The Church was willing to give up its leaders if others would receive a blessing, for they recognized in it the Spirit's guidance, to Whom they were yielded completely.

JUNE 5—The Mission to Cyprus. Acts 13:4-12.

"Then the deputy when he saw what was done, believed."

The world looks at us as Christians to see what our faith accomplishes for us. Is it not because so little is accomplished by us due to our weak faith or our lack of faith that not more believe? If the world could see the fruits of our faith, they too might believe.

"You are writing a Gospel
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! What is the Gospel
According to you?"

—*The Messenger*

JUNE 6—A Prophet's Commission. Isaiah 6:1-8.

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

When we meet the Lord and recognize His majesty and holiness, we cannot help but see our own sinfulness in contrast. We also see the sin of the people among whom we dwell, not as an object of blame for our own sinfulness, but as an object of our concern and responsibility. A recognition of God's holiness, our sinfulness, and the people's need will make us ready to say, "Here am I, send me."

JUNE 7—Spreading the Gospel. Romans 15:15-21.

"Putting you in mind, because of the grace that is given to me of God."

It is good for every Christian to be often "put in mind" of the grace given him of God. All of us have experienced the grace of God, we have received talents and gifts, and greatest of all, salvation through the precious blood of Jesus Christ. Do we need to be reminded of this grace in our lives so that we do not neglect to make use of it for Christ and His cause? Paul had been given much grace, as he says, and therefore he counted it his responsibility to exhort others, to "put them in mind." —MB

HOME MISSIONS

A. J. Neuenschwander, Secretary

TENTH ANNIVERSARY OF GIRLS HOME

Saskatoon, Saskatchewan, April, 1941

Dear Mission Friends:

On January 30 we celebrated the tenth anniversary of the Girls' Home. The celebration was one filled with praise, thanksgiving and consecration. Thanksgiving to God and all supporters of this work and renewed commitment to Him Whose we are and Whom we serve.

In the program we looked back over the ten years of labor with a feeling of joy and pain. Joy because of the success we were permitted to note, but pain when circumstances were recalled wherein we fell short of attaining our desired end.

A common meal is naturally a part of such an observance. Mrs. Thiessen prepared for this occasion. After the dinner a program was rendered by the girls which consisted of songs and poems that were recited which expressed the gratitude of the girls for the Home, toward God and all the supporting friends.

Rev. J. J. Thiessen, superintendent, spoke on the subject, "An Air-Raid Shelter," and showed how this Home was a shelter against the attacks of the enemy of all good things. He laid emphasis on the need of such a Shelter.

The report showed that in the ten years approximately 400 girls made this their home. The highest number present at any one time was 110, and the lowest, 55. Almost 100 girls experienced conversion here and were baptized. Some hold their membership in the home church while others belong to the church here.

The weekly Bible study and social hour has come to mean much in the lives of scores of girls that live in the city. Frequently when all the girls came home, the home was literally packed full on these Thursday evenings.

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SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 1, 1941

BROADENING CHRISTIAN HORIZONS: THE ANTIOCH MOVEMENT

Acts 11:19-30

TOPIC: LIVING UP TO OUR CHRISTIAN NAME

Introduction

Luke is returning to the time of chapter 8:1 to take up another thread of his narrative showing the expansion and growth of the Christian Church. The work of some unnamed members who were scattered by the persecution in Jerusalem, led to the founding of the first important church in Antioch in Syria. About ten years elapsed between the persecution following Stephen's martyrdom and the bringing of Saul to Antioch. Meantime the gospel had permeated Phenicia and Syria and had reached Cyprus, the home of Barnabas. In Antioch the gospel was preached to the Jews only. This city was destined to be the great center for the spreading of the Christian missionary movement. Here the first Gentile Christian church was established.

Revival Among Grecians in Antioch, vs. 19-21

Scattered Jewish Christians told the gospel story, the Word, the truth of God and Christ, to the Jews wherever they went (v.19). Thus the Church spread and grew. Now some Greek-speaking Christians came to Antioch and spoke, "preached the Lord Jesus," to the Greeks, Gentiles. This was a definite innovation, a decided forward step. These Greek Christians were far more sympathetic toward the Gentiles and would better appreciate their religious needs, than would the Jewish Christians of Judea. These Greeks started a movement destined to grow greatly, and God blessed it wonderfully (v.21). Here was marvelous success in Greek evangelism. The faith of the converts was genuine. They "turned unto the Lord." The workers preached the Lord Jesus, the hearers believed. This was definitely a layman's missionary movement. We still need this today. Personal testimony by those who know and love Christ is the most effective gospel message. God will carry on His work through individual persons.

Barnabas Sent to Investigate, vs. 22-24

The news of this remarkable revival must spread, it could not be otherwise, and it aroused much interest in Jerusalem. The church there sent Barnabas, a man particularly fitted for the task, to Antioch (v.22). He was sympathetic toward the Gentiles and possessed outstanding power as a preacher. Spiritually, too, he was outstanding, a most necessary quality. He was free from personal ambition and self-seeking. The Jerusalem Church had the very good sense to send so liberal-minded and judicious a man as Barnabas. He recognized the movement as of God (v.23). He earnestly approved of it and urged the converts to cleave unto the Lord. He saw that God was proving that salvation was for the Gentiles also.

Saul is Brought to Antioch, vs. 25-30

Barnabas showed his largeness of heart and spirit in deciding to bring Saul to the work in Antioch. This started him on his later and larger missionary career. This ended the silent years in Saul's life. He was now made an evangelist-teacher and assistant pastor of the Antioch church. He helped Barnabas in building up the church. Their ministry consisted largely in teaching to the people the truths of God and Christ. The name "Christians" appears here for the first time. It was coined by the Gentiles outside of the Church. It is a glorious name and they clung to it. Believers were followers of Christ, hence were called Christians. A Christian's life and spirit bears a likeness to Christ. We are called to follow the life of Jesus by making ours like unto His.

In what ways was Saul specially fitted for this work?

How well do we live up to our Christian name?

How largely are the lay-members responsible for making the gospel effective in our home communities? For definite home missionary work?

Mennonite Central Committee

Civilian Public Service News

On May fifteenth, after a long period of delay, the first assignment of conscientious objectors arrived in a civilian public service camp. Thirty-three were in this camp that came to Petapsco, a camp administered by the Quakers and located near Baltimore, Maryland. Eastern newspapers reporting this event gave a sympathetic account of the arrival of the boys, of the convictions that brought them there, and of the whole service which they were seeking to render. The group assigned to this camp had a nucleus of boys from Quaker circles, but the majority came from other denominations. The camp director, is Dr. Ernest Wildman, who has been granted a year's leave of absence from Earlham College, Richmond, Indiana.

On May 22, the first group of Mennonite boys is to arrive at our Grottoes, Virginia, camp. Camp Director, John Mosemann, and his staff have been busy here for a considerable time preparing the camp for occupancy, acquiring needed equipment and making necessary arrangements for medical care, camp sanitation and for proper feeding. At the request of the Camp Director the advisory committee of six, representing various groups of our Mennonite constituency, met with the staff at Grottoes on May 13 in order that they might see the camp and be informed of plans for its administration and in order to enlist their counsel on various problems of camp administration which concern both the boys and the church.

A similar meeting between the prospective staff of the Marietta, Ohio, camp and the advisory committee of that area was held on May 10, at Marietta. Plans for the administration of this camp, operated jointly by the Church of the Brethren and the Mennonites, were carefully discussed and agreed upon. An initial group of 44 young men, of which 32 are Brethren and Mennonites, is to arrive in camp, June 2. The camp has room for eighty men.

The Colorado Springs staff now has full authorization to occupy the camp, and the necessary repairs are being made. Equipment is gradually arriving and the camp should be ready to receive boys when the first assignment arrives on June 5.

As the establishing of camps is now rapidly taking shape and boys are beginning to arrive for their year of service, we hope the members of our churches will make this program of service, the welfare of the boys, and the responsible task of those administering the camps definitely and earnestly and regularly a matter of prayer. Only then can this service become a blessing to us all, the boys, the church, and our country.

(Compiled by Orie O. Miller and Henry A. Fast)

(Released May 17, 1941)

Relief Notes

ENGLAND—Letter received by our workers in London from the British War Refugees Fund:

"Dear Mr. Claassen and Mr. Coffman:

"I have been asked by my Committee to write and express to you our deep sense of gratitude for the invaluable help which the Mennonite Central Committee has given to our work for British Refugees from enemy occupied lands. Your initial gift was of the greatest encouragement to us in tackling the serious problem created by the sad situation of these refugees at a time when their unhappy plight had not yet stirred the imagination and sympathies of our own people. There is no need for me to recall to you the tragic need of these British subjects who for many years had made their home and followed their vocations in Germany or in the countries overrun by the enemy, arriving back in Britain utterly destitute or with their careers shattered. Your collaboration enabled us to give many of them the urgent help which they so required. I may refer particularly to the generous bales of clothing provided by your organization from which we were able to help equip many unfortunates who had lost their all in the debacle of their fortunes.

"I should consequently like you and your people in the United States and Canada to know how much we British people of this island appreciate your gift, not only for their material value but as a gesture of fraternal sympathy and I shall be grateful if you will be so good as to convey this expression to them. Yours sincerely,

(signed) Nevile Henderson, Hon. Treasurer."

* * * * *

FRANCE—April 10, 1941, letter from Jesse Hoover:

"I am greatly challenged by the whole program in Europe. If it were only possible to transport a tenth part of our people over here for a few days to view the horror of some conditions as they are, we would not need to again plead for help. The sentiments of sympathy and the urge for relieving the distress would rise like a flood tide, resistless and overwhelming, until the tears of half-starved, homeless, hopeless children, the moans of plundered mothers who are widowed or worse, and the sum total of the horror-stricken bewilderment and despair would be assuaged in the 'milk of human kindness.'"

* * * * *

AKRON—Brother Peter Dyck of Laird, Saskatchewan, Canada, has been appointed for relief work in England. He has spent the past two weeks at Akron making preparation for his sailing which he plans to do on the first available ship. Brother Dyck is one of the many Russian Mennonites who received help from Mennonite relief workers during the Russian famine. He later migrated to Canada with his family, and now feels privileged to be helping in the work through which he himself at one time received.

* * * * *

AKRON—A three-ton shipment of clothing was sent to England through the facilities of the British War Relief Society during the past two weeks.

* * * * *

AKRON—Summary of Clothing shipments to Europe for Relief during the past year by the Mennonite Central Committee:

From the U. S.	*To*	*Weight*	*Value*
May, 1940	France	5315 lbs.	$3,212.35
Oct., 1940	England	2373 lbs.	3,021.42
Feb., 1941	England	6940 lbs.	6,527.80
Feb., 1941	France	2081 lbs.	3,851.00
April, 1941	England	6022 lbs.	6,124.10
	Total	22731 lbs.	$22,736.67
From Canada			
Oct., 1940	England	2540 lbs.	$3,000.00
Jan., 1941	England	1565 lbs.	2,456.20
	Total	4105 lbs.	$5,356.20
Clothing on hand ready to send—		20117 lbs.	$14,477.30

(Compiled by H. Ernest Bennett & A. Warkentin)
(Released, May 7, 1941)

THE WESTERN DISTRICT CONFERENCE LOAN LIBRARY

During the first four months of this year exactly 350 books of the Western District Conference Loan Library have gone into circulation, more than doubling the number at this time last year. Since good books are good friends, many a home has felt the blessing of true and unassuming friendship.

The Rev. W. F. Unruh, Pulaski, Iowa, writes the following letter:

"A few days ago I returned the books to your Western District Loan Library. We want to thank you very much for permitting us to take advantage of the Loan Library. The young people were very eager to read the books. They were in great demand. And your selection of books was very wise and good."

These above statements prove that the library meets a definite need in our churches, and that the books are of such a nature as to enrich the lives of the readers. The library is free to all our churches and individuals. However, by conference resolution the churches are asked to take at least one offering a year to finance this service. If your church has not sent in its contribution, please do so at your earliest convenience.

The committee will use the summer months to extend the library. From two to three hundred good new and used books should be added to our collection. If some homes have good books which are not read anymore, please let us put them to use.

We will again serve as a distributing center for Canada and Paraguay. Last year 210 pounds of books were sent to Canada as a relief measure.

Send the offerings to Mr. E. E. Kaufman, Treasurer, Buhler, Kansas, and the books to The Western District Conference Loan Library, North Newton, Kansas.

A good book is a helpful friend.

Western District Conference Education Committee,
A. J. Regier, Chairman

Bethel College Commencement

The forty-eighth annual Bethel College Commencement will be held in the basement of the new Memorial Hall, Wednesday, May 28, at 10:00 a. m. The class of fifty-three seniors will be the first class to hold the commencement exercises in the Memorial Hall. Rev. C. E. Krehbiel of North Newton, Kansas, is the speaker of the morning. Rev. Krehbiel, who is president of the General Conference of the Mennonites of North America, will speak on the topic, "Three Vital Life Adjustments."

On Sunday evening, May 25, at 8:00 p. m., the traditional baccalaureate services were held in the basement of the Memorial Hall. Dr. Ed. G. Kaufman, president of Bethel College, gave the address. His subject was "Lights in the World."

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

The Kingdom of God

by Violet Miller

We find two phrases in the Gospels that are used frequently and interchangeably, namely, "the kingdom of God," and "the kingdom of heaven." The latter is used chiefly in St. Matthew. A study of these two phrases indicates that they are used interchangeably, the same meaning being implied by both.

"The kingdom of heaven" is a phrase derived from the Aramaic "the *malkuth* of heaven." The word *malkuth* denotes kingship, kingly rule, or reign. "The kingdom of heaven," or the "kingdom of God," can therefore be read as the kingly rule or the reign of God.

The kingdom of God may imply either of two things: The reign of God within the heart of the individual or the establishment of the reign of God in society. It is the former that is implied when Christ speaks of taking upon oneself "the *malkuth* of heaven." We, as individuals, are to submit ourselves wholly to God and God's bidding. It is this *malkuth* of God within man that Christ referred to when He said "the kingdom of God is within you"—God's power, God's rule, is made effective within our lives. The kingdom of God is in the world today in just the same measure that we allow the rule of God to be established in our lives.

The second interpretation presents the kingdom of God as the establishment of a new social order in which Christ is to reign over all nations. Such a kingdom will be established at the return of Christ when Satan shall be bound and Christ and His redeemed shall reign for a thousand years. It is more than an inward kingdom; it is also an outward kingdom. The petition in the Lord's Prayer, "Thy kingdom come," may refer to "the *malkuth* of God" within the individual, but it also embodies a larger vision, a vision of a world order in which God reigns supremely.

Jesus revealed the character of the kingdom of heaven by the use of parables beginning with the words: "The kingdom of heaven is like unto. . . ." These parables teach us that the kingdom of heaven —"the *malkuth* of God"—is in the world now in the midst of evil, even as wheat among tares (Matthew 8:24-29). In Matthew 8:31-32 the kingdom of heaven is like to "a grain of mustard seed, which a man took and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Even as the mustard seed has within it the power of great growth, so that from an insignificant seed it grows into the greatest of herbs; so the kingdom of God, beginning in a small, undramatic way in the lives of individuals, has within it the power of life so that it will become mighty and reach out its "branches" to all nations.

Again, the kingdom of heaven is like unto "leaven which a woman took, and hid in three measures of meal, till the whole was leavened" (Matthew 8:33).

Leaven works quietly, secretly, until all is leavened. So the kingdom of God works in a quiet, unobtrusive manner, but it is at work at all times until the reign of God shall be established over all.

In Mark 4:26-29 the kingdom of God is "as if a man should cast seed into ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

The kingdom of God has within itself potential growth, as a seed has within itself the germ of life. Growth is an inherent element of God's kingdom. Its growth is not spectacular. It grows from the kingdom of a man's soul to the kingdom of the world as naturally as a seed matures into ripened grain. The rule of God in the heart of a man is not a static condition. It is a constantly growing manifestation of the power of God.

"Again, the kingdom of heaven is like unto treasure hid in the field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matthew 8:44-45).

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he hath found one pearl of great price, went and sold all that he had, and bought it" (Matthew 8:32).

Indeed the kingdom of heaven, as the hidden treasure and as the pearl of great price, is of a value far greater than all else. We shudder at the thought of a life in which "the *malkuth* of God" is rejected. A war-torn, hate-filled world longs for the day when God's rule shall be established.

The "*malkuth* of God" is both present and future. It is both inward and outward. It is a condition that involves both the individual and society. It is in its basic sense the effective manifestation of God's power in the world of human experiences. "It is the father's good pleasure to give you the kingdom" (Luke 12:32).

"Even so come, Lord Jesus," and establish thy rule this day within us, and in the fullness of time throughout thy whole creation."

(Miss Miller, a junior at Bethel College, wrote the above paper for the course, Life and Teachings of Jesus.)

Y. P. FORUM

"What worth has the 'Simple Life' for young people today?"

"I am glad you raise this question, for this is one tenet of our faith that you hear so little about and the practice of it is becoming less and less. The worth of this principle is that it teaches thrift and industry, a living within one's means. It counteracts materialism. It holds up as our ideal, self-denial for the cause of Christ. Personally I believe that we are making a great mistake in not expressing this faith in our church architecture. Seeing the Friends' meeting houses around Philadelphia has opened my eyes. The difficulty with many people is that they have a false conception of simplicity, for they think of it as a straight jacket, when in reality it is the opposite. Two young people starting out in life together will not succeed if they have their eyes fixed on pretty things. A real home is built on sacrifice and devotion."

—*Olin A. Krehbiel, President of the Y. P. Committee of the General Conference.*

BLUFFTON COLLEGE NOTES

Rev. George S. Stoneback, 1935 graduate of Bluffton College, was recently awarded the William Thompson Fellowship at the annual student-faculty banquet of the Hartford Seminary Foundation in Hartford, Conn. Announcement of the honor was made by Dr. Robbins W. Barstow, President of the Foundation. This is the second time a Bluffton graduate has held this fellowship. The Thompson Fellowship is granted every two years to a student of special promise in the senior class. It provides the cost of two years' advance study in this country or abroad.

Mr. Stoneback attended Hartford Seminary from September 1935 to June 1937. He is a senior at the present time, having served the Eighth Street Mennonite Church, Goshen, Indiana, for several years.

Dr. Lloyd L. Ramseyer, president of Bluffton College, attended a meeting of the Witmarsum Theological Seminary board in Chicago from May 7 through May 8. The meeting was held in the Y. M. C. A. hotel.

Rev. Paul E. Whitmer, former dean of the seminary and retiring pastor of the Grace Mennonite Church, and Rev. H. T. Unruh, pastor of the First Mennonite Church in Bluffton, both members of the board, also attended the meeting.

SENIOR DEPARTMENT

Mrs. Gerhard Friesen

Program for June 15, 1941

PAUL, THE ZEALOUS

Acts 9:1-8; Phil. 3:8, 9.

I. Worship Service

1. Songs: "Take my Life, and Let it Be," "Stand Up, Stand Up for Jesus," "Near to the Heart of God."
2. Reading of main topic, and prayer.
3. Biography of the Life of Paul.
4. Offering for Civilian Service Work.

II. Leader's Introduction

Certainly Paul was one of the great torchbearers of Christianity. The entire western world is indebted to the missionary zeal of Paul, the flaming apostle to the Gentiles.

A biographical study of Paul would tell of his early life, his zeal against the Christians, his conversion, his months of preparation, his ministries in Tarsus and in Antioch, his rising conviction that the gospel was for the Gentiles as well as for the sons of Abraham, his missionary journeys, his ministries in such places as Ephesus and Corinth, his imprisonment in Rome, and his martyrdom. Paul's life was one of unceasing activity. He was a man of great energy. His zeal for Christ was such that he was ready to endure any hardship for the sake of the gospel. He rose to the heights of human endeavor, and must be counted as one of the greatest men of history.

III. Suggested Topics for Short Talks

Instructor in Service	Col. 3:12-17
Advocate of Sacrifice	Phil. 4:10-13
Past Master in Suffering	II Cor. 11:23-28
Example of Steadfastness	Acts 21:10-14
Pattern of Self-Control	I Cor. 9:26, 27
A Good Soldier	II Tim. 4:6-8

IV. For Discussion

1. What qualities of Paul make him an outstanding leader?
2. Which of the books of the New Testament which Paul wrote is your favorite? Why?
3. Can the average Christian be as useful in the Kingdom of God as Paul was?

V. Facts for Study

Christendom is more deeply indebted to Paul for the letters he wrote to the churches over which he had spiritual supervision. The epistles of Paul constitute a major portion of the New Testament. In every generation since the time of Christ men and women of great zeal and power have been used to continue and extend the gospel's influence in the world. The history of the Christian Church is to a large extent the record of those who have been the torch-bearers of Christianity.

VI. Illustration

Did this hold true in the life of Paul?

"A Friend has lighted my heart today,
My heart so pressed with pain;

A Friend has lifted that burden away,
And now I am free again.

"The burden upon my heart was sin,
It was greed and selfish will;
But now a new heart pulses within
The soul that was weighed with ill.

"That Friend has touched my life, and now
The image that I see
Is not of pomp, to which men bow,
But of One on Calvary.

"My Friend—'twas there He died for me,
He died that I might live;
So now each day's resolve shall be,
My all to Him I give."

VII. Food for Thought

If there had been more men and women giving their life as fully as Paul to Christ, would the Christian Church be different today in any way?

INTERMEDIATE DEPARTMENT

Miss Huldah Myers

DEMOCRACY AND ITS ENEMIES

Program for June 15, 1941

For Daily Reading

June 9 Jesus Christ Supreme	Phil. 2:9-11
June 10 How Intolerance Acts	Acts 18:12-17
June 11 Undeserved Imprisonment	Acts 5:17-28
June 12 Power of a Selfish King	Dan. 11:30-39
June 13 Nothing Sacred Before a Despot	Dan.5:1-4
June 14 Ancient Decree Against Jews	Esther 3:1-15
June 15 Topic	Acts 5:33-39

Instrumental Prelude: "America the Beautiful."

Hymn: "Fling Out the Banner."

Prayer: "O God Father, that I may rightly represent Thee and draw others to Thee,
Be thou this day
In my head and in my understanding,
In my eyes and in my looking,
In my mouth and in my speaking. Amen."
—Old English Prayer

Lord's Prayer in unison.

Scripture Reading: Acts 5:33-39.

Hymn: " All Hail the Power of Jesus' Name."

Discussion of Topic:

(We feel this should be a topic on which members will be asked to do quite a bit of research. Hence, we are merely suggesting enemies of democracy. After the topics are discussed, ask your superintendent to lead you in an informal discussion.)

1. Graft in politics
2. Poll taxes in some states which prevent poor people from voting.
3. Inaccurate printing of news
4. Unemployment
5. Concentration of wealth
6. Militarism
7. Racial prejudices

Speaker: "The Power of United Action." (Relating as to what we might do in regard to these enemies.)

Offering

Announcements

Hymn: "O Master, Let Me walk With Thee."

Benediction

JUNIOR DEPARTMENT

Mrs. J. E. Entz

LETTERS THAT PAUL WROTE

Program for June 15, 1941

THE TWO LETTERS TO THE CORINTHIANS

"For I am determined not to know anything among you save Jesus Christ and Him crucified." I. Cor. 2:2.

I. Worship Period

1. Prelude—Melody of "In the Cross of Christ I Glory."

2. Call to Worship:

Junior Boys—"Oh come let us sing unto the Lord; Let us come before His presence with thanksgiving; Let us make a joyful noise unto Him with psalms."

Junior Girls—"This is the day which the Lord hath made; We will rejoice and be glad in it.'

3. Solo, "In the Cross of Christ I Glory."

4. Choral speaking of I Corinthians 13 by six girls. (Use word "Love" instead of "charity".)

5. Junior Leader's prayer.

6. Singing of songs: "Jesus Keep Me Near the Cross," "The Old Rugged Cross," "Beneath the Cross of Jesus."

II. Study Period

1. Aim—To help our Juniors to get a little knowledge of the letters to the Corinthians, and to inspire them to be faithful readers of God's Word.

2. Introduction by a Junior. (Locate Corinth upon the map.) Corinth was an important commercial city. Paul spent eighteen months in Corinth on his second missionary journey and founded a strong Christian church there. After Paul left Corinth quarrels happened in the church. Someone wrote to Paul about this (I Cor. 1:11). He was sorry to hear that, for he felt responsible for all the churches that he had founded and loved all of the Christians. So he wrote letters to them to help them. In all of the letters that Paul wrote he taught truths that the Christians should know, and told them of wrong things which should be made right. In his letters to the Corinthians he taught them many wonderful truths. (Of course we always remember that God, through the Holy Spirit, told Paul what to write so really it is God's Word.) In First Corinthians we find one of the finest chapters in the whole Bible.

3. All Juniors open their Bibles while a good reader reads: I Cor. 1:1-4; I Cor. 1:10.

4. Precious truths found in First Corinthians. (Each Junior read the verse and give a one-minute talk on "What this verse tell me.")

a.) The one foundation—I Cor. 3:11.
b.) We are the temples of God. I Cor. 3:16.
c.) Do all to the glory of God. I Cor. 10:31.
d.) Collection. I Cor. 16:1, 2.

5. All stand and sing, "I Know that My Redeemer Liveth."
6. A wonderful chapter read by three Juniors. I Cor. 15:1-11, 12-22, 35, 42-44, 51-58.
7. Precious truths found in Second Corinthians.
   a.) Living epistles ("epistle" means "letter"). 2 Cor. 3:2, 3.
   b.) Gave their own selves. 2 Cor. 8:5.
   c.) God loveth a cheerful giver. 2 Cor. 9:7, 8.
   d.) God's unspeakable gift. 2 Cor. 9:15.
8. Junior leader's talk.

III. Mission Minutes

Let three Juniors report on a missionary letter, one from each of our mission fields: China, India, American Indians.

IV. Closing Moments

1. All stand and repeat the verse of the month, then,
2. Sing the song of the month, and close by
3. Praying the prayer of the month.

PENTECOST

(Continued from Page 4)

only temporarily, but through the rest of their life and Christian activity on earth. Peter, the former fisherman, totally unversed in the art of logic, philosphy, and theology, delivers an address which by its depth of logic and persuasive argument is without peer among the speeches and orations of uninspired men. Read it from verses fourteen to forty, and see the wonderful result in verse forty-one. The genuine *repentance* created in the hearts, and their *acceptance* of salvation in Christ is the closing wonder wrought by the Holy Spirit on the day of Pentecost.

His workings had just begun, they went on, through the Acts, through all the Epistles and the Revelation, through the centuries until today. The Holy Spirit was given or poured out at other occasions, as in the house of Cornelius (Acts 10:44, 45). Then by Him were the men moved and inspired to write the whole of the New Testament. It is Peter who writes in his second epistle, chapter 1:21, "...Men spake from God, being moved by the Holy Spirit."

If the people of Israel rejoiced and praised on the day of Pentecost, how much more reason has the Christian to do so! For the Christian, Pentecost points us not only to the past, to its beginning on earth, but also to the glorious ministry of the Holy Spirit and especially to His crowning conclusion in the presence of the Everlasting, Almighty God and Father, when the Voice of a great multitude in heaven shall say, "Hallelujah: Salvation, and glory and power belong to God!" . . . "When the Voice of the great multitude like that of many waters and mighty thunders shall say, 'Give praise to our God, all ye His servants' . . . Hallelujah, for *the Lord our God reigneth*."

Then will the ministry of the Holy Spirit be concluded with the great "Marriage Supper of the Lamb," His Bride, the Church, sanctified by the Holy Spirit. Yes "Blessed are they that are bidden to the marriage supper of the Lamb. . . . These are the true words of God!" (Rev. 19:1-9).

On this day of Pentecost while our minds and hearts meditate on its mighty import, the Giving of the Holy Spirit and His ministry in the Christian Church, may one of the last words of our Bible, in the book of Revelation be heard in our inmost being: ". . . The Spirit and the Bride say, Come. And he that heareth, let him say, Come. . . . Amen come, Lord Jesus."

CORRESPONDENCE

MENNO MENNONITE CHURCH, LIND, WASH.

May 6, 1941

"Yea, I have a goodly heritage." Ps. 16:6b. Would that all men everywhere would say this. Truly all who know the Lord as Savior have a goodly heritage. So could eight young souls say this. They were baptized upon confession of faith and joined the Church on the first Sunday in this year. On Easter Sunday eight more people joined the Church through the right hand of fellowship. Thus the Gospel is ever powerful in these troublous days.

Other highlights were, a Consecration Service of infants. On Good Friday evening we entered into the Sanctuary of God amid the glow of candlelight. Sweet music, song, and Scripture brought to us the trials and suffering of Jesus. Then we partook of the Lord's Supper. Ah yes, remembering the Lord's death till He come.

During the month the Adult Bible Class joined with the Young People's C. E. in a missionary study. This proved to be very beneficial to all. The Mid-Week Bible Class finished its study in the Book of Mark. The many blessings we have received this year, if, they could be enumerated *The Mennonite* would be a small paper for it all. Certainly we are thankful to Him for it all.

We are looking forward to three more major events in our Pacific District and also our state, namely: The Pacific District Conference, May 15-18, at Dallas, Oregon; The Washington S. S. and C. E. Convention, June 6-8, at Newport, Wash.; and The Washington Young People's Retreat, July 4-6, at Clearlake near Yakima, Washington. Yours in His Service,

Herbert W. Franz, Correspondent

BETHLEHEM MENN. CH., BLOOMFIELD, MONTANA, May 3, 1941

First of all we must acknowledge our thanks to God for the unfailing blessings that He has given us in innumerable ways since we last reported. The roads were open all winter so that the attendance has continued to be very good at all our services.

The farmers are almost through with their field work. Most of them plant a little corn yet. We have had a very fine start for our crops in the way of moisture. Some fields are green with the new grain even now.

On Easter Sunday we had baptism in the morning. Three young men were baptized upon the confession of their faith, and were received into the fellowship of the church. Some of these expect to be selected in the near future. Already two young men have been called and are stationed, one in Kentucky and one in Washington. We have received word that their testimony is telling for the Lord. It might need explanation to clarify the location of these two men. It is merely that the local draft board did not receive their information concerning our Mennonite camps and consequently did not know what to do. These young men need the prayers of Mennonites.

On April 27, morning and evening, we were blessed in being able to listen to messages by Rev. P. A. Kliewer, who was able to stop here enroute to his new pastorate in Oregon. The church was well filled at both services. God can certainly raise up men unto himself even in these days.

Evangelist Oscar Lowry is broadcasting a radio revival from station KGCX, Wolf Point, for the next weeks having begun on April 28. We are taking advantage of the opportunity to hear this man of God and may even to able to obtain him for a radio rally some Sunday afternoon. Our own revival campaign will start on June 1. This will be a good time to have it following the build up by Mr. Lowry, and the earnest, effectual prayers of Christians.

Our choir is functioning very well and has already given a number of programs in the churches surrounding, even going so far as Beach, N. D. Our C. E., Mission Program, Ladies' Aid and Sunday School are all making strides forward in the work.

In His Name, *Correspondent*

TABOR CHURCH, GOESSEL, KANS., May 1, 1941

"We praise Thee, O God, for the Son of Thy love, for Jesus Who died and is now gone above. Hallelujah! Thine the glory, Hallelujah! Amen; Hallelujah! Thine the glory; Revive us again." This song is often sung in German without the piano and by memory.

On Dec. 31, 1940, the Annual Meeting was held when everything could be arranged for another year. It seems the young people do not understand the German. We have some members that have no German background. A resolution was passed to have more German. The introduction, prayer and one-third of the sermon remains in German, and two-thirds in English. Of the 21 Sunday School classes only six are conducted in German. On the average there are two or more evening meetings during the week. In winter this uses a lot of fuel. To avoid this a separate room was made in the basement in January. The Sewing Society contributed liberally money and labor. The Prayer Week was observed on three evenings as before.

On the evening of March 3, a special Brotherhood meeting was held. Deacon Henry B. Schmidt was elected evangelist. He plans to take this work over after school closes. He teaches in the Walton grades. During the Passion Week, Rev. J. J. Regier, of Burrton, brought three messages on three evenings. His topics were: "What Think Ye of Christ?" Gal 2:20; "Growing in Grace and Knowledge of Jesus Christ," and "Exercising in the Grace," Ezek. 47. Easter Sunday Rev. P. H. Unruh brought us the message. The C. E. societies hold their meetings regularly unless postponed. On April 6, the Juniors had a Bible Story Tellement and Readement. Goessel and Alexanderwohl societies were present and took part. Rev. J. J. Voth of North Newton gave an address on Bible schools on the same evening. The (General) Senior society presented the play "Winning the Battle" in March. This is a Monolog with much music. In April a Book Report Program was given. Such books as "Rosanna of the Amish," "What is Wrong with the Movies?" were reported on. One Sunday services had to be called off on account of impassable roads.

Among those that have visited us were Rev. Carl Landis and Rev. W. J. Bestvater. Holy Communion was observed on April 20. Uncle Henry Thiesen has been sick for some time. He is aged and suffers at times. At present he is in the Home for the Aged in Goessel. The condition of Uncle Henry J. S. Schmidt is about the same. Brother Jacob K. Kroeker died Tuesday morning, April 29, and was buried today.

—*D. S. Thiesen, Corr.*

FIRST MENNONITE CHURCH, BURRTON, KS.

In the spring of the year many people change homes. This is true of a family of our church who moved quite a distance from here. Mrs. Mary Stucky and family moved to Cassoday, Kansas, the first part of March.

Another friend and worker in the church was Miss Ella Pankratz, who has gone to Beatrice, Nebraska, to take the nurses' training course in the Mennonite hospital there. We have heard she enjoys it and we wish God's blessing upon her work.

Some time ago our church received four new members by letter. They are Mr. and Mrs. Leland Jantz and Mr. and Mrs. Phil Schrag. Just a few weeks ago another member was received into our church, Mrs.

Kate Enns who took her membership out of the Alexanderwohl Mennonite Church near Goessel, Kansas. Our young people have been kept busy with some projects which were undertaken. The one for the girls consists of rendering programs to the people of the Reno County Poor Farm near Hutchinson, Kansas. This is done once a month on Sunday afternoons. Every other Sunday the boys go to the Hutchinson jail and give programs and testimonies to the prisoners. Rev. J. J. Regier always brings a short message at both places. We enjoy this work and pray God's blessing as it continues. —*Ella Enns, Correspondent*

IN MEMORIAM

ELIZABETH HAURY ROBERTS, the daughter of Mr. and Mrs. E. J. Haury, was born February 4, 1911. She attended rural and high school at Halstead, Kansas, and graduated from Bethel College in 1933. She taught in the Walton schools before her marriage, and later Bible in the grade school at Halstead. She was married to Floyd Roberts August 19, 1935. A son, Jerry, was born to them in October 1939. She passed away, March 15, 1941, following an operation at a hospital in Kearney, Nebraska, where her husband was teaching. The funeral services were conducted at the First Mennonite Church, Halstead, Kansas, David C. Wedel officiating, assisted by Dr. Ed. G. Kaufman. Miss Charlotte Penner sang two numbers. She was laid to rest in the Halstead Cemetery.

HATTIE RUTH KELLER, daughter of Mr. and Mrs. J. J. Keller, was born at Salisbury, Chariton county, Mo., Nov. 20, 1900. In 1903 she came to Kansas with her parents making her home near Halstead, Kansas. Here she attended the public school and grew to womanhood.

On April 1, 1917, she was baptized upon her confession of faith and received into the membership of the Mennonite Church, Halstead, Kansas.

At the age of eight months she was stricken with infantile paralysis. She never completely regained her health and continued to receive medical care from that early age. On September 12, 1940, she was compelled to undergo major surgery at the Halstead Hospital. She recovered sufficiently to be permitted to return to her home. On April 30, 1941, she was brought to the hospital again, being seriously ill, where she departed this life May 2, 1941. She leaves to mourn her departure her parents, Mr. and Mrs. J. J. Keller, one sister, Irene, Mrs. B. H. Bauman; four brothers, Oliver and Raymond Keller of Harper, Kansas; Arthur and Cecil Keller of Halstead; one brother-in-law, three sisters-in-law, and many relatives and friends.

Funeral services were held Monday afternoon in the Mennonite church, with Rev. David Wedel officiating. Burial was in the Halstead cemetery.

HARRY H. STIVEL, son of George and Caroline Holzauer Stivel, was born in Richland Township, Bucks County, Penn., May 22, 1879. As a young man he joined the Reformed Church.

On January 26, 1901, he was united in marriage with Stella S. Rosenberger, with whom he cheerfully shared the joys and tasks of life for more than forty years. It was on April 6, 1933, that he was received into the membership of the West Swamp Mennonite Church, and has been a devout and helpful member in Sunday School, church, and choir ever since.

After a brief illness the unexpected end came when he was called away early in the morning on May 9, thus bringing his age to 61 years, 11 months, and 17 days.

In the immediate family circle he leaves to mourn his home-going, his aged father, his life-companion and one sister, Mrs. Lillian Martin.

The life philosophy of the departed is well expressed in the words of Sam Walter Foss in the poem: "The House by the Side of the Road," in the stanza:

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press on with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles or their tears—
Both parts of an infinite plan;
Let me live in a house by the side of the road
And be a friend to man."

The text used by the Pastor, Rev. A. J. Neuenschwander, was Acts 11:24. Interment was in the West Swamp Burial Ground.

« « JOTTINGS » »

MARRIED

Miss Jean Schmitt, daughter of Mr. and Mrs. D. F. Schmitt, of Halstead, Kansas, to *Mr. Gene Wedel*, son of Mr. Jacob Wedel, of Moundridge, Kansas, Sunday, April 27, 1941.

Miss Vera Warkentin, of Geary, Oklahoma, who taught in the Halstead High School, to *Mr. Richard Regier*, of Burrton, Kansas, on Friday, May 9, 1941.

Miss Hazel McCoy of the Nazarene Church, Newton, Kansas, and *Mr. Jacob Schmidt* of the Tabor Church, Goessel, May 3.

Miss Hazel Mae Ewert of the First Mennonite Church, Hillsboro, and *Mr. Harold Schmidt*, of the Tabor Church, Goessel, May 5.

Mr. Robert Jost, son of Mr. and Mrs. P. G. Jost, of Hillsboro, Kansas, and *Miss Irene Fertig*, of Ransom, Kansas. Their present address is Hillsboro, Kansas.

Miss Vella Schroeder, daughter of Mr. and Mrs. Peter Schroeder, of Hillsboro, Kansas, and *Mr. Lloyd Vogt,* of Valley Center, Kansas. Their address is Valley Center, Kansas.

—*James Smucker, freshman at Bluffton College,* won first prize at an original peace oration contest held in the First Mennonite Church, Sunday evening, May 4. Mr. Smucker received a six dollar award offered by Dr. C. Henry Smith, history professor at the college. Darvin Lugibill, sophomore, and Richard Weaver, junior, placed second and third, respectively, receiving awards of three and one dollars.

—*Goessel Mennonite Church, Goessel, Kansas.* On Mother's Day the Junior Christian Endeavor presented an inspiring program in honor of all mothers. The Mission Friends Circle met for the final session of the year, May 13. At this time the secretary's, treasurer's, and other reports were given. Mrs. P. P. Kaufman, who filled the vacancy left by our president, Miss Marie Boese, was reelected. Meetings will be resumed August 19. Under the capable leadership of Roy Schmidt, the choir is practicing faithfully for the Song Festival as well as for regular Sunday morning worship services. —*Mrs. P. K. Dirksen, Corr.*

—In the Bulletin of the *Zion Mennonite Church, Souderton, Pennsylvania,* we find the following paragraph in regard to Sunday School and church attendance. "It is a splendid thing for a Christian to establish the habit of regular attendance at Sunday School and church services. It is every bit as important to feed our souls regularly as it is our bodies. . . . Our daily life is continually thronged with non-Christian suggestions and ideals which will make their imprint on our souls if they are not counter-acted by a definitely Christian atmosphere of prayer, praise, Gospel message, and Christian fellowship. . . ."

—The *Christian Century* of May 21, 1941, reports: "Among the first 881 conscientious objectors to be certified, there were 321 Mennonites, 90 Church of the Brethren, 66 Jehovah's Witnesses, 54 Methodists, 49 Quakers, 35 Presbyterians, 26 Baptists, 18 Church of Christ, 16 Catholics, 15 Congregational-Christians, 11 Episcopalians, 10 Lutherans, 7 Seventh Day Adventists, and 4 Disciples of Christ."

—*Bethesda Church, Marion, South Dakota.* Members of the Bethel Church, Rev. J. A. Tieszen, minister, worshipped with us on Sunday morning, May 4. Mrs. August Ewert, missionary who recently returned from China, and Dr. Paul W. Rood gave messages. We are glad to see our beloved minister, Rev. Derk V. Tieszen, able to come to church again. He was 82 years old this spring and had not felt very well during the cold winter months. He has served this congregation faithfully for so many years even though he was handicapped by blindness. Rev. A. P. Waltner has started instructions in the catechism class. Mother's Day services were very impressive.

—*Correspondent*

—*Ernest Bennett* and *Mrs. M. C. Lehman* visited a number of Mennonite communities in Kansas last week, in the interest of the Mennonite relief work. Sunday, May 18, Mr. Bennett and Mrs. Lehman spoke at the Tabor College auditorium at Hillsboro; Monday evening, May 19, Mrs. Lehman spoke at a meeting called by the Women's Missionary Societies of the General Conference, at the First Mennonite Church, Newton.

—*Rev. W. C. Voth,* returned missionary from China, left for Canada last week where he will visit Mennonite churches in the interest of foreign missions. He expected to stop at Warroad, Minnesota, to visit the congregation there. From here he would proceed to Winnipeg, Manitoba. His itinerary will take him through the provinces of Manitoba and Saskatchewan by the time the General Conference meets in regular session next August. He will also serve at the Canadian Mennonite Conference which meets at Rosthern, July 4 to 9.

—*The Young People's Retreat* of the Middle District Conference will again be held at Quaker Haven, Indiana, and is scheduled for August 4-10. It was decided to stress the church and its program in order that the young people might become better acquainted with its work and program.

ANNOUNCEMENT

The annual Western District Christian Endeavor Convention will be held August 3, at 2:30 and 7:30 p. m., at Enid, Oklahoma, at the invitation of the Grace Mennonite Church of that city. The theme of the convention will be "A Charge to Keep I Have," and the program will center around the charges of the Mennonite church, missions, civilian service camps, etc.

REPORT OF OFFERINGS

REPORT OF HOME MISSION BOARD

April, 1941

RECEIPTS:

Pacific Dist. Conf. on Note and Interest, $20.00; First, Chicago, Ill., $13.77; Grace, Lansdale, Pa., $42.89; Mennonite Church, Lehigh, Kans., $10.03; Bethel, Mt. Lake, Minn., $40.00; Junior Sew. Soc., Madrid, Nebr., $6.47; Senior Sew. Soc. Madrid, Nebr., $6.12; Bethlehem, Bloomfield, Mont., $15.83; Edmund Waltner, Monroe, Wash., $4.30; First, S. S., Paso Robles, Calif., $7.04; Bethel, Fortuna, Mo., $8.01; Buhler Mennonite Church, Buhler, Ks., $10.05; Grace, Pandora, Ohio, $34.53; First, Halstead, Kans., $34.60; Garden Twp., Hesston, Kans., $28.00; First, DeWitt, Nebr., 45.82; Bethany, Cleveland, Kans., $8.88; Johannesthal S. S., Hillsboro, Kans., $16.41; First, Paso Robles, Calif., $20.84; First, Pretty Prairie, Kans., $40.00.

Immanuel S. S., Los Angeles, Calif., $23.31; Eastern Dist. Conf. Y. P. Union (Special for Ernst Harder) $75.00; Pacific Dist. Conf. in Note and Interest, $20.00; New Hopedale, Meno, Okla., $34.86; Salem, Freeman, So. Dak., $40.00; First, Berne, Ind.,

$169.87; First S. S., Hutchinson, Kans., $6.25; Mrs. Frieda Regier Entz (Ladies Organizations of Gen. Conf.,) $60.00; Bethesda S. S., Henderson, Nebr., $24.88; First, Bluffton, Ohio, $50.00; B. P. Froese Estate (Hebron Church, Buhler, Kansas,) $50.00; West Swamp, Quakertown, Pa., $25.00 J. H. Nickols, Contract No. 2309—Bank of Calif., Tacoma, Wash., $22.31.

Mennonite Church, Wayland, Iowa, $25.00; Mennonite Church, Richey, Mont., $25.00; First, Deer Creek, Okla., $17.22; First, Nappance, Ind., $32.00; First, Chicago, Ill., $36.17; Bethel College Church, North Newton, Kans., $28.14; First, Phila., Pa., $16.84.

Total $1,543.19

DISBURSEMENTS:

Vouchers drawn for salaries, taxes, loans, etc., $1,636.54.

All receipts gratefully acknowledged.

J. J. Plenert, Treas.
429 Knorr Street, Phila., Pa.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

for April, 1941

Foreign Miss. Gen'l Treas.:

Sew. Soc., Vauxhall, Alta., $4.85; Ladies Aid, Mayfair, Sask., $5.00; Sew. Soc., Coaldale, Alta., $25.00; Tahea Sew. Circle, Petaigon, Sask., $5.00; Sr. Sew. Soc., Madrid, Nebr., $12.22; Jr. Sew. Soc. Madrid, Nebr., $12.94; Intermed. Miss. Band., Berne. Ind., $25.00; Miss. Soc., Trenton, Ohio, $7.50; Eden Ladies Aid and Miss. Soc., Moundridge, Kansas, $100.00; Coll. Joint Meeting of Lima, Bluffton and Pandora, Ohio, Miss. Societies, $26.08.

Total $223.59

Home Missions

Intermed. Miss. Band, Berne, Ind., Home Miss. Gen'l Treas., $25.00; Newhopedale Sew. Soc., Meno, Okla., Same, $5.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Same, $50.00; Coll. Joint Meeting of Lima, Bluffton, Pandora, Ohio, Miss. Societies, Same, $26.08; Miss. Soc., Trenton, Ohio, Lima, Ohio, Mission, $7.50.

Total 113.58

Retired Miss. Pension Fund

Miss. Soc., Geary, Okla., $4.20; Miss. Soc., Portland, Ore., $6.15; Sew. Soc., Ist Ch., Hillsboro, Kansas, $8.00; Ladies Aid, Monroe, Wash., $7.00; Anonymous, $3.30.

Total $28.65

For India

Chr. Menn. Sew. Soc., Moundridge, Kans., School Girl, $30.00; Jr. Miss. Circle, Newport, Wash., Orphan, $10.00; Miss. Soc., Burrton, Kans., Native Helper, $20.00; Hoffnungsau Sew. Soc., Buhler, Kans., Native Helper, $5.00; Sew. Soc., Wembley, Alta., Needy Children, $20.00; Intermed. Miss. Band, Berne, Ind., Native Doctor's House, Basna, St., $15.00; Miss. Soc., Upland, Calif., Same, $45.00; Sew. Soc., Ist Ch., Hillsboro, Kans., Same, $30.00; Miss. Soc., Portland, Ore., Same, $20.00; Intermed. Miss. Band, Berne, Ind., Touring Expenses, Mauhadih, St., $10.00.

Total $205.00

For China

Onecho Miss. Soc., Colfax, Wash., Hospital supplies, $5.00; Sew. Soc., 1st Ch., Hillsboro, Kans., Same, $30.00; Newhopedale Sew. Soc., Meno, Okla., Same, $10.00; Tahca Sew. Soc., Tampa, Kans., Poor Mothers and Babies, $5.00; Miss. Soc., Upland, Calif., Same, $45.00; Sew. Soc., Wembley, Alta., Same, $20.00.

Total $115.00

Expenses of Ex. Com. and "Miss. News and Notes":

Sew. Soc., Waterloo, Ont., $1.20; Immanuel Miss. Soc., Moundridge, Kans., $3.20; Tabitha Miss. Soc., 2nd Ch., Beatrice, Neb., $5.00; Miss. Soc., Burrton, Kans., $1.00; Zion Miss. Soc., Kingman, Kans., $.80; Mrs. Julius A. Frantz, Lind, Wash., $.50; Mrs. C. J. Dirks, Meade, Kans., $.25; Herald Publ. Co., Newton, Kans., (Donation) $3.44.

Total $15.39

Miscellaneous

Mrs. Emma Boshart, Wayland, Iowa, Ediger St's. Okla. Bibles, $3.00; West Zion Sew. Soc., Moundridge, Kans., Rev. and Mrs. D. Schirmer, Ariz., $15.00; Miss. Soc., Trenton, Ohio, Same, $5.00; Intermed. Miss. Band, Berne, Ind., Same, $25.00; Hoffnungsau Sew. Soc., Buhler, Kans., European War Relief. $15.00; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Same, $3.20; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Same, $50.00; Mary Martha Circle, Lehigh, Kans., Same, $20.00; Coll. Meeting of Women's Miss. Societies, Western Dist. Conf., Newton, Kans., Same $19.01; Same, Civilian Work Camps, $19.01; Miss. Soc., Trenton, Ohio, Same, $5.00; Mission Workers' Soc., Pawnee Rock, Kans., Lit. Com. Work., $3.63.

Total $182.85

GRAND TOTAL $884.06

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

RECEIPTS for the HOME MISSIONS COMMITTEE of the WESTERN DISTRICT CONFERENCE

April, 1941

H. M. B. General Conference, J. J. Plenert, $25.00; Walton Group, Will Voth, $17.87; Ebenfeld, Montezuma, Rachel Unruh, $4.73; Buhler Mennonite Ch., H. B. Buller, $10.07; Friedensfeld, Turpin, H. B. Regier, $23.86; Garden Twp. Ch., Paul E. Vogt, $36.75; S. S. Wehrlose, Beatrice, Neb., H. W. Penner, $45.81; Goessel Mennonite Ch., I. B. Fast, $6.25; Cornelius Janzen, Plymouth, $25.00; First Mennonite Ch., Newton, G. Ensz, $65.31; Gnadenberg Mennonite Ch., Leo Voth, $23.55; First Mennonite, Pretty Prairie, Jacob B. Graber, $23.27.

C. E. Johannestal Ch., Ben Ewert, $10.00; Inman Mennonite Ch., D. P. Wiens, $10.59; Sychar Mennonite Ch., H. S. Ratzlaff, $2.49; Tabor Mennonite Ch., H. B. Schmidt, $17.35; S. S. Brudertal Ch., P. F. Funk, $62.93; Saron Menn. Ch., J. J. Buller, $6.96; Hebron Menn. Ch., C. L. Wall, $28.28; Vona Colo. Ch., D. J. Tanner, $4.23.

Total $450.30

The receipt of the above amounts is herewith gratefully acknowledged, G. A. Linscheid, Treas.

MR. P. P. SCHMIDT
RURAL ROUTE 3
NEWTON, KANSAS
JA 42
1st
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JUNE 3, 1941 NUMBER 22

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Editorial

During the past weeks we have again stood in awe and wonder at the marvelous beauty unfolding before our eyes as spring superceded winter. The green grass and flowers of every hue remind us of many passages of Scripture dealing with God's wonderful creation. We think of Christ's words concerning our Heavenly Father's care for the fowls of the air and the lilies of the field, and renew our faith and trust in God's providence for His children. We see the wheatfields turn from black to green and are reminded of Jesus' statement: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

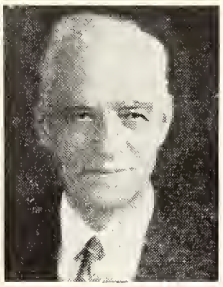
We are reminded of the fleetness of time and remember the words of Isaiah: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." There is a note of sadness when we remember how our days are slipping by never to return again, but there is also a note of joy when we notice with what Isaiah compares man's life: grass and flowers. The grass and the flowers are short-lived, they wither and die, but while they live they are a source of joy for everyone. Man's life is short, as Job said: "My days are swifter than a weaver's shuttle.... O remember that my life is wind." But while we live, how do we spend our lives? Do we make them a source of joy and beauty in the service of others and of God? It is with regret that we see the grass wither and the flowers fade. We remember their beauty and fragrance and look forward to the time when spring will return them to us. Is our life such that our passing will be regretted, and men will remember the beauty and joy that surrounds our lives?

GENERAL CONFERENCE TO CONVENE

August 17-22, 1941, at Souderton, Penn.

(Tentative program in this issue)

General Conference President Honored



Dr. C. E. Krehbiel

Rev. C. E. Krehbiel, president of the General Conference of Mennonites of North America, was honored at the forty-eighth annual commencement of Bethel College, May 28, 1941, when the honorary degree, Doctor of Divinity, was conferred upon him in recognition of his faithful and outstanding service especially to the Mennonite church for a full generation.

The following is the citation read by Rev. A. E. Kreider when presenting Rev. Krehbiel to Pres. Ed. G. Kaufman for this recognition:

Citation

For Rev. Christian E. Krehbiel in Conferring the Honorary Degree of Doctor of Divinity upon Him by Bethel College, May 28, 1941.

"We are greatly honored at this commencement to present for special recognition a man who has rendered distinguished service and has given himself unsparingly to the cause of Christ and His Church. A native American, born of Mennonite parentage, at Summerfield, Illinois, September 25, 1869, he came to Kansas during the early pioneer days with his parents, Rev. Christian and Susanna Krehbiel, and located at Halstead, Kansas.

"His formal education was received in the common schools of this state, the Mennonite Preparatory School at Halstead, and the Kansas State Normal School at Emporia, from which he was graduated in 1897. After this he continued his studies at the theological school of Bloomfield, New Jersey, and in the University of Berlin, Germany, from where he returned to America to take up active service in 1901.

"Early his interests found expression in the field of publication. For many years he was secretary of the Herald Publishing Company of Newton, Kansas, for 19 years serving as editor of the *Volksblatt,* later *Der Herold,* published by that organization. Since 1930 he has served as manager and editor of the *Christlicher Bundesbote,* the official German publication of the General Conference of the Mennonite Church of North America. He has also written on various subjects and has edited the minutes and reports of the General Conference of the Mennonite Church in both English and German for a number of sessions.

"On December 2, 1923, he was ordained as a minister of the gospel. Later he organized and for a number of years served as pastor of the Lorraine Avenue Mennonite Church in Wichita.

"Throughout the years he has been interested in humanitarian and relief work. In 1922 and 1923 he served in Russia as a relief worker under Mennonite auspices. For many years he has been superintendent of the Leisy Orphan Aid Society and secretary of the Mennonite Charite Organization. He has been active in various Mennonite deaconess and hospital organizations, has always given time and thought to school problems, and has long been a member of the Bethel College Corporation, besides being active in various other benevolent and educational organizations.

"Repeatedly he has been elected to various positions of responsibility in both the Western District and the General Conference of the Mennonite Church of North America. For many years he served as statistician of both these organizations. From 1921 to 1930 he served as field secretary of the General Conference, during which time he visited all of the congregations belonging to the same. He served as a member of the Placement Committee, the Church Unity Committee, as General Secretary, and at present is President of the General Conference of the Mennonite Church of North America.

"In recognition of these distinguished services throughout the Mennonite Church and beyond, as publisher and editor, humanitarian and relief worker, school man and educator, and especially as minister and conference worker, and upon the unanimous vote of the faculty and the Board of Directors, we herewith present Rev. Christian E. Krehbiel for the honorary degree of Doctor of Divinity."

We wish to congratulate Dr. C. E. Krehbiel for this distinction. May the Lord continue to bless him and us through him.

WORD OF SYMPATHY FROM CANADA

286 River Avenue, Winnipeg, Manitoba

With deep regret we, too, (my wife and I, as well as the members of the local Gesangbuchkomission and other brethren) received the message of the unexpected departure of the dear brother, J. R. Thierstein. We wish to express our sympathy. . . . As Gesangbuchkomission we will miss Brother Thierstein very much. It is very lucky that the most important preparations and instructions for the publishing of our German hymnbook have been made. The Mennonite Publication Board will of course take care of it farther. —B. Ewert

(Translated from German)

TWO THINGS TO THINK ABOUT NOW

by Dr J. H. Langenwalter, Reedley, California

When things go well it is a good thing to wonder whether there is a way of having them go better. The work of our General Conference has made gratifying progress in many ways. Its growth has brought new problems. Some of them have been met well. Two of them have confronted us for some time. Perhaps a bit of constructive wondering will help us much for the future.

A. Our six major lines of work are Foreign Missions, Home Missions, Publication, Education, Relief, and Peace. There is considerable overlapping between some of them. That makes for lost motion and delay.

Suppose the Conference should ask the six groups to work as three for the next three years as follows: Home and Foreign Mission; Publication and Education; and Relief and Peace. That would give three years of practical facing of the problems involved. It would not require a change of Constitution now. The working details could be left to the good judgment of the groups involved. The opportunities for increased efficiency could be met as they arise.

There would be many advantages for all of our working groups to agree on one treasurer. Our work has become so complex that the matter of remitting gifts to the proper treasuries has often caused delays in sending the money when it was sorely needed by the treasuries.

B. Too many of our people are not informed as to our work because they do not read our papers. That is one reason why others have found it so easy and so profitable to get the money which is needed for our own work. We have tried many ways, over long periods of time, to work through individual subscribers. The result has not been very encouraging.

We have always worked on the basis that the individual church is the unit of our movement known as the General Conference of the Mennonite Church of North America. Why not apply that principle to the way in which we handle our papers? Let the Conference make a really attractive offer to every church which orders enough papers so that each home in which there are one or more or its members shall receive either *The Mennonite* or the *Bundesbote*. One hundred seventy orders for the papers at the beginning of the year over against several thousand orders, scattered over the entire year with many lapses to worry the management, would be an advantage of no mean proportions. However, that is not the main reason for thinking this idea through. Suppose three or four times as many homes received one or both of our papers! Would that not give new interest for our work, expressed in understanding, prayers, and gifts? Other organizations are seeing to it that every member is kept in touch with the work which they are doing. The results in many cases have been remarkable.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Altoona, Pa.
May 16, 1941

Dear Christian Friends:

Greetings in His Name, Proverbs 3:5, 6.

The work during the winter months has been quite strenuous due to the fact of much sickness. However, we praise the Lord for His nearness and help.

In the month of February we had two special meetings. Rev. and Mrs. Fred McGinnis, missionaries in the Kentucky mountains, and also Rev. John J. Esau from Bluffton, Ohio, were with us. Rev. Esau again stopped in Altoona on his return from the East and was with us all day on Easter. He spoke at our sunrise prayer and praise service, the morning service, and also at the program in the evening. We received a real blessing and inspiration, not only from his messages, but also his Christian fellowship in the home.

Our Bible study for the boys and girls closed on April 18, for the summer months. Our attendance in these meetings was better than in any previous year. An average of twenty-six attended.

We had our revival meetings from April 20-29 with Rev. Harold Burkholder from Quakertown, Pennsylvania, as speaker. A great interest was shown and many rich blessings received. Mrs. Burkholder had charge of the children's meeting each evening before the service. These were also well attended and much interest was shown.

We are looking forward to our Bible School which will be held immediately after school closes.

We covet an interest in your prayers on our behalf and also for the work here in Altoona.

Mr. and Mrs. E. F. Slotterback

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"CALL UPON ME"

"Hai, hai! What shall we do, father of Prem Prakash? (Prem Prakash means Light of love.) The fields are drying up. Why does not the rain come? Rice is almost twice as expensive as it was last year, and what is more, I can't even buy it. Those who still have a little stored away do not want to sell it and the shopkeepers gather up all they can so that they may sell it when the price has gone up still higher."

"Yes, mother of Prem, and work is not to be had. Only those whose fields are low have water left in them and they have their own servants to do the work. The gauntiya (village owner) is gathering offerings for the worship of Indra, the thunder god, and he is pressing us Christians to give. They are even hinting that it is because we have left the old ways and the old worship and become Christians that these evil days are falling upon us."

"Ah, but that is not so. Sooner would it be because the worship of idols takes away the glory and honor that belongs to the true God alone. If only our neighbors could see it."

In the center of the village preparations for appeasing Indra, the rain god, were in process. A shallow, round hollow had been dug in the ground and over this a bamboo mat had been erected on sticks to form sort of a canopy. Mangoe leaves and the stalks of banana trees had been used as decoration and gave the place a festive look. The participants had bathed and come straight to the worshipping place where a Brahmin priest had taken charge. A fire had been placed in a hollow and to the accompaniment of mantras read from their sacred book, clarified butter, coconut, and puffed rice had been thrown into the fire. The offerings had been gathered from the villagers—each one was to give at least a pice (equal to half a cent). It rankled that the Christians had refused to take part. Was this not a time when all should stand together?

That day the Christian group was made happy by a visit from the evangelist in charge of this section. He came with a message that met a ready response in the hearts of these sorely tried Christians. It was a call for them to join with the other Christians of this area in a day of fasting and prayer on the morrow.

Early the next morning it was told by one non-Christian to another, "Today the Christians are calling on their God." Perhaps they felt like the sailors who awakened Jonah and urged him to cry to his God. Had it seemed to the neighbors that the Christians were not doing anything because their worship had not called for a visible offering?

The Christians spent the day on a hill that overlooked the village and the fields lying in need of rain. There was confession of sin as the Holy Spirit brought things to their remembrance and then the cry for rain for the thirsty fields that there might be food to eat. There was one phase that was common in all the prayer groups, "Not our will, but Thine."

There have not been the overwhelming showers that we have all longed for. Here and there a bit of rain fell. Many a field that was getting ready to head out has dried up; others came to head but the kernels could not develop. True, the lower fields that could be watered from the tanks or reservoirs that had been filled during the rainy season, are still nice and green. But, almost without fail, these belong to the village owner or some of the wealthier farmers. There is no field work, there is often no rice to be purchased. Day after day we must hear, "Memsahiba, we are hungry. There is no rice in the house." The evangelists come in from the district and they say, "What can we do for our people. Truly, there are those who are actually suffering from hunger. The weavers cannot sell their cloth. There is no work. Our salaries reach nowhere and daily some sit at our door with whom we feel we must share our bit of food."

We look in the tithe box; there is little there, the poor fund is empty this long while ago and the rice bag has only a few grains left in the bottom. And we also say, "What can we do?" There are times when it is almost easy to be a missionary but this is not one of those times. Yet we dare to believe that even out of this time of trouble there will come blessings. We trust it will mean a deepening and enrichment in spiritual matters. One of the men spoke perhaps very truly when he said, "It is not until God strikes us in our stomachs that we listen to Him." —*Christena H. Duerksen*

Basna, C. P. India

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 8, 1941

BEGINNING OF WORLD MISSIONS

Acts 12:25—13:12

Topic: The Holy Spirit in World Missions

Introduction

In a sense missions began when, under persecutions, the Christians in Jerusalem were scattered and went preaching the Word (8:4). We have, however, in our lesson the beginning of a definite, planned movement for missions. Missionaries are now chosen and sent out to distant regions. The times were favorable for so new an undertaking in the countries bordering on the Mediterranean. They were united in one great empire. Peace, law, and order had been established. Good roads made travel possible and the Greek language was understood very widely. Missionaries could tell the gospel story in a language which people could understand. The message which they brought to the people was one of life and power.

Missionary Call from the Holy Spirit, vs. 1-4

Here begins the first journey of the first Christian missionaries to the Gentiles. This missionary movement was definitely in response to a call of the Holy Spirit (v. 2). Christ gave His great Commission to the Church in general. The Holy Spirit makes specific calls, and usually to those who have opened their hearts to His influence. The Antioch church was well supplied with leaders and teachers. The Holy Spirit spoke to them while they were ministering unto the Lord and fasting, while in the right attitude to hear in an understanding way. Blessed is the church that can definitely hear the voice of the Holy Spirit. Every step in the way of this early church was taken in prayer. A praying church is spiritually alive. The Antioch leaders saw the need for the gospel in distant fields. A church that lives for *itself only* is spiritually dead.

The Holy Spirit called for the two best leaders to be set apart for a very definite work. The church in Antioch owed much to these men, yet willingly gave them up without a murmur. They fasted and prayed and set them apart for the new work in a solemn act of dedication (v. 3). Saul and Barnabas had the prayers of the church with them and knew that they were sent forth by the Holy Spirit. This gave them much courage for this untried undertaking.

Ministry in Cyprus, vs. 5-12.

Saul and Barnabas were true to their commission, "they preached the Word of God," and to the Jews first (v. 5), since they were best prepared to understand and receive the message. They were expecting the Messiah, and Saul could show from their own Scriptures how their Jewish hopes were fulfilled in Jesus of Nazareth. Doubtless they visited many places while going "through the isle to Paphos," where definite opposition was met with (v. 6). Here also a notable convert was won (v. 7). Sergius Paulus, the Roman governor of the island, was a good man and desired to hear the gospel message, though he was a Gentile. A renegade Jew, Elymas the sorcerer whose business would be ruined by Christianity, vigorously opposed the gospel work (v. 8). Saul was directly led by the Holy Spirit to speak very severely to him and pronounce God's judgment upon him (vs. 10, 11). Elymas met a Spirit-filled man and his opposition was vain. Sergius Paulus saw God put His stamp of approval upon Saul and the gospel he preached. He believed it. Saul and Barnabas received an infilling of the Holy Spirit before starting on this first missionary journey and the Spirit went with them.

Thought Suggestors

Why are men and women of ability and with good educational training needed in the missionary work?

Of what value is missionary interest to our home churches?

Why did God's judgment come in so unusual a way upon Elymas, the sorcerer (v. 11)?

DAILY DEVOTIONAL MESSAGES

JUNE 8—The Lord's Promise. (Isaiah 42:6-10).

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."

The Lord called His Chosen People for a purpose, "for a covenant of the people, for a light of the Gentiles." He calls us for a purpose, and if we are found in line with His will for us, He will hold our hand and keep us as He promised.

JUNE 9—Preaching to the Jews. (Acts 13:26-33).

"Because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him."

It was possible for those of whom Paul speaks, to sit in the synagogue Sabbath after Sabbath listening to the words of the prophets as they were read, and yet fail to rightly interpret what they heard, "because they knew him not nor yet the voices of the prophets." Do we hear God's Word Sunday after Sunday and during the week, and still close our ears to its rightful interpretation by the Spirit?

JUNE 10—Preaching to the Gentiles. (Acts 13:44-52).

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The Jews were accorded the first opportunity to receive the message of salvation through Jesus Christ, but they pronounced their own judgment by putting it from them. How many of us are pronouncing judgment upon ourselves by rejecting Christ, for we pass a sentence of doom or of redemption upon ourselves by accepting or rejecting Him.

JUNE 11—Justified by Our Faith. (Galatians 3:23-29).

"And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

The Jews to whom Paul was addressing his epistle put their hope of salvation in the fact that they were descendents of Abraham by birth. Paul says, "If ye be Christ's then are ye Abraham's seed." The spiritual kinship with Abraham in the matter of faith was more important than the blood relationship with him. We are justified by faith in Him. He is the only way that leads to the Father.

JUNE 12—Justified by God's Grace. (Romans 3:21-30).

"For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

All of us have sinned, but we are justified freely by His grace, for "while we were yet sinners, Christ died for us." He paid the price of redemption for me, as has often been said "just-as-if-I'd" done it, for God accepted His substitutionary death and I am free.

JUNE 13—Strengthening the Believers. (Acts 14:21-28).

"They returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples."

This return journey was necessary for the confirmation of the believers. By the very act of returning to Lystra where Paul had been stoned and left for dead outside the city, to Iconium where an attempt had been made to stone him too, and to Antioch from where they had been exiled, they preached a louder and more effective sermon of the grace of God in their lives than they could have preached in words. What kind of a sermon do our lives preach?

JUNE 14—God's Doings. (Isaiah 12:1-6).

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

Often we do not recognize the hand of God in the events of our lives. Some day we will see that His hand, though unseen and unrecognized, has been leading and guiding. May we, therefore, join the Prophet Isaiah when he exclaims: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

JUNE 15—A New Earth (Rev. 21:1-5).

"Behold, I make all things new."

Once in the long ago ages, God created a heaven and an earth, and everything He made in this heaven and on this earth He pronounced as "Good." But man through his disobedience brought a curse upon the earth and throughout these many centuries man has been waiting for the time when there will be a new heaven and a new earth, where God Himself will dwell and be their God, their King. Are we ready for this time? —MB

Bible reading brings to the reader the food of the soul. But this food can be looked at and yet not used. A knowledge of the Bible that is not acted on daily is of very little value, except to make its owner feel better than he is. —*The Christian Index.*

Tentative Program
# of the 29th Session of the General Conference

Conference Motto: **The Christian Armor,** Eph. 6:10-20
Place: Souderton, Pa.
Date: August 17-22, 1941

Note: On Saturday evening, August 16, the local committee is arranging a program for the purpose of welcoming the delegates.

TENTATIVE PROGRAM

SUNDAY MORNING, AUG. 17

The delegates are invited to be the guests of the churches of the Eastern District Conference for the morning service. These churches are within a radius of thirty miles. The delegates will also be guests of the members of the churches for the noon meal.

Sunday Afternoon

Music Festival—The combined chorus of the Eastern District Conference will present the "Holy City" at Parkasie Park.

Sunday Evening

Address: P. A. Penner (Foreign Missions)
Address: David Toews (Home Missions)

MONDAY MORNING, AUG. 18

8:30- 9:30—Devotional Message

OPENING CONFERENCE SESSION

1. Brief Worship Service—A. J. Dyck
2. Conference Sermon—C. E. Krehbiel
3. Introductory Business
   a. Appointment of Assistant Secretaries (English and German).
   b. Order of the Day (Time for opening and closing of sessions).
   c. Presentation of delegate certificates (according to resolution 46 of the session of 1908 these certificates are to be sent to the Secretary a month before the conference session for printing).
   d. **Appointment of temporary committees**
      (1) The Nominating Committee (Appointed in advance by the Business Committee):
      Chairman—Lester Hostetler, Pacific District
      Freeman Swartz, Eastern District
      Delbert Welty, Middle District
      P. H. Unruh, H. J. Dyck, Western District
      A. W. Friesen, Northern District
      J. H. Janzen, Canadian District
      (2) Resolutions Committee (Appointed three months in advance by President of Conference. See Resolution 86, session of 1926).
      (3) Auditing Committees (Appointed in advance by the President. See Resolution 84 of 1920 and Resolution 78, session of 1929).
      (4) Committee on Letters and Telegrams
      (5) Tellers Committees (3)
      (6) Committees on Admittance of Churches
      (7) Memorial Committee
      (8) Publicity Committee
      (9) Committee on Privileges
      (10) Any other temporary committees
   e. Reading of the minutes of 1938 session
   f. Any other introductory business

Monday Afternoon

EXECUTIVE COMMITTEE

1. Introduction by the Chairman—C. E. Krehbiel
2. Report of the Secretary—P. A. Wedel
3. Report of Committee on Admittance of Churches
4. Discussion and Resolutions
5. Election of Conference Officers and one member of the business committee
6. Report of Committee on Privileges
7. Report of Placement Committee
8. Report of Church Unity Committee
9. Election: a) Unity Com. b) Placement Com.

Monday Evening—7:00-8:00

Communion Service—President of Conference presiding
Communion Meditation—(15 minutes) C. H. Suckau
(Ministers of East. Dist. Conference, assisting in distribution of elements).
8:00 Address—Our Relief Work—by Ted Claassen

TUESDAY MORNING, AUG. 19

8:30- 9:00—Devotional Message

FOREIGN MISSIONS

1. Introduction by the Chairman of the Board of Foreign Missions—P. P. Wedel
2. Reports
   a) Secretary's report—P. H. Richert
   b) Treasurer's report—J. E. Regier
   c) Audit
3. Discussion and resolutions
4. Election of two members of the Board of Foreign Missions
5. Closing Prayer

Tuesday Afternoon

HOME MISSIONS

1. Introduction by the Chairman of the Board of Home Missions—J. M. Regier
2. Reports
   a) Of the Secretary—A. J. Neuenschwander
   b) Of the Treasurer—J. J. Plenert
   c) Audit
3. Paper—Evangelism as worked out by the Special Evangelization Committee—W. F. Unruh
4. Discussion and resolutions
5. Paper—Problems in Canadian Home Mission Work —J. H Janzen
6. Elections of two members of the Board of Home Missions
7. Closing Prayer

Tuesday Evening

PEACE COMMITTEE

1. Introduction—E. L. Harshbarger
   a) Report of Secretary
   b) Report of Treasurer
2. Election
3. Address—Civilian Service Camp Work—H. A. Fast

WEDNESDAY MORNING, AUG. 20

8:30- 9:00—Devotional Message

PUBLICATION

1. Introduction by the Chairman of the Board of Publication—A. J. Richert

2. Reports
   a) Of the Secretary—J. M. Suderman
   b) Of the Treasurer—E. W. Baumgartner
   c) Audit
   d) Of Song Book Committee:
      (1) "Our New Hymnary"
      (2) Our Hymn Book for German-speaking Mennonites
3. Discussion and resolutions
4. Election of three members of the Board of Publication
5. Closing Prayer

MEMORIAL SERVICE

Conducted by the Memorial Committee

Wednesday Afternoon

EDUCATION

1. Introduction by the Chairman of the Board of Education—E. G. Kaufman
2. Reports (Res. 45 of 1929):
   a) Mennonite Collegiate Institute, Gretna, Man.
   b) German English Academy, Rosthern, Sask.
   c) Freeman Jr. College, Freeman, S. Dak.
   d. Bluffton College, Bluffton, Ohio
   e) Bethel College, North Newton, Kansas
   f) Witmarsum Seminary
   g) The Secretary—L. Hostetler
   h) The Treasurer—A. S. Rosenberger
   i) Audit
3. Discussion and Resolutions
4. Election of three members of the Board of Education
5. Closing Prayer

DOCTRINE AND CONDUCT COMMITTEE

1. Introduction by the Chairman of this Committee —P. A. Wedel
2. Reports:
   a) Of the Secretary—Franz Albrecht
   b) Of the Treasurer—J. E. Entz
   c) Audit
3. Discussion and resolutions
4. Election—All members

Wednesday Evening

LADIES' MISSIONARY ASSOCIATION

Mrs. J. E. Kaufman—Chairman

Song	Congregation
Worship Service	
Address	Mrs. P. A. Penner
Music	
Address	Miss Edna Ramseyer
Offering	
Address	Mrs. W. C. Voth

Introduction of Missionaries

(Missionaries in costume on platform)

Music

Benediction

THURSDAY MORNING, AUG. 21

8:30- 9:00—Devotional Message

RELIEF

1. Introduction by the Chairman, John Lichti
2. Reports:
   a) Of the Secretary—J. C. Mueller
   b) Of the Treasurer—P. H. Unruh
   c) Audit
3. Discussion and Resolutions
4. Election of three members of the Emergency Relief Board
5. Closing Prayer

Thursday Afternoon

1:30- 4:30—Young People's Business Session

Chairman—Olin A. Krehbiel
Opening Devotions—J. H. Langenwalter, Counselor
Minutes of 1938 meeting—William Juhnke, Secretary
Reports
Consideration and adoption of Constitution
(Presented by DeWitt Temple)
Retreat Survey—Walter Dyck
Proposed Young People's Paper—Reynold Weinbrenner
Y. P. U. Literature and its use—John Fretz
Election of officers
New Business and Reports of Resolutions Committee
Closing Prayer

3:30- 5:00—Two sessions:

I. Business meeting of Women's Missionary Association

II. Men's Fellowship Meeting—Howard G. Nyce, Chairman

1. Address—"What My Church Means To Me" (15 minutes)
2. Music
3. Address—"Does the Religion of Jesus Work?" (15 minutes)
4. Round Table Discussion led by chairman
   Followed by Fellowship Meal

Thursday Evening

YOUNG PEOPLE'S UNION

Opening Devotions
Music—Furnished by Freeman Junior College
Message: "Christ's Challenge to Youth, Learn of Me"—A. C. Schultz, Bluffton, Ohio
Music—Furnished by Bluffton College
Message: "Christ's Challenge to Youth, Follow Me" —J. N. Smucker, North Newton, Kansas
Music—Furnished by Bethel College
Message: "Christ's Challenge to Youth, Go Ye"—Norman Cressman, Allentown, Penn.
Benediction

(Messages to be about 20 minutes long)

FRIDAY MORNING, AUG. 22

8:30- 9:00—Devotional Service

1. Report of the Mennonite Historical and the Special Hist. Committee
2. Report of the Colonization Study Committee
3. Discussions of timely questions and topics not placed on the program. (N. B.—Such questions must be signed and have been placed in the hands of the business committee in advance).

Friday Afternoon

SPECIAL BUSINESS AND CLOSING SESSION

1. Introduction by the Chairman of the Board of Trustees—G. N. Harms
2. Reports:
   a) Of the Secretary of Board of Trustees—J. E. Regier
   b) Of the Conference Treasurer—Karl A. Richert
   c) Audit
   d) Statistical Report by the Secretary—P. A. Wedel

3. Election of Trustees
4. Any Unfinished Business
5. Report of the Committee on Resolutions
6. Determination of time and place of the next conference session (1944).
7. Closing devotional services conducted by the officers of the conference

Friday Evening

A Combined program by our College Choirs

(All papers limited to 15 minutes. Res. 123 of 1929)

WHAT A LOST SOUL DISCOVERED IN HELL

Luke 16:19-31

Introduction—A careful comparison of this passage of Scripture with the parables of our Lord will reveal the fact that this incident cannot be honestly called a parable. Here Christ discloses to us the terrible reality of a tragic experience of a lost soul. Here is a truth to be seriously heeded, prayerfully proclaimed, but not argued.

The following facts the rich man discovered to his eternal sorrow:

1. He Discovered the Truth that Death Does not End All. "He lifted up his eyes, . . . seeth Abraham . . . and Lazarus" (v. 23).
2. He Discovered the Reality of Hell and Its Suffering. "In hell . . . I am tormented in this flame" (vv. 23, 24).
3. He Discovered the Fact that Conscience Survives Death. "Son, remember" (v. 25).
4. He Discovered the Awful Certainty of the Fixed Condition of the Lost. "A great gulf fixed" (v. 26).
5. He Discovered that No Opportunity Was Granted to Redeem Past Carelessness and Indifferences. "I pray thee . . . for I have five brethren" (vv. 27-29).
6. He Discovered the Absolute Authority and Finality of God's Word. "They have Moses and the prophets" (vv. 29-31).

Conclusion—Every truth that the rich man discovered in hell, he could have learned while on earth to his eternal blessing. God gave us His Word to accept it and study it; and not to ignore it or reject it. —*George E. Muran*

SEVEN BLESSINGS FROM GOD'S PRESENCE

1. Above you—to guard (Deut. 4:39)
2. Underneath—to support (Deut. 33:27)
3. Behind as a reward (Isa. 52:12)
4. Before—to lead (Isa. 45:2)
5. At your right hand to protect (Ps. 16:8; 110:5)
6. Round about—to shield (Ps. 125:2)
7. Within—as Companion and Comforter (Ezek. 36:27; Gal. 2:20) —*Author unknown*

PROGRAM

of the Sunday School Convention to be held June 29, 1941, in the Mennonite Brethren Church at Lustre, Montana.

Morning

9:30 Allegemeiner Gesang—M. B., Lustre
9:50 Eroeffnung vom Leiter
10:00 Chorgesang von Bruderthaler
10:05 Thema: Winke fuer den Anfang und Schlusz der Sontag Schule—M. B., Lustre
10:20 Besprechung, fuenf Minuten
10:25 Gesang von Bethel, Lustre
10:30 Gesang von Larslan
10:35 Thema: Was sollte der Sontag Schul Lehrer wissen um erfolgreich zu lehren?—Bruderthaler
10:50 Besprechung, fuenf Minuten
10:55 Male Quartet von Bethel, Wolf Point
11:00 Allegemeiner Gesang—M. B., Lustre
11:05 Thema: Was erwartet die Umgebung von der Arbeit der Sontag Schule?—Bethel, Lustre
11:20 Besprechung, fuenf Minuten
11:25 Gesang von M. B., Volt
11:30 Erinnerung des Resolutionskomittees
Schlusz und Dankvers

Afternoon

1:00 General singing with instrumental music led by C. A. Wall
1:25 Invocation in charge of chairman
1:35 Choir song by Bethel, Wolf Point
1:40 Ladies Chorus by M. B., Lustre
1:45 Topic: The Duties of Parents to their Children in the Preparation of Sunday School Lessons, M. B., Volt
2:00 Discussion, five minutes
2:05 Song by Glasgow, in charge of George Martens
2:10 Reading by Rosie Unger
2:15 Topic: Spiritual Effectiveness in Sunday School Teaching—Rev. Blythe McLean
2:30 Discussion, five minutes
2:35 Song by Pentecostal, Wolf Point
2:40 General Singing
2:45 Topic: The Objective and Accomplishments of our Sunday School Conventions—Bethel, Wolf Point
3:00 Discussion, five minutes
3:05 Song by all Sunday School Teachers, in charge of C. K. Dick
3:10 General Singing and offering. The offering to be given to the American Sunday School Union.

Report of the resolution committee and announcements

Benediction

Paul Schmidt, Secretary

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

A Letter From Canada

By Henry Friesen

Quite a while ago John Fretz asked me to write an article for *The Mennonite Youth* pages, telling about our Bible School here in Rosthern, Saskatchewan. I shall try to give you a glimpse of the work that we are doing. I often wish that we were as far with our young people's work as some districts in the U. S. are. However, we know that God blesses all our efforts, regardless of how small and insignificant they may seem, if they are truly and honestly made for His sake. We feel quite certain that God has blessed us wonderfully in our work.

Until 1939 only one classroom was available for our Bible School and our Academy (Mennonite High School). For the last years we felt the necessity of enlarging the school. After much labor and discussion some boys offered their help in prayer and labor, while the older people supplied the money. It was decided to repair an old hospital and to use it for the Bible School.

After the Academy had closed for the 1939 summer vacation, from five to eight boys worked on the old hospital for one week, repairing the furnace and filling the walls with wood shavings. The shavings were to insulate the building against the cold of the winter. A few other minor repairs were made. During the summer some ladies from Rosthern whitewashed the walls and painted the floors for a very reasonable price.

In fall as the school opened the whole student body of twenty-seven worked almost every day after school hours repairing and building all necessary things that were needed in kitchen, classroom, or living room. Old chairs were fixed, new desks were built, beds were repaired and tables were made. By Christmas the inside of the old hospital had an attractive appearance. The outside walls, of course, looked very rough. But it was our hope to paint them sometime and thereby improve the appearance.

The building contains two classrooms, 20 by 26, and a dining hall of the same size. There are six rooms for a girls' dormitory and three rooms for teacher quarters. In the basement we have a dining hall, a kitchen, pantry, wood room, and furnace room. The building seems to be built for a school and proves to be very good. We take it as a gift from God. The words of Paul as given in Romans 8:32 expresses our feelings, "He that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things."

During 1939-40 we had two teachers, Rev. J. Rempel and Mr. J. C. Schmidt. During the winter of 1940-41 Rev. Isaac Epp joined our faculty. The student enrollment rose to twenty-nine.

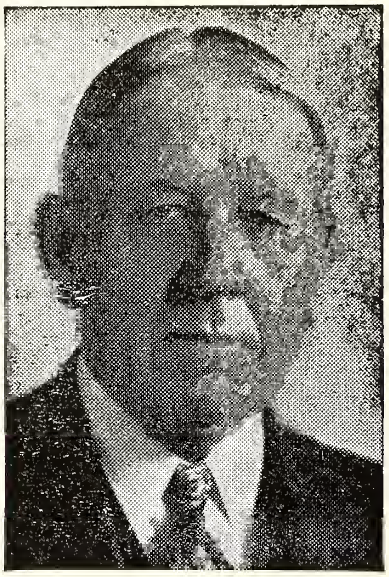
Every student that rooms and boards here in school or in the boys' dormitory is given certain work to do. The girls help in the kitchen and keep the building clean, while the boys do the janitor work. They also do all the repair work that does not necessitate an experienced carpenter, carry water for the kitchen and the milkcows, fill the coal-oil lamps, and take care of the furnace.

We serve our Lord through various practical activities. We visit the sick and sing for them. Some students together with the teachers give programs in various churches and schools. Every Sunday a Sunday School, seven miles from Rosthern, is served. In winter we go there by sleigh and in summer by car or bicycle. Daily Vacation Bible School is conducted for children in outlying districts. The two-week term is of great profit to both teacher and student. This work is of great importance, especially where there is no organized Sunday School or in the outskirts of large cities where people live in poverty.

It is really a pity how some of our Mennonites live. But praise the Lord! Matters are slowly beginning to improve. There is no unemployment in the Kingdom of God. Even if our Bible School had hundreds of students they could easily be employed in different kinds of spiritual work. Let us pray according to Christ's command as given in Matthew 9:38, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Not long ago I read an article in *The Mennonite* in which Rev. Friesen of Loon Lake, Sask., mentions the visits of Dr. Henry Fast and missionaries Wiens and Thiessen. He relates how these men inspired not only the old people but also the young. I agree with Rev. Friesen that these men have done a lot on their tours through Canada. The seed that they have been sowing will certainly bear fruit. I am quite certain that if missionaries would visit us more often and would keep our missions more constantly before us, there would be in the near future not only missionaries from the U. S. A. in our foreign fields but also from Canada. According to the Mennonite papers Missionary P. A. Penner is coming home from India. He is well-known in Canada. A visit from him would be very much appreciated. We hope that he will not let us wait too long for his visit.

May God bless this article and help to fulfill Dr. Henry Fast's mission, namely, to bring our people of the U. S. A. and Canada closer together.



Dr. J. E. Hartzler

is coming to Wichita, June 15 to 22, 1941.

The meetings will be held in a large tent erected at the corner of Gilbert and Lorraine Streets, on the grounds of the Lorraine Avenue Mennonite Church.

His subjects will be as follows:

Sunday morning, June 15—"Jesus and Religion"
Sunday evening, June 15—"Christianity and the World Today"
Monday evening, June 16—"Why Christianity Lives"
Tuesday evening, June 17—"The Supremacy of Christianity"
Wednesday evening, June 18—"I Believe in Christ"
Thursday evening, June 19—"I Believe in the Church"
Friday evening, June 20—"Christian Consecration"
Saturday evening, June 21—"Building Men for God"
Supper sponsored Men's Brotherhood, ladies invited.
Sunday morning, June 22—"Let There Be Light"
Sunday afternoon, June 22—Mission Program, speakers to be announced.
Sunday evening, June 22—"Let Us Be Christians"

We would like to invite all our friends to come and participate in these meetings. Especially do we invite the churches of the Western District Conference which have so graciously made it possible for us to work in the Lord's vineyard here in Wichita. Come and participate in the blessings that will be available during this week. *—O. K. Galle, Corr.*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

TORCHBEARERS

Program for June 22, 1941

LEADERS WHO CARRIED THE TORCH

(Heb. 11:32-40)

I. Worship Service

1. Songs: "Thou True Vine, That Heals the Nations" No. 234, "We Give Thee but Thine Own" No. 213, "God's Trumpet Wakes the Slumbering World" No. 194. (Songs in Mennonite Hymnary).
2. Reading of main topic, and prayer.
3. Talk on "Torchbearers of Today."
4. Offering for Missions.

II. Leader's Introduction

Happy, enthusiastic, God-fearing men and women make an impression upon their friends and neighbors, upon wider circles, even nations, sometimes. God has always raised up men and women to be torchbearers for Him. His Spirit has guided and led them—their power and their influence came from God. They were loyal to Him, consecrated and devoted. God did not fail them because they stayed in close fellowship with Him. He could work in them, and therefore through them.

III. Suggested Topics for Short Talks

1. Joshua—Josh. 1:6-9
2. David—Ps. 34:1-8
3. Nehemiah—Neh. 2:17-20
4. Isaiah—Isa. 40:1-11
5. John the Baptist—Matt. 3:1-6
6. Barnabas—Acts 11:22-26

IV. For Discussion

1. What can we learn of these torchbearers?
2. Who are some of the torchbearers of later days? In what way were they torchbearers?

V. Facts for Study

In the centuries before the Reformation, some of the persons who were greatly used in the service of Christ were the following: Augustine, Patrick, Bernhard, Waldo, Francis of Assisi, Thomas a Kempis, John Huss, Catherine of Sienna, Savonarola. What names would you add to this list?

During the Reformation and the centuries following, others who became torchbearers in the cause of Christ were Luther, Calvin, Zwingli, Knox, Zinzendorf, Wesley, Cromwell, Fox, Edwards, Moody. What names would you add to this list of great Protestant leaders?

VI. Illustration

Are All S. S. Teachers Torchbearers?

"He was one of the finest men I ever knew. I have never forgotten some of the things he told us, nor lost the influence of his personal example."

The tribute was paid by a man in middle life, a citizen prominent and useful in his community, to a certain Sunday School teacher of his youth. Yet many could recall that this man, as a boy in the class, had been a problem for the teacher and the superintendent alike. In fact, he was a good deal of a terror. On many a Sunday noon, the teacher in question had gone home wondering whether he could do anything either for or with Jim Bartlet.

Yet the years proved that an impression had been made. A grown man was now serving valiantly in the burden and heat of the day, largely, on his own confession, because of remembered hours in the old church vestry.

VII. Food for Thought

Jim Bludso was an ordinary river man of that day, rough perhaps on the outside, and not conforming in every way to the best social standards. But when his boat burst into flame, he stood down in the engine room and held it against the bank until every passenger was safe on land. And doing so, his own body went out in smoke and flame—giving his life that others might live. The great Teacher once said, "Greater love hath no man than this, that he lay down his life for a friend."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

DEMOCRACY AND OUR PROTESTANT CHURCHES

Program for June 22, 1941

For Daily Reference

June 16	The church a brotherhood	Acts 2:46, 47
June 17	Freedom in appointments	Acts 6:1-8
June 18	Difference in responsibility	1 Cor. 12:28-31
June 19	Church chooses its leaders	Acts 13:1-3
June 20	Freedom in Meetings	Acts 11:26
June 21	Each Christian a king	Rev. 1:6
June 22	Topic	Mark 1:16-20; 2:13-17

Opening Chorus: "I Will Make You Fishers of Men."
Vocal Solo: "Follow Me."
Scripture Reading: Mark 1:16-20; 2:13-17.
Prayer by Superintendent.
Hymn: "More Like the Master."

Discussion:- How is democracy practiced in our churches?

1. Every member has a voice in important decisions.
2. Authority does not rest in the hands of one person, but is shared by all members.
3. Opportunity is given for those qualified to assume positions of responsibility.
4. Youth is given the privilege of directing organizations of its own.
5. Opportunity is given for young and old to work together.
6. How can a more democratic spirit be developed in your church?

Hymn of Dedication (We, as young people are building the church of the future.)

Father, here a temple in Thy name we build;
Ever may Thy purpose in it be fulfilled.
Circled by Thy kindness and Thy smile above,
May it stand for worship, service, faith and love.

REFRAIN

Father, here a temple in Thy name we build:
Ever may Thy purpose in it be fulfilled.

Here may all who enter, feel Thy presence near,
Here the Holy Spirit bring a message clear.
Of Thy Son, beloved, child and youth be taught;
Measured by His standard, character be wrought.

May the sad find comfort, weary ones find rest,
Here the sick and lonely be with friendship blest;
Strength for those who falter, faith for all who doubt,
May Thy love, O Father, bind this place about.

—**Eliz. E. Scantlebury,** F. H. Revell Co.

Offering.
Period of Silent Prayer asking God to help us be even more democratic.
Mizpah Benediction.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

LETTERS THAT PAUL WROTE

Program for June 22, 1941

LETTERS TO FRIENDS

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

I. Worship Period

1. Prelude - Quiet music.
2. Call to worship - Ps. 100:1-3.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing, Know ye that the Lord He is God it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture."

3. Unison Song - "Wonderful Words of Life."
4. Scripture reading by a Junior boy—2 Timothy 2:1-5, 15.
5. Leader's opening prayer.
6. Boy's Chorus - "Onward Christian Soldiers."
7. Pastor's talk - "How Juniors Can be Good Soldiers of Jesus Christ."
8. Unison Song - "O Jesus, I Have Promised," vs. 1, 2, 4 (The Mennonite Hymnary, No. 212).

II. Study Period

Aim—To acquaint our Juniors with these personal letters from Paul's pen. To inspire them to more definite Christian living.

1. Introduction - The apostle Paul wrote many letters. We have studied several that he wrote to the churches, but in today's lesson we want to learn something about the letters that Paul wrote to his friends. There are two letters to Timothy, one to Titus, and one to Philemon. The first of these letters was probably written to Philemon. It is a very short letter. The last was the second letter to Timothy, written, it is thought, just a short time before Paul's martyrdom.

2. Paul's first letter to Timothy.

(A Junior boy may represent Timothy. If he carries a scroll and reads from that this will be more effective.)

Timothy: "A letter from Paul! How I need his advice and counsel. Ever since I met him in Lystra and heard him preach the gospel of Christ and believed that Jesus Christ was my Savior, Paul's messages have helped me. I used to listen very carefully to his sermons when I traveled with him and helped him to establish churches, and now that I am in charge of the church here at Ephesus I need his help and instruction. Let's see what he writes. (Opens scroll and reads Chapter 1:1-2.) He still calls me his son. Here he tells me to encourage the Christians to a life of prayer (read Chapter 2:1-6, 8.) He says, "These things command and teach." But I am so young! He knew that would bother me for he says in his letter (read Chapter 4:12-16.) I will be very faithful in reading the Scripture. How these next words encourage me (read Chapter 6:12-14, 20a). I am glad that Paul wrote this letter."

3. Unison Song - "I am praying for you" v. 2.

4. Titus - "How glad I am to get this letter from Paul, I have need of his inspiration and encouragement. (Opens the scroll and reads, Titus 1:1, 2, 4). Here he tells me again why he left me here in Crete (reads 1:5). And here he tells me what to teach (Chapter 2:1, 11-14). I am glad that he reminds me to remind these Cretans to be loyal citizens and good neighbors. This is what Paul writes. (read Chapter 3:1, 2, 8). And here he says to greet them that love us in the faith (v. 15). I'll share this letter with them and give them Paul's greetings."

5. Philemon: "What a wonderful friend Paul is. Although he is a prisoner in Rome, he is interested in us here in Colosse and says that he makes mention of me always in his prayers. (Philemon 4). How like Paul to remember the Christians that gather in my large house to worship the Lord Jesus, and he even took an interest in my run-away slave, Onesimus, and has sent him back to me. I am glad that Onesimus is now a Christian and so my brother in the Lord. I will read part of his letter to you. (Opens scroll and reads Philemon 1-5, 10-12a, 13-16, 22). I am glad that Paul is planning to come here."

6. Paul's second letter to Timothy.

Timothy: "This letter that Paul has written from his imprisonment in Rome makes me very sad for he tells me that he will soon die a martyr's death. (Chapter 4:6). The whole letter shows his love for me. How I long to go to him as he asks. (Chapter 4:9, 11, 13). Even now he remembers the faith that my grandmother and mother had (Chapter 1:5-6, 3:14-16). I will remember what he says here (Chapter 2:15). I am thankful for this letter from Paul."

7. Leader's talk.

III. Mission Minutes

Each Junior name a missionary and tell where that missionary labors.

IV. Closing Moments

1. Together sing the song of the month.
2. Repeat the verse of the month.
3. Pray the prayer of the month.
4. Repeat the benediction: Phil. 4:23.

HOMEWARD BOUND

Fifth Travelogue

The former report was issued when passing over the briny deep in the Straits of Malacca on the northwesterly way, 435 miles from Singapore to Penang along the western shore of the Malay Peninsula, and not far from the eastern shores of the island Sumatra. En route we beheld the two harbors Malacca and Fort Swettenham, ports of quite significant importance. The British possessions, the area previously given, on the peninsula have 3,500 miles of first-class roads through the magnificent jungle, sceneries leaving an indelible impression upon the traveller. The tropical stretch receives an abundance of rain, consequently the vegetation is profuse to the utmost. What rain and hot climes can do is amazing.

Our boat, *President Adams,* anchored at Penang on the afternoon of Dec. 5. This is an island of 102 square miles, only two and one-half miles from the mainland. Upon it lies a city by the same name with 160,000 population. The temperature is moderate from 80 to 90 degrees during the day, and 70 to 80 during the night nearly all the year around. Such an atmosphere cannot be classed among the invigorating ones. The name means Betel-nut. This is a hilly island with a peak 2,722 feet high. The first Englishman known to have visited Penang was Captain Sir James Lancaster in June, 1592. The actual settlement was founded by Captain Light of the East India Company in 1785, at which time it was also ceded by the Sultan of Kedah to Great Britain. The city on it is the second largest of importance in Malay. Through its beautiful harbor passes most of the tin from the largest tin mine in the world. The harbor lies surrounded by luxuriant vegetation tumbling right to the shoreline, and is constantly crowded with diverse congestion of marine craft. From our deck we could notice more than ten ships unloading and loading cargo. We took some 3,000 tons of tin, rubber, and fibre, nearly all booked for the U. S. of America. When we left Hongkong our vessel drew 21 feet of water, but now is drawing 31 feet, nearly all available space is completely loaded.

Attractive sceneries has this city to offer too numerous to enlarge upon, although some may be mentioned. The Ayar Itam Buddhist Temple, the largest of this kind south of Tibet, with huge figures of Buddha. For his protection—mind you a God needs protection—are four figures of the various directions. They are sinners of the gravest type, viz., one represents the greatest sinner 'Thief,' another 'Liar,' another 'Opium Smoker,' and 'Drunkard.' With each foot they stand upon the neck of a whining sinner without any hope of escape. We know of Jesus Who came to seek and to save that which was lost (Luke 19:10). Nearly a thousand steps must be ascended to gain access to the main figure. Beside him are the eighteen disciples who are claimed to have reached an age of more than eight hundred years. To erect this temple, and put into the forehead of Buddha the diamond, and overlay him and other figures with gold, represents millions of dollars. Has Christianity such a sacrificing spirit within? These temples are built amid gigantic boulders. Each race of Buddhists is said to have its temple here, five in all. While ascending the steps slowly, beholding numerous beggars with outstretched hands on each side of the walk, we notice many smaller temples. These are elaborately carved, decorated, and painted. Shining brass and red and blue signs abound; the countless Buddhas in different sizes are everywhere. From the very topmost, one can look down upon the ornate temple roofs, an excellent panorama of Penang and harbor. The first tier of steps brings us to the pool containing a huge number of holy tortoise. It is claimed that recently one of them died which was 150 years old, now one lives there which is 175 years old. No one has the birth certificate. When feeding, one tumbles over the other. Not far away the pool, with extravagantly colored fish, also sacred, is seen. Nine miles away is the snake temple, unique in its significance. The snakes are worshipped by the Chinese who constitute the majority of the city's population. These reptiles are allowed to over-run the entire premises; there isn't a plant, an ornament, a corner in the temple, a threshold, or a shady place that hasn't coiled snakes; one can hardly set his foot without stepping on such a beast. Most of them are greenish. They possibly are doped. The fragrant incense constantly is administered by the functioning priests. Among these obnoxious reptiles they perform everything devoutly. The blindness is simply amazing. How would the readers venture to walk in such a kingdom and not be perturbed frightfully?

Another instance not to be missed is a trip on the cable railway ascending 2,428 feet above sea-level. We spent a major part of a day in this lofty altitude overlooking the harbor, the ocean, the island, and a portion of the mainland. In the distance the outline of mountains, etc., of Sumatra loomed up where our forefathers from Europe opened their first mission field. The pioneer missionary, H. Dirks, visited America some 46 years ago, gave to us both in one sermon the beginning of a missionary mind, or really the continuation. This came vividly in our recollection. The heartaches at thinking what setbacks our people have suffered, and being unable to continue that noble work. However, that particular mission field has now numerous indigenous churches, and the work is self-supporting. The seeds scattered in days of yore bears rich fruit to be amazed at. "My Word shall not return void!"

The actual attractions amid such exuberant vegetation in the tropics, associated by uplifting recollections cannot be described with words. From here our steps wound to the botanical garden where the plant-life and flowerbeds and other vegetation must be marvelled at. The beauty cannot be surpassed in this world. The tropics are thus for the beauty's sake most famous. New Jerusalem we are told shall come down from heaven, that will be infinitely superior to all here depicted. Not all can see this world's attractions, but let's remember the access to that new earth is not withheld from anyone desiring to go there, entering into His fold.

Among the natural beauties and the depressing idolatry with the wickedness in wake, lies planted the Christian Church with many true worshippers who once devoutly worshipped the idolatry referred to above. Missions opened their activities years ago, opened schools where the youth obtained instructions to lead a more profitable life. On December 6, the school closed for the holidays and gave an excellent program. What a change, these girls recited and acted out the Christmas story, Luke 2:1-20. Not a sign of Santa Claus or other nonsense. The true, genuine Christmas story as laid down in the Bible, was presented before a house full of people. The impressions engraved must be lasting and shall not remain without effect of great importance. "Ye are the salt of the earth, and the light of the world!" God bless His people and His work in this great city filled with idolatry!

On Saturday, December 7, at 4 p. m., the moorings were loosened, off into the deep our heavy-laden liner steered northward. Not long afterwards we saw the northern shores of Sumatra. Searching thoughts permeated the innermost. Again we remembered the great work our forefathers wrought. How one longs to see the fruits with his own eyes! Our vessel heads north about 100 miles, then turns straight west between the Bay of Bengal and the Indian Ocean. Follow us with atlas in hand, after 1,340 miles we shall enter the harbor at Colombo, Ceylon. The Southern Cross stands just above the southern horizon at 4 a. m., and can be clearly seen if the clouds do not veil it. "In the Cross of Christ I glory!"

Yours, happy on the voyage, looking forward to the arrival on India's shores so real in vision from bygone days,

P. W. and Mathilde Penner

En Route to Colombo, Ceylon, Dec. 10, 1940.

—The twelfth annual Mennonite Song Festival was held at Lindley Hall, Newton, Kansas, Sunday afternoon and evening, June 1. The afternoon program was composed of numbers by choral groups from the various churches, while the evening's program opened with a massed band concert under the direction of Prof. D. H. Suderman. The massed choir concert, under the direction of Prof. Walter H. Hohmann, sang numbers from the new Mennonite Hymnary and the oratorio "Elijah."

IN MEMORIAM

Our beloved mother, MRS. HENRY J. WIEBE nee Susanna Schmidt, was born March 26, 1867, in South Russia. In 1874 she came to America with her parents, Jacob and Susanna Schmidt, and settled on a farm southwest of Lehigh, Kansas.

In 1884 she was baptized upon confession of her faith by Elder Jacob Buller, and was received into the Alexanderwohl Church. On April 8, 1888, she was united in marriage with Henry J. Wiebe. This union was blessed with five daughters and three sons, all of whom are living and were privileged to attend her funeral.

In 1908 the parents transferred their church membership to the Tabor church, due to a change in residence. In 1918 they left the farm and moved to Hillsboro where they became members of the First Mennonite Church which they attended for twenty-two years. While at Hillsboro they enjoyed the rare privilege of celebrating their golden wedding anniversary.

Since father's health was failing the parents moved to Newton on September 26, 1940, where they might establish residence near their children. Only four days later father passed away very suddenly. This loss was very keenly felt by mother and by the children. She lived as a widow only seven months, and during this time she was received as a member into the First Mennonite Church in Newton, on December 29, 1940.

Three weeks ago mother's health failed and her children cared for her in her home until April 13, when her condition required special care and she was taken to the Bethel Hospital. Even with the best of care and medical treatment she became weaker day by day. During her entire period of illness she never complained. Just before she went into a coma on Friday afternoon, she said these last assuring words and repeated them the second time, "Now I am going Home." She never regained consciousness and on April 27 at 5:30 p. m., she passed quietly to be with her Lord.

She leaves to mourn her eight children, Bertha, Mrs. J. A. Ewert; Sara, Mrs. D. D. Penner; Theresa, Mrs. H. H. Lehrman; Henry; Susie, Mrs. P. I. Schroeder; Jacob; Lydia, Mrs. J. D. Pankratz; and Herbert. Also five sons-in-law, three daughters-in-law, thirty-eight grandchildren, one great-grandchild, one brother, two sisters, and a host of other relatives and friends.

She attained the age of 74 years, one month, and one day. She has always been a patient and loving mother to us, and we feel her loss very keenly; we rejoice in the blessed hope that she is at rest with the Lord.

Funeral services were held on Wednesday, April 30, 1941. A short service was held at 1:30 p. m. at the family home with Rev. J. E. Entz in charge. A ladies' duet sang two songs. This was followed by brief services at the Moody Funeral Chapel at 2:00 p. m. with Rev. P. H. Richert in charge. Theodore Klassen sang, "My Home, Sweet Home." At the First Mennonite Church, Newton, the services were conducted at 2:30 p. m. with Rev. Entz and Rev. Richert both taking part. A male quartette from Hillsboro sang several songs.

Interment was made in the family lot in Greenwood Cemetery.

—*The Children*

HERMAN L. HOBERECHT was born July 24, 1904, in Newton, Kansas, and passed away May 11, 1941, at the age of 36 years, 9 months, and 27 days. He spent most of his youth in the neighborhood of Goessel, Kansas, where he also received a grade school education. He was baptized upon the confession of his faith, June 11, 1922, and received as member in the Goessel Mennonite Church. He was of a pious disposition and took life seriously, was punctual in church attendance striving to live in peace with his fellowmen and in fellowship with his God. He showed himself active in church affairs, willing to do what he could in Sunday School and Christian Endeavor Society.

He was married October 26, 1927, to Helen Warnke. To this union there were born five children, three sons and two daughters. He was a loving father and husband to his family. His concern was that his children might be brought up in a Christian way of living.

For the past two years he lived with his family on a farm east of Peabody. Being too far removed from their home church the family attended the services at the Methodist Church in Peabody. Here he soon made a number of friends participating in Sunday School work the best he could. To his friends and especially to his family his departure came too soon, but they have the comfort and assurance that he passed to his heavenly reward to be with his Savior Whom he confessed and in Whom he believed.

His sickness resulted from an infected tooth. He was in bed one week at home after which he was taken to the Axtell Christian Hospital, but the best care of physicians and nurses could not avail anything, so that he died after three weeks of severe illness.

He is survived by his wife, Helen, and five children: Verlin, age 12; Geraldine, age 10; Opal, age 8; Herman Jr., age 3; and Clinton, age 2. He leaves his mother, Mrs. Katie Hoberecht; four sisters, Mrs. Alvin Schmidt and Mrs. Louis Polsten of Newton, Mrs. W. R. Gates of Wichita, and Mrs. Forrest

Plummer of Cassoday; one brother, Delmar Hoberecht of Great Bend; and a host of friends.

Funeral services were held in the Methodist Church at Peabody, Kansas, where words of comfort were spoken by Rev. P. H. Richert, Rev. P. P. Buller, and Rev. D. R. Magee.

CORRESPONDENCE

GRACE MENN. CHURCH, DALLAS, OREGON

We can truly say with the Psalmist, "My cup runneth over," as we have received many blessings in the past week. The Pacific District Conference closed Sunday night leaving many hearts stirred to live a more earnest and zealous life for Christ. I will not outline the program, as it appeared in the last issue of *The Mennonite*. The business sessions were well handled by our able chairman, Rev. Homer Leisy. During all of these sessions we could feel the hand of God directing. The results of the election of officers: President, Rev. Homer Leisy, Dallas, Ore.; Vice-President, Rev. D. J. Unruh, Pratum, Ore.; Secretary, Rev. F. F. Janzen, Paso Robles, Calif.; Treasurer, J. C. Jantz, Odessa, Wash.; Field Secretary, Miss Emma Ruth, Reedley, Calif.; Educational Com., Rev. P. A. Kliewer, Albany, Ore.; Business Com., Rev. Philip A. Wedel, Aberdeen, Ida.; Evangelism Com., Rev. W. Harley King, Colfax, Wash.; Y. P. Com., Miss Louise Richert, Los Angeles, Calif.

Results of the Women's Missionary Meeting: President, Mrs. D. J. Unruh, Pratum, Ore.; Vice-President, Mrs. Homer Leisy, Dallas, Ore.; Secretary and Treasurer, Mrs. Elmer Widmer, Albany, Ore.; Junior-Intermediate Sec., Mrs. Edmund Miller, Lind, Wash. Miss Etta R. Davis, returned missionary from China, was the main speaker in the evening for the missionary program. She spoke on the work that the Chinese Christian workers are doing, and how we should uphold them in prayer during these trying times when so many of the missionaries have to leave the field. The missionary offering amounted to $56.16.

All messages and addresses were full of rich blessings and pointed towards our Conference Motto, "Holding Forth the Word of Life," Phil. 2:16. The Conference closed with a program arranged by the Y. P. Committee, Song by the Dallas Y. P. Choir; Play, "The Challenge of the Cross," by Portland; Quartet number by Pratum boys; and closing address by Rev. E. J. Miller, Lind, Washington. The offering held Sunday for the Pacific District Conference amounted to $82.54. The gain of members in the Conference for the past year was 212.

The four Oregon churches are busy making plans and arrangements for a Young People's Retreat which will be held from August 29 to September 1, at Silver Creek Falls. The mornings will be devoted to Bible study; afternoons to recreation; and evenings to campfire services. The speakers and teachers will be the pastors of our churches. We are all looking forward to this as this is the first venture of this nature in Oregon. We pray that this may help to bring us closer to Christ.

We have just received word that one of our beloved members, Dietrich Toews, passed into the beyond. He was conscious until a few minutes before his death, and gave this testimony that he was ready and willing to meet his Lord and Savior.

Easter Sunday we had Home-Coming Sunday. We observed the Lord's Supper and received twenty new members into our church, eleven by letter and nine by baptism. —*Helen Thiessen, Corr.*

WEST ZION MENN. CH., MOUNDRIDGE, KS.

Dear Readers:

For almost fourteen years it has been our blessed privilege to have Rev. P. K. Regier serve our congregation as minister. Now the time has come to bid him and his family farewell. Our hearts are saddened as we sincerely regret his going, but at the same time our hearts are filled with gratitude because we feel we have been blessed by his ministry. It is our earnest wish that God may use him in another field of labor.

During these years Rev. Regier was permitted to baptize 125 young people, to officiate at 74 funerals, to marry 38 young couples, and to preach 942 sermons. We are certain that these fourteen years have been years of spiritual growth for West Zion and that God has blessed our pastor's service.

The Juniors of our church will miss Mrs. Regier. For a number of years she has served as superintendent of the Junior Endeavor. She greatly enjoyed this work and consequently entered into it with all her heart and soul. Only eternity will reveal the results of the seeds sown during these years. Today's children will be tomorrow's church so we greatly appreciate her work with our children.

On April 27, nine young people made their vows of consecration to the Lord Jesus Christ and were baptized by Rev. Regier and received into the membership of the church. On the following Sunday the congregation commemorated the Lord's Supper.

Last Sunday, May 19, Rev. Felix Schrag brought the message at the morning service. As a farewell courtesy for Rev. and Mrs. Regier and their two children, Gladys and Eugene, a fellowship dinner in the church basement was enjoyed by the congregation. Immediately following the dinner there was a short program in charge of D. W. Galle. J. W. Dirks spoke words of farewell and appreciation on behalf of the church board and the congregation. Rev. Regier graciously responded. A number was given by the Men's Chorus and a song by the Juniors, who presented a lovely picture to Mrs. Regier in appreciation of her efforts on their behalf.

The blessings of the day were climaxed by a musical program in the evening by the Ladies' Chorus of seventeen voices, directed by Mrs. W. J. Rupp and accompanied by Katherine Krehbiel. This service was sponsored by the Mission Committee of the Christian Endeavor. —*Mrs. August Ewy, Corr.*

« « JOTTINGS » »

MARRIED

Miss Martha Wiens, daughter of Missionary and Mrs. P. J. Wiens, of the Bethel College Mennonite Church, to *Mr. Galen Koehn* of the Pawnee Rock Mennonite Church, May 30. The groom is employed at the LeTourneau Plant, Peoria, Illinois.

Miss Lois Woodworth of the Halstead Mennonite Church, to *Mr. Allison Schroeder* of the First Mennonite Church, Newton, Thursday, May 22. Their home is in Newton where Mr. Schroeder is deputy city clerk.

Miss Ada Ruth of Halstead, Kansas, to *Mr. Wilbur Unruh* of Inman, Kansas, May 29.

Miss Martha Frey, daughter of Mr. and Mrs. Henry Frey, of the Alexanderwohl Church, near Goessel, to *Mr. Hugo Buller,* son of Mr. and Mrs. J. J. Buller, of Reedley, California, Wednesday, May 28.

—*Rev. Erland Waltner,* pastor of the Second Mennonite Church, Philadelphia, Pa., has been asked to fill the vacancy on the Board of Education of the General Conference, caused by the death of Bro. P. R. Schroeder, until the conference convenes in August.

—*Rev. Paul E. Whitmer,* for many years pastor of the Pandora congregation, has retired and moved to Bluffton, Ohio. His successor is Rev. Forrest Musser.

—*Rev. and Mrs. H. T. Unruh* of Bluffton, Ohio, were in Kansas last week for the commencement exercises at Bethel College, where their daughter, Mildred, was enrolled as a junior during the past year.

—A report from Washington indicates that the 48 states will again observe Thanksgiving Day on the traditional last Thursday of November, since the change to the second last Thursday has failed to accomplish its purpose, according to President Roosevelt. This year it will still be on the second last Thursday, however.

—*Mrs. Robert M. Blackwood,* formerly Miss Loretta Lehman, who served as missionary to India, spoke on mission work in India at the Mennonite Church at Berne, Indiana, Sunday evening, May 25.

—*Prof. A. C. Schultz* from Bluffton College has served the Ebenezer Church, near Bluffton, Ohio, since April 20. This is the congregation formerly served by Rev. P. A. Kliewer, now of Oregon.

THERE WILL BE A WORK CAMP IN WICHITA!

The Wichita Committee of Historical Peace Churches have crystallized their efforts of the past two years into a summer Work Camp.

This Work Camp is sponsored by the Church of the Brethren. They will furnish the personnel; we must furnish our quota of the campers.

There is a definite building program for the men; cooking, recreational work, and home building for the women.

Anyone can be a member of this Work Camp who is willing to learn to co-operate, able and anxious to work, and ready to learn the problems of life.

The Camp will open June 22 and end August 24.

The cost of these eight weeks will be $35.00 per camper.

Give these facts wide publicity in all Mennonite papers as we are anxious to get campers from other areas.

For further information write Rev. James Elrod, pastor of the Church of the Brethren, 1141 North St. Francis, Wichita, Kansas. —*Harry Graber*

—*Mrs. P. R. Schroeder* and daughters, Louise and Esther Ruth, from Mountain Lake, Minn., attended the commencement exercises at Bethel College last week. Louise taught at the Freeman Academy last year, while Esther Ruth taught a rural school near Parker, South Dakota.

—Ernst Harder of Philadelphia, Paraguay, South America, was the valedictorian of the graduating class at the Freeman Academy. When he came to the United States in 1939 he could not speak the English language, but now speaks it fluently.

THIRD YOUNG PEOPLE'S BIBLE CONFERENCE

The young people of the East Swamp Mennonite Church, Quakertown, Penn., are conducting their third Young People's Bible Conference, June 3 to 7, 1941. For their speaker they have engaged an internationally known Bible teacher, Dr. Donald Grey Barnhouse, pastor of the Tenth Presbyterian Church, Philadelphia, Penn. Dr. Barnhouse has served as pastor of a Reformed Church in France for several years. He has traveled around the world in the interest of missions. He is well known as a "Defender of the Faith," fearlessly holding forth God's Word.

The Reverend Douglas Davies, radio gospel baritone, will have charge of the music.

Your prayer interest will be appreciated.

Miss Dorothy Dietz, Y. P. President
Harold D. Burkholder, Pastor

RURAL ROUTE 3
NEWTON, KANSAS

List
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JUNE 10, 1941 NUMBER 23

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DUTY OF PARENTS

(This editorial was written by Dr. J. R. Thierstein shortly before his death and is published as a message for Children's Day, which was June 8, and Father's Day, June 15.. It goes out as the last message and challenge of the departed to all Mennonite parents.)

In these times when the world seems to go all wrong, the slogans, "Back to God," and "Back to the Bible" are frequently heard. This is the remedy to save the people of the world from spiritual decay or bankruptcy, if it can be effectively applied. But by whom is this to be done? Can the Church manage to do the superhuman task? Can she do it though aided by the Sunday School, when there is so little if any help from the public schools? When the home, too, is not backing her up as it might be expected? No, the home which has largely lost its priority right or privilege for carrying on the spiritual training of the child, does not function the way God has intended that it should.

Parents are responsible for bringing the children into the world, and they must shoulder their God-appointed duty of looking well to their spiritual and bodily well-being. In matters pertaining largely to worldly affairs, they may entrust the instruction of their children to competent teachers; but when it comes to the duty of leading them to the knowledge of God and the true "Way of Life," they must take the responsibility. God placed much emphasis on the duty of parents pertaining to the spiritual bringing-up of their children in the Old Testament. "And these words, which I command thee this day, shall be upon thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." Deut. 6:6, 7. If that was so necessary in the time of the law when life was more simple and surroundings less tempting than they are today, how increasingly imperative is it in our day. Would that Mennonite mothers might take this duty seriously, pray with their babes, teach them to pray as they grow older and tell them the beautiful, life-giving stories of the Bible over and over again! Would that in every Mennonite home there might be an active family altar, with devotions so interesting and so permeated with the true Christian spirit that the children would naturally learn to love the Christ-way of life. And would that the parents were living such genuinely Christ-centered lives that the children could not help following in their footsteps!

Naturally, too, if such conditions could be brought about in the Mennonite homes, one would entertain the same wish for all other homes that claim the name of Christian. There is no truer educational maxim than the one in Prov. 22:6, "Train up a child in the way he should go; and when he is old he will not depart from it." If a person is to be trained for a truly Christian life that will have lasting qualities, this must be done during childhood and early youth. In this Christian parents have a sacred duty which they cannot and dare not shirk. —T

Our Church and Bible Distribution

In the *Bible Society Record* of May, 1941, we find an article entitled "Your Church and the American Bible Society", in which the contributions to the society for the spread of the Bible are tabulated. As we glance down the table we see the name "Mennonite." Looking across the column we find that the Mennonite contribution for 1940 per 1,000 church members was $9.08, per church it was $1.12, and the total was $436.00. How does this compare with what other churches did during the same year? Glancing down the column, it compares favorably with some churches and not so favorably with others. The following are a few of the churches listed together with the amounts contributed:

Receipts from the Churches	Contributions 1940 Per 1000 Members	Per Church	Total
Assemblies of God	$ 2.54	$ .13	$ 66
Baptist, Northern	2.44	.47	3540
Baptist, Southern	.20	.04	938
Brethren	13.35	2.20	374
Congregational & Christian	3.43	.56	3469
Evangelical	1.44	.15	319
Friends	.93	.10	66
Mennonite	9.08	1.12	436
Methodist	6.83	1.07	46,485
Moravian	10.24	2.00	297

Nazarene	4.96	.29	744
Presbyterian, U. S.	21.48	2.90	10,120
Presbyterian, U. S. A.	13.20	2.83	24,488
Presbyterian, Covenanter	128.45	9.99	899
Presbyterian, United	16.05	3.30	2841

The American Bible Society is doing a wonderful work in spreading the Word of God, translating it into languages which hitherto have not had the written gospel, publishing these new translations, and distributing them. "Whose responsibility is it to distribute the Bible, and to continue to distribute it until every man shall have his Bible in his own tongue, and at a price he can afford to pay? This responsibility rests upon the Christian church members of the world. And in these days, when war threatens to overflow so many borders, this responsibility lies chiefly with American church members." What are we doing with this responsibility, this glorious opportunity?

There are still millions of people, thousands of churches, which have no Bibles. We have the Scriptures, do we use them regularly, faithfully? Do we do our utmost to get them into the hands of those millions who are still without them? —MB

THE WAR IN EUROPE

by Joseph Siskind

There are not a few people today who tell us that they cannot believe in Jesus because the churches support war. As Prince of Peace, they declare that Christ has failed and that His followers behave as if they knew it. When war breaks out, Christians on one side invariably fight against Christians on the other, and each side is supported against the other by prayers to the same God of Battles. Until there be an end to these hypocritical inconsistencies—so say these observers—we will not believe. I will state, therefore, as clearly as I can, what I have found to be the teaching of the Bible and of Jesus concerning war.

I begin by admitting, frankly and without reservation, that for every failure in loyalty to Jesus, His followers should hang their heads in shame. When people who profess and call themselves Christians receive or offer a bribe, whether in industry or in politics, when they take to themselves what is more than is due and offer to others what is less than is due, there is committed one of those sins against the Holy Ghost of which Jesus says there is no forgiveness, either in this world or the next. The grafter has thus to face the question—what shall it profit him if he does gain the whole world, and lose his own soul? Into the city of God, there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie. And it is not a matter of small moment that the continent of Europe, to which the Gospel was first carried by the Jewish apostle Paul, accepted and then handed on to others, should be the continent where militarism has been most highly developed and most destructive in its results. How is this to be explained or condoned?

To begin with, we must be accurate in our statement of the facts. This Europe, where men "fight like beasts at Ephesus", was never Christian, except in name. Today it is not even an ecclesiastical Europe. And not one person in ten spends ten minutes a day on the Bible. It is not the Churches that enlist and equip the armies! it is the Stalins, Hitlers, and Mussolinis. From the Churches there comes a constant plea for brotherhood, but the followers of Christ, many of whom are entirely unfaithful in their witness, are dismissed as emotional idealists. *If you say that war is wrong, then it is as much your duty as a Jew to stop it as it is the duty of a Christian.* The Messiah-Jesus did not come to cancel the conscience of mankind but to rally it against evil; and to his own conscience, each man, whatever his belief, is responsible.

It was not religion that inspired Russia, Germany, France, and England to war. It was the pride of an intellectual and ideological caste which believed that their own science and their own wisdom had superseded the Word of God. They thought that they could offer the world an improvement on the Christian faith. What they did offer was an improved method of slaughter. In the mind of the average Jew, the war in Europe is simply a war in Christendom. But the more accurate student draws a distinction between the army of Hitler and the army of the Red Cross. The Kingdom of heaven, said Jesus, is like a net, cast into the sea, which gathers of every kind. And wise men, in their estimates, are careful to separate the good from the bad. —*Reprinted from The Mediator.*

(The above article was sent in by Rev. Howard G. Nyce, pastor of the Upper Milford Church, Allentown, Pa., for reprint by permission of Rev. George F. Held, editor of *The Mediator.*)

THE MENNONITE

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CHRISTIAN EDUCATION

THE SOCIAL SCIENCES AND CHRISTIANITY

I. W. Bauman, Bluffton, Ohio

Older sciences such as chemistry, physics, and biology have by this time become well established and recognized. In contrast to these the social sciences such as economics and sociology are relatively new and in the process of development. Because of this "newness" and because they still lack a large body of well-tested facts to back up their conclusions, they have only recently become recognized as of real importance. There is also a fear prevalent that economists and sociologists are inclined towards radicalism such as communism and socialism. Informed persons know that there is no necessary relationship between a social scientist and a radical. The over-emphasis of the "social gospel", so-called, has often been exploited to foster this indifference and opposition. School boards are in consequence often willing to hire social science teachers who are the most poorly trained members of the faculty when they should certainly be among the best prepared.

Since social sciences study man in his relationships with his fellow men, that is, man as he associates with, lives with, and deals with his neighbors, it is hard to understand this indifference. Christianity, as Christ revealed it, deals first of all with our relations to God and second with our relations to man. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37ff. The same note runs through the Sermon on the Mount, the parables of the Good Samaritan, and the judgment scene where the Son of Man separates the faithful and the unfaithful as a shepherd separates the sheep and the goats, Matt. 25:31ff, and many similar Biblical statements. Service and duty to God are inseparable from service and duty to man.

Social scientists investigate facts and conditions existing among men as they associate in life situations. They interpret these facts constructively and make us conscious of our successes and failures in these relationships. They predict outcomes and formulate theories and plans of action based on these facts. This may be as far as many of the instructors in secular institutions can go. But teachers in Christian colleges have an added responsibility. They must not only study and know the facts but must also interpret them in the light of the Scriptures and the life and teachings of Christ. Social science teachers must point the way how men and women can apply to everyday-life situations the commandments quoted above. Preachers, too, have this responsibility.

It is generally recognized that our present world problems, as well as many in our own country, have their roots in radical antagonisms, in unequal distribution of natural resources and raw materials among nations, in the poor distribution of the fruits of man's labor, and such like. Needless to say, not all professing Christians either recognize or are willing to face these problems and do something about them. As long as these conditions prevail in Christian churches, as they admittedly do, the social sciences must continue to study social conditions and make Christians conscious of their obligations to God and also to their fellow men.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

VICTORIES IN SPITE OF ADVERSITIES

Oraibi, Arizona

"For I Have Five Brethren." Luke 16:28

Dear Mission Friends:

We would like to share with you a choice blessing from God by way of His proof to us that His Word, proceeding from Him, shall not return unto Him void but shall accomplish that which He pleases. His pleasure is, not the death of the wicked, nor the wicked ways of man, but that all should be saved and come to the knowledge of Jesus Christ, His Son, in Whose blood we have forgiveness of our sins.

As the Hopi Snake Dance and ceremony is the important one of the summer dances, so the Bean Dance in February is the important one of the winter kiva dances. The other Sunday a Christian woman came with a saddened and distressed face to tell us that on the mesa that day they were baptizing children to the devil. Some children came to Sunday School with praying feathers in their hair, while others came with their hair cut eagle fashion. We rejoiced that in spite of the ceremonies going on the Lord moved them to come to His house that they might learn of Him. Then on Sunday, Feb. 16, after the beating of the Tom-Tom all night and the weird chanting in the minor key by the dancers and the people watching the scenes in congested kivas, we were wondering and our hearts were yearning over the weak Christian who might be sorely tempted by this constant sound, being awakened again and again through the long night.

Imagine the contrast for our Lord to prepare for His own a very choice blessing by way of a baptismal service for Puhumana, an old woman from the mesa. She confessed Jesus as her Savior last fall. It was interesting in the following months to notice a change come over her face and general attitude. There was no need of asking whether there was peace or rest. Such sweet evidences of God's mercy and grace are so encouraging and satisfying. Because she is a babe in Christ, we feared that she might not be able to discern the things of God, hence she had been admonished to refrain from witnessing the bean dance or to have any part in it. To strengthen her we felt led to go up the day before the dance to visit with her, to read the Word, and to pray with her, also to give her a chance to come down with us should she feel led to do so.

It was a blessed visit. She first of all told us that ever since she heard the very first missionary, Rev. H. R. Voth, preach, she had not had the desires for the heathen things. Her heart longings had been for the things preached by Rev. H. R. Voth. She told us she had sometimes been asked by Hopis why she did not enter into the ceremonies, etc., and whether she was not even thereby doing wrong. She then went on and told us more of her family history, how her mother was captured by the Spanish invaders, and how her father later followed them up and brought back his wife, who died soon after that. Realizing that his heathen idols and religion had failed him, he had then turned to Jesus Christ. His name was Wikwaya and he was the first Hopi Christian at Oraibi. The day that her father was baptized, she, his only daughter, had said to him, "I'll go with you. I'm not afraid. I'll see what they will do with you there." And she had witnessed his baptism.

Puhumana also last winter witnessed the salvation as well as the peaceful death of her own daughter, Juanita. She has another daughter and a son-in-law who are Christians, an unsaved daughter, and three sons.

But friends, Puhumana has yet five brothers "in the world", but unlike the rich man in hell, she is now a traveler to heaven. Though now not of the world, she is here to be a witness. Pray that God may give her His own yearning for their salvation and to fill her heart with the Holy Spirit's very own intercession for them, and power to witness to them of Jesus Christ. It was indeed a blessing Sunday to observe her in the service and especially to hear her sincere confession and notice her deep gratitude of heart that she was "counted worthy" to be "branded with water for Christ" and to be joined to the Christian group.

"Oh happy day that fixed my choice on Thee my Savior and my God" seemed to be God's message to me after we reached the mission; and we could not help but sing it while fixing our lunch and setting the table. And to think that that day for Puhumana was way back, forty or more years ago. One wonders, did Rev. Voth rejoice with us on this day? "Absent from the body but present with the Lord." II Cor. 5:8. "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10b.

Yours for the salvation of the Hopis,
John and Mabel Suderman

HOMEWARD BOUND

Sixth Travelogue

In continuation of this report it may be said that we have entered the Indian waters, touching the southern point of the Indian peninsula which is just about 2,000 miles from south to north, and about that many miles across, forming a cross by lines drawn accordingly. "The cross of Christ" is necessary for the multitudes. Naturally, beholding outlines of the coastline, innermost thrills with joy overflowing fill our heart.

This morning early our liner came away from Colombo. This city with its 350,000 inhabitants is situated on the southwest coast of the island Ceylon, measuring more than 25,000 square miles and has nearly 6,000,000 people crowded in that small area. The island lies in the Indian Ocean separated from the southern tip of India by narrow straits.

A tier of tiny islands is in between, which Indians claim are the remains of the Hanaman bridge which tumbled together many centuries ago because the people were misusing it. Hanaman is the Monkey Goddess. The island has many jungles, the surface is hilly. Adams peak looms up some 7,300 feet above sea level.

It is famous for the gigantic foot-print near the top which Mohammedan legends claim was made by Adam after his banishment from the Garden of Eden. He is supposed to have stood on one foot for 200 years before receiving pardon. The inhabitants are classed among the heterogeneous type as Tamils, Moors, Malays, Singalese. Of course, numerous Hindus reside there.

The vegetation resembles that described of Malay Peninsula, therefore on the mountain slopes the world-famous Ceylon tea is produced. Our boat took a heavy cargo of that for America. The lowlands produce rice. The farmers can raise several crops a year. Coconuts in great abundance, offering exceedingly nourishing food. Besides the above we cannot escape the nuts, cocoa, tobacco. The jungles abound with trees producing huge quantities of best rubber.

Large areas of cinnamon woods give much of their fragrance to vicinities, fill the storehouses with a rich yield. From the river and seashores are taken famous pearls; the mountains furnish jewels of divers kinds. Travelers provide themselves in the markets with such abundantly. The gardens throw off sweet fragrance of the many flowers and different kinds of shrubbery. . . . Some of the far-off jungles abound with wild elephants who come to the rivers for their daily baths.

The traffic competes with that of other countries. The small island has 951 miles of railroad and fully 18,000 miles of well-improved roads. The tourists in

(Continued on page 13)

DAILY DEVOTIONAL MESSAGES

JUNE 16—The Council at Jerusalem. Acts 15:1-11.

"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they," vs. 11.

Both Jewish and Gentile converts were agreed on the fundamental teaching regarding salvation; that it was through the grace of the Lord Jesus Christ. But they were not agreed as to whether it was necessary to become a Jew and to keep the Law in order to become a Christian or not. This question caused much disturbance and controversy in the early Church, but through the guidance of the Spirit it could be settled.

Let us be careful not to let differences of opinion on minor questions become issues of major importance, but let us stress the fundamental doctrines which really matter and practice Christian tolerance when it comes to differences of opinion on matters of minor importance.

JUNE 17—The Decision of the Council. Acts 15:12-22.

"Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them," vs. 12.

After discussing the problem, concerning which this special conference of church leaders had been called and before rendering a decision, "the multitude kept silence" and listened to Paul and Barnabas, who gave a report of the work *God had done* through them. After they had heard this account, they were ready to make the decision.

The church in our day, and individuals too, would not be so likely to make wrong decisions if they would follow the example of this conference and recount what God had done before deciding matters of importance. Keeping silence and listening to what God had wrought, brought forth unity on this decision.

JUNE 18—The Decrees of the Council. Acts 15:22-29.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things," vs. 28.

It is necessary for a child of God to refrain from certain things. Paul writes to the Thessalonians, "Abstain from all appearance of evil" (I Thess. 5:22). Not only is it required of Christians to refrain from doing those things which are definitely known to be evil, but also from those which may be considered questionable in the minds of some, in order not to wound a brother's weak conscience (I Cor. 8). Let us practice more Christian consideration for each other. May everything we do be for the glory of God and serve to edify the brethren.

JUNE 19—Righteousness by Faith. Gal. 2:11-21.

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all," vs. 14a.

The question which seemingly had been settled at the Jerusalem Conference had come up again and again. Now it had appeared in Galatia. In order to convince the Galatians of the futility of keeping the Law in the matter of salvation, and to give them the authority on which he based his stand, Paul recounted the decisions made on this issue at previous occasions.

Paul had such firm convictions regarding this matter that he dared to withstand Peter, that pillar in the early Church, a member of Christ's inner circle, an apostle whose word was respected since he had been with Jesus. Do we stand up for our convictions no matter where and before whom, even if it might mean humiliation and ridicule for us?

JUNE 20—Freedom from Bondage. Gal. 5:1-6.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," vs. 1.

The Apostle Paul is pleading with the Galatians not to go back to the bondage of the Law for "when the fulness of the time was come God sent forth his Son . . . to redeem them that were under the law," (Gal. 4:4, 5a).

Are we like the Galatians? We know Christ has brought salvation, that it is the free gift of God. But so often we live and act as if salvation depended upon our own works. Let us take hold of the free grace of God and live it out in our lives.

JUNE 21—Freedom in Christ. Romans 8:1-10.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," vs. 1.

There is no condemnation to them which are *in* Christ Jesus, who walk after the Spirit. Are you abiding in Christ or are you still walking after the flesh? "They that are in the flesh cannot please God," (Rom. 8:8). If you abide in Christ your life will reveal it for "he that abideth in me, and I in him, the same bringeth forth much fruit," (John 15:5). Oh, that our lives might become ever more fruitful in and through Him!

JUNE 22—Complete in Christ. Colossians 3:8-17.

"Christ is all and in all," vs. 11b.

To a true Christian "Christ is all and in all." If we would unreservedly surrender our bodies, minds, and spirits to Him so that He could completely fill them, not so many of us would live defeated lives, but rather lives that have purpose. Something that is incomplete is not of much value. A life which is divided, which has an unsurrendered area in it, is a defeated life. Surrender all to Him, let Christ be all in all, and your life will be a happy, fruitful, blessed life.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 15, 1941

PROGRESS IN WORLD MISSIONS

Acts 13:44-52; Gal. 3:26-29

Topic: Paul Turns To The Gentiles

Introduction

Our lesson and chapter 14 give an account of the first invasion of Christianity into distinctly pagan country. Paul and Barnabas sailed from Cyprus, landed on the southern coast of Asia Minor and after some time reached Antioch in Pisidia. Here there were many Jews and the two missionaries naturally came to the synagogue on the sabbath day. An opportunity was given to Paul and he grasped it eagerly. He preached a very appropriate gospel sermon in which he declared that Jesus, of the seed of David, was the promised Messiah, and that through faith in Him a man may be justified (vs. 16-41). He stated plainly that Jesus is the Son of God and that God raised Him from the dead, thus fulfilling the promise made to the fathers.

Many Jewish Converts, Much Opposition, vs. 42-47

Paul's sermon produced immediate fruit (vs. 42, 43). The Gentiles wished to hear more and many Jews and religious proselytes followed Paul and Barnabas. These they urged to continue steadfast in the grace of God. The synagogue was crowded with eager hearers on the second sabbath. They heard the Word of God. Opposition arose at once from the envious and jealous Jewish leaders. These new missionaries were becoming too popular with the people. They did not want the Gentiles to crowd the synagogue. They feared that the wall between God's people and the Gentiles would be broken down. They raised a disorderly scene in the synagogue (v. 45). They opposed Paul and Barnabas, contradicted their statements and compelled them to cease activity in the synagogue.

This did not stop the work of the missionaries, nor even intimidate them. It but made them the more courageous (v. 46). The message was first given to the Jews, God's chosen people. This was Jesus' plan. They rejected the gospel message. They made their choice after hearing Paul preach the gospel. A man settles his destiny by what he does with God's Word. Paul and Barnabas took a momentous step in turning to the Gentiles in their preaching. Its effect on the spreading of Christianity has been incalculable. The circle of the work was greatly enlarged and with blessed results.

Many Gentile Converts, Bitter Persecution, vs. 48-52

The believing Gentiles rejoiced that the gospel was for them and that they could be received freely and fully into the company of the believers (v. 48). Christianity offered to them both salvation and full fellowship in the Church. The Gentiles who had a heart concern about their eternal life believed the gospel message. This is practical evidence of being ordained to eternal life. They judged themselves to be worthy of it. The missionaries remained for some time, making Antioch the center of activity. The gospel message spread rapidly and widely. Every church ought to be a strong missionary influence within its community.

The progress of the gospel stirred up bitter persecution. Satan always fights the gospel's growth. The Jews persuaded influential Gentile proselytes that these men were teaching dangerous doctrines. They were driven out of the city, but the church was well established and the work went on. Great blessing came to the converts in Antioch. The history of Christian missions is inspiring proof of the power of the gospel to transform men. The work requires men and women consecrated and dedicated to God's missionary work. Paul stated clearly that all, Gentiles and Jews, are saved in the same way and that all have the same spiritual privileges.

What cure is there for envy in religious work? in the Church?

What evidence is there that people are still eager to hear the gospel message?

INVITATION

We again wish to extend a hearty invitation to all, who love to hear a strong, forceful Christian message, to come to Wichita, June 15 to 22 inclusive, to hear Dr. J. E. Hartzler. See program and subjects in last week's issue. All the churches of the Western District Conference have been sent special invitations to participate. On the last Sunday, June 22, Dr. Hartzler will speak in the morning and evening. For the afternoon a special mission program has been arranged presenting foreign missions, home missions, the student's missionary work, and our local missionary work. Special speakers will present each phase. The Pioneer Quartet will also sing. Noon and evening basket dinner on the grounds. Attempts are being made to have Dr. Hartzler speak on the morning devotional period, over radio station K F H, at 6:15 in the morning.

—*O. K. Galle, Corr.*

Our Need For Being Filled With His Spirit

By J. J. Regier, Pastor Burrton Mennonite Church,
Burrton, Kansas

In that we are standing on the brink of seeing another Easter Season fade into the antiquity of history, we cannot help but rejoice in the renewed message of reassurance that it brings to the Christian world of today: "That Jesus Christ lives and was victorious over death, even so, we are made more than conquerors through Him that loved us!" Though the world be shaken, and the future seems dark and most uncertain, the believers in the Faith seem called upon to take a stand and that in accordance with God's infallible Word. Does it not then behoove us as redeemed, blood-bought Children of God to search the Scriptures daily, regularly and diligently, through the microscopic eye of faith, in order that our prayer may ever be that of Solomon when he said: "Give therefore thy servant an understanding heart.... that I may discern between good and bad."

"There is a Chinese fable about a man who, in order to make his garden produce faster, went over and pulled his plants a little farther through the ground. He was greatly rejoicing in his foresight, only to find that his plants were dead. It takes time to be holy and we cannot do it on toadstool principles." We are called upon to be faithful stewards of His not only in a material way but also in the giving of borrowed time. It is only as we spend much time alone with God our Father, and in His Word, that we will come face to face with the vital, important subject that is before us, namely: "Our Need of Being Filled with the Spirit."

Before we can plainly see our need we must note the threefold mission ascribed unto the Holy Spirit:

First, He is to be a Revealer of all things. "But the Comforter... shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

Second, He is to be our Helper. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth.... For He dwelleth with you, and shall be in you."—Let us pause at this particular juncture for just a moment and see what is meant by the words: *Another Comforter.* In the light of its original, the word *another* is defined as meaning *one of the same kind,* so that when Christ returned unto His Father the disciples could not differentiate between them, as the Spirit was to be like unto Himself. Again, added light is given as we take time to analyze the figurative language in which the Spirit is spoken of in this same text: The word *Comforter* meaning *called to be along-side,* helper for every need.

Third, He is to be our Baptizer. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." 1 Cor. 12:13. We then see that the Church of Jesus Christ through the in-working of the Holy Spirit is recognized as one body, but of many members, of which Christ Himself is the Head. 1 Cor. 12:12; Eph. 1:22, 23. Though there be but one Head and one Body, yet there is diversity of thought and opinion, of action among those who stand beneath the blood-tainted banner of the Cross. Why? Paul, gives us the answer when he says: "Wherefore be ye not unwise but understand what the will of the Lord is. And be not drunken with wine wherein is riot, *but be filled with the Spirit!*" Hence, our being filled is not wholly dependent upon our longing and asking; but it is the longing of the triune God to perform this very act in the life of every believer. It is then, and then only, that Jesus Christ can become the Sovereign over that body, for as we are filled, we die unto self and Jesus Christ Himself steps in and becomes the administrator over that which was rightfully His, yea, upon which He had claim, "dividing to every man severally as He will," bringing unity, harmony, and peace to the soul of man.

The next question relative to our subject: What advantages then does a Spirit-filled life contribute to our own personal Christian welfare? Well does L. L. Legters give an answer on the three foregoing points in the pamphlet entitled, "The Simplicity of the Spirit-Filled Life."

First: A new appreciation of the Person of the Lord Jesus Christ.

During the earthly sojourn of our Savior, it is apparent that His disciples walked and talked with Him, they had "handled" Him. They had expressed their love and confidence in Him, but when the Holy Spirit filled them, He took the things of the Lord Jesus Christ, and showed them to them. The words they had heard, they now understood. The things that they did, they now comprehended. The Person of the Lord Jesus Christ became marvelously real to them; and He became their indwelling Lord. They not only understood clearly what they remembered of His teaching, but they understood the meaning of what the prophets had spoken about Him. They now saw the significance of it all! They bowed and worshipped Him as God in a way they never had done before."

Second: A new appreciation of each other.

"They were welded into a new organism. The body of Christ was formed. They were no longer able to say this or that is my own, but they gladly shared all they had with those who were a part of the body. There was a new love of one for the other. The fruit of the Spirit (Gal. 5:22, 23) was seen in their lives; a new forbearance with the weakness of others, a new longsuffering with others' failures, a patience in conditions about them. Conditions became harder, opposition greater, but strengthened by the indwelling of the Spirit they were victorious in all of these. In their relationship to each other, they found they were necessary one to the other. The life of one began to fit into the life of the other. The corners and edges seemed to have worn off. Peter found he needed John, and John needed Peter. They began to understand they were members, one with the other, of this new body."

Third: A new appreciation of the Word of God and a burning heart to tell what you know about the risen Savior.

"It is possible to have the mind stored with Scripture, and not be filled with the Spirit. It is possible to be filled with the Spirit and not have the mind filled with the Word, but it is impossible to remain filled with the Spirit and neglect the Word of God."

The Spirit-filled life will find a peculiar fascination in the reading of God's Word. Paul says, "For not he that commendeth himself is approved, but whom the Lord commendeth." How are we approved before God? "Study to show thyself approved unto God," II Tim. 2:15a. As we study God's Word, we will come to realize more and more what the will of God is concerning a life that belongs to Him—that of necessity it cannot be likened unto a cistern, but rather unto a babbling fountain, whose source is infinite and has but one direction toward which it flows, namely, *to the glory of God!* Such must be the desired objective of every Spirit-filled life! Regardless, whether at home, in school, or in business, "for if Christ be lifted up, then shall He draw all men unto Himself."

Gleanings

Think not yourself above any task in God's providence assigned.

There is no such thing as being right with God while we are wrong with men.

Only the Church to which God means everything can make Him mean anything to mankind.

—*TRUTH*

The blackest days provide the opportunity for the light of faith to shine brightest.

—*Christian Advocate*

The eternal God is thy refuge, and underneath are the everlasting arms. . . . As thy days so shall thy strength be. —*The Bible.*

CORRESPONDENCE

GRACE MENN. CH., PANDORA, O., June 3, 1941

During the month of May we as a church were without a regular pastor, but last week, May 27, our new pastor, Rev. Forrest Musser, arrived with his family from Portland, Conn. They are now at home in the Grace Mennonite church parsonage, at Pandora.

Our former pastor, Rev. P. E. Whitmer, served the Mennonite church of Goshen, Indiana during May. During this time our congregation was well served by different ones from Bluffton College: Dr. I. W. Bauman, May 4; Pres. L. L. Ramseyer, May 11; Alvin Beachy, May 25; and by Dr. J. E. Hartzler from Hartford Seminary, Connecticut, May 18.

A reception with a picnic dinner, followed by a program was held for our new pastor and his family. We felt it incomplete without our former pastor and his wife, so they joined us and spent the day worshipping with us. Every one enjoyed the day of fellowship together.

On April 27, our church observed the consecration of little children. In the evening the church gathered for a reception for our new members and a farewell for Rev. and Mrs. Whitmer. On May 4 our Women's Mission Society had an open program in the evening, with Miss Edna Ramseyer as speaker. Our pastor's first sermon, June 1, was on "The Chief Corner Stone."

—*Mrs. L. A. Amstutz, Corr.*

Speak to my heart through gardens, till I see
The shame of service rendered grudgingly,
Turn from the selfishness that could forget
A lifetime were too short to pay my debt,
Beholding how from bud to petal fall
Proud poppies flame with joy at giving all.
Out of the grace of gardens, make me wise
To learn as larkspur mirrors mistblue skies,
Here in my place, Thy holy ground, I, too,
May live a life that as a mirror true
Reflects the beauty of that Blessed One
Who in a garden prayed, "Thy will be done!"

—*Molly Anderson Haley*

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Non-Combatant Service

By Karl Baehr

Basically the only service the Christian can recognize is the service to God. Non-combatant service falls short of such service. The word "non-combatant" is a misnomer, for the non-combatant is very closely related to the business of shooting. The army is anxious to get non-combatant draftees, because their work is vital to carrying on effectively the job of killing. Thus, the non-combatant is first of all serving the army—the military—and secondly God (if the army even thinks of it in that way).

It is obvious that human suffering must be relieved and that the milk of human kindness must feed those who are physically broken, mentally deranged, and spiritually ravished by war. However, that kindness can be given in a Christian way only under the unquestioned direction of God (through the church). It is for this reason that our relief program in Europe today is so important! It is a *voluntary Christian* sacrifice for humanity (not a compulsory service for one's own armed force alone as is the case in non-combatant service). This is also why our Civilian Service Camps are so extremely important. They are sacrificial attempts to render *lasting* and *constructive* service to our nation. And they should (and will) train men to become real missionaries of Christian love for relief and reconstruction work after the war is over! In these areas we Mennonites can serve the World! This is our genius—not non-combatant service!

A Peace Exhibit

An interesting feature of the coming General Conference session will be an informative "peace exhibit", to be prepared by the committee on publicity. Through the media of graphs, pictures, maps, and works of art the progress of Mennonites in their pursuit of the Christian ideal of peace will be portrayed. A graphic representation of accomplishments in the fields of relief, civilian service camps, work camps, peace teams, and related projects will serve to suggest the philosophy which underlies our Mennonite interpretation of the Gospel.

It is hoped that this exhibit will summarize to some extent the many partial reports and descriptions that have come to us rather frequently during the past nine months. The swift change of events has made it almost impossible to give an accurate and completely up-to-date report on matters pertaining to peace activities. By next August, however, an effort will be made to bring together all relevant facts and present a rather complete picture of these activities.

In these times there is a desperate need for a daring affirmation of Jesus' all-important command to "love thy neighbor as thyself." Perhaps a portrayal of our Mennonite testimony of peace in an exhibit as outlined here might help in some small way toward that end. —*Wilbur Lauer*

Some Experiences

by C. H. A. van der Smissen

At the first meeting, the governor of Pennsylvania, a one-legged, former general, welcomed the delegates very cordially and said, "As long as you are in Harrisburg you can do what you please." The people looked astonished. Then he said, "I do not say that to everybody that comes to Harrisburg. We have police, good police, but people who have as their motto, (he turned around and read above the platform) "For Christ and the Church," for such there is no police; they can do what they want to for Christ and the Church.

At one of the meetings that was held in the large Presbyterian church of which Dr. Stewart, president of the convention, was pastor, a question was handed in that read, "How old can a person be and yet belong to the Young People's Society of Christian Endeavor?" Dr. Stewart said, "I will give that question to Dr. Clark."

"Ninety years!"

"Thank you, Doctor. I was afraid that you would say 'eighty,' and my youngest member is eighty-one years old. He is not the youngest in years, but in heart."

At the close of the convention Dr. Clark said, "Let us sing, 'Blest be the tie that binds our hearts in Christian love,' and let us all join hands while we sing it!" So all joined hands and sang heartily and gave a hearty handshake. Many said that this was an unusual blessing.

"WHAT WORTH HAS THE 'SIMPLE LIFE' FOR YOUNG PEOPLE TODAY?"

To keep astride with the ways of our civilization brings much complexity to our existence. We tend to forget that the Christian life is a life in itself. It should be a simple life, but not necessarily an empty one. By permitting ourselves to be unduly concerned over food, raiment, and shelter we lose sight of the promise Jesus gave us that our Heavenly Father will care for us even more than for the birds and plants. Thus by carrying out our physical existence in a simple manner, we naturally will be able to devote more of our attention to matters of eternal importance. The wonderful result will be a poise to meet the situations of life and a simple faith in the Christ who never changes.

—*Louise Richert, Y. P. Representative of Pac. Dist.*

REPORT OF YEAR'S WORK

by Louise Richert,
Chr. of Pacific District Y. P. Committee

"It is a good thing to give thanks unto the Lord." Ps. 92: 1.

As the Y. P. Committee ends its term of service, it finds much for which to be grateful. We recognize the Lord's blessing upon our striving, and praise Him for all which may have been accomplished. We know, too, that our work has been laid upon many hearts in this conference, because of the fine cooperation and support which has been given us.

As has been mentioned previously, this has been the first year of active service of this District Y. P. Committee. At our meeting last year, therefore, we outlined a modest program of activity.

One of the primary purposes of this committee is to promote Y. P. work in each state. Thus an annual Retreat was encouraged. The Idaho group held their first retreat last year and are planning another this year. Oregon and Washington hope to enjoy the blessings of a Retreat this year.

To further serve our Y. P. each committee member assumed a particular responsibility.

Peace literature was sent out, Missionary letters were written, and a simple follow-up form was drawn up and sent to each minister.

For the year a modest budget was adopted. We are grateful it has been met.

The committee has also made an effort to help carry out the larger program of the General Conference Y. P. Committee. This common goal can bring about closer unity among the Mennonite youth of the nation because we love the same Christ and want to serve Him effectively.

PACIFIC DISTRICT Y. P. CONTRIBUTIONS

1. Y. P. Committee, Pacific District	$ 33.31
2. Migratory Work	21.67
3. Home Missions	21.50
4. Return of Missionaries	98.42
5. Ernst Harder	47.57
6. Friesen-Ratzlaff	27.60
7. General Conference Y. P. Work	9.00
	$ 259.07

A balance of $26.31 is on hand for the work of the Y. P. Committee. I am sure that you who have given so splendidly have been blessed, "for the Lord loveth a cheerful giver."

Ernest Roth, Salem, Oregon

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

WE, AS TORCHBEARERS

Mt. 28:16-20; Heb. 12:1, 2.

Program for June 29, 1941

I. Worship Service

1. Songs: "Go Labor On; Spend and Be Spent," No. 231; "I Need Thee Every Hour," No. 187; "Ye Servants of God," No. 6.
(Songs in **Mennonite Hymnary**)
2. Reading of main topic, and prayer
3. Mission Playlet (write Mrs. A. E. Kreider, North Newton, Kansas, for material).
4. Offering for Missions

II. Leader's Introduction

There is an organization of our Government which has as its motto the Latin words, "Semper Paratus," —"Always Ready." Do any of you know what that organization is? It is the coast guard on duty along the ocean and lake fronts of our land. They are always ready to risk their own lives to save others. Their apparatus is always ready. They are always ready to "throw out the life line."

So, we too as torchbearers should be concerned about the lives of others and be "on duty" to be of help to them.

III. Suggested Topics for Short Talks

1. Instructions to a novice.	2 Tim. 2:19-26.
2. A torchbearer's code.	Rom. 12:14-21.
3. Similitude to salt and light.	Matt. 5:13-16.
4. The Great Commission.	Mark 16:15, 16.
5. First torchbearers detailed.	Luke 9:1-6.
6. Early torchbearers.	Acts 5:12-16.

IV. For Discussion

1. How are missionaries torchbearers?
2. How can we be torchbearers at home?
3. Is there any preparation we need to become effective torchbearers?

V. Facts for Study

Jesus has called us to be torchbearers. He has left us this job as His last will and testament. We are not to do it in our own strength, but He will abundantly provide power from on high. We are to labor, to spend ourselves, to minister to others, to lose our lives that we might find them.

No one who bears a torch tries to hide it, but bears it with the express purpose that it is to give light and guidance. A torch is carried high, it is being respected for the light that it gives. It is being consumed in its service. May we be true and faithful in our service as torchbearers.

VI. Illustration

Two Coats—A Puerto Rican Version

"What poor taste!" That, confesses Esther Turner Wellman, was the thought that came to her as she looked upon the man who stood before her in dark blue trousers and a stiffly starched white coat. If it had been a dark blue coat and white trousers the effect might be pleasing.

Just then the man took up the Sacred Book and began to read the lesson for the day: "He that hath two coats, let him impart to him that hath none." The man confessed that these words had troubled him. Then, as recorded by the missionary, he added: "I met one of my compatriots on the street this week shivering in the icy chills of hookworm and malaria. He had canvassed the beautiful homes of San Juan looking for an old coat." No one, however, gave the man food or clothing.

The speaker continued: "He did not come to our home. He knew our poverty. He asked nothing. But those words of Jesus—how they tortured me! So I took off the coat that belonged to these trousers and wrapped him snugly in it. I really needed the coat to my only suit, but I couldn't face you today and teach this lesson. These words of Jesus—how they have tortured me!"

VII. Food for Thought

"A poor man served by thee, shall make thee rich,
A sick man helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service that thou renderest."

Talk: "God and Our Nation"

"Every nation has its own gods. Every nation needs the true God, because there are so many things happening which human beings cannot control, such as famines, depressions, and floods.

"When the Pilgrims founded our country they acknowledged the true God. Children learned to read from the Bible, and the church was the center of community life.

"Our money bears the motto, 'In God We Trust.' In dealing with others we have tried to recognize God.

"God has blessed our country richly. Our country is not only the richest financially, but in opportunities and comforts of life. Has our prosperity brought us any closer to God? There is danger that America will forget God. Pleasure and wealth take people's hearts away from God.

"We need patriotism today; not the kind that makes folks enlist in an army and thrill to bugles and the sound of marching feet, but in the army of righteousness. A man who fights for honesty and justice is doing as great a patriotic service as if he were to fight on a battlefield."

—Intermediate Expressional Ser.

Discussion:

1. "What is patriotism?"

"Devotion to the welfare of one's country." —Webster's International Dictionary

"Patriotism is not enough." Edith Cavell

2. "In what respect is a Christian's patriotism any different from that of any other citizen?"

A Christian recognizes a loyalty to God and so there are times when his loyalty to God and his loyalty to the state conflict. He must make his own decisions in the light of his own conscience.

3. In the light of the Scripture Reading what does Jesus tell us to do?

4. Write on the blackboard the suggestions given by members as to what Christian patriotism demands.

Hymn: "O Beautiful for Spacious Skies"
Offering
Prayer Hymn: "God Bless Our Native Land"
Lord's Prayer

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

LET'S BE REALLY PATRIOTIC!

Program for June 29, 1941

Worship Period

Hymn: "My Country 'Tis of Thee"
Prayer by Leader
Scripture Reading: Matt. 22:15-22
Hymn: "God of Our Fathers, Whose Almighty Hand"
Memory verses on Peace and Goodwill. (Each member should be asked a week previous to the meeting to have a verse ready).
Read in unison beginning with the Fourth Commandment, on to the end of the Ten Commandments.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

LETTERS THAT PAUL WROTE

Program for June 29, 1941

THE LETTER TO THE EPHESIANS

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8.

To the Junior Leaders. We have now spent a month getting acquainted with Paul's letters. It has not been possible to present them all. In order to help our Juniors to realize this, ask them to find out how many books of the New Testament begin with the word "Paul." For a quick review it might be well to name the epistles studied and to give one memory verse from each. It is my sincere prayer that this study may have made the Word of God more meaningful to our Juniors.

I. Worship Period

1. Prelude - Melody of "The Church's One Foundation."
2. Call to worship - "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:2, 3.
3. Stand and sing in unison, "The Church's One Foundation," verse one.
4. Scripture reading - Paul's prayer for the Ephesians as found in Ephesians 3:14-21.
5. Silent prayer, followed by the Leader's prayer.
6. Solo with violin obligato - "Saved by Grace."
7. Unison Song - "Marvelous Grace."

II. Study Period

Aim—To present the letter to the Ephesians to our Juniors. To help them "walk as children of light."

1. Introduction by a Junior boy.

Ephesus was one of the greatest and most magnificent cities of history. Paul spent about two and one-half years here preaching and teaching. Some years after he left Ephesus, probably while he was a prisoner in Rome, he wrote this epistle (letter). In it he again reminds the Christians of the blessings which every believer has in Christ. Again he tells them of the way of salvation by God's grace, through faith in the Lord Jesus Christ. He wants them to be worthy of being Christians and in this letter he tells them some of the things which God wishes Christians to do. We find the word **walk** seven times. It does not mean "talking a walk," it means a **way of living**.

The second chapter of Ephesians is one of the most wonderful portions of all of God's Word.

2. Juniors turn to Ephesians and read the phrases in which the word **walk** occurs. Ephesians 2:2; 2:10; 4:1; 4:17; 5:2; 5:8; 5:15.
3. Duet - "Trying to walk in the steps of the Savior." Juniors singing the chorus.
4. In unison read Ephesians 4:1.
5. Six Juniors each give a two-minute talk on "How Christians Should Live."
    - a.) Ephesians 4:32—"Be ye kind . . ."
    - b.) Ephesians 5:19—"Speaking to yourselves in psalms . . ."
    - c.) Ephesians 5:20—"Giving thanks always . . ."
    - d.) Ephesians 5:1—"Be followers of God . . ."
    - e.) Ephesians 6:10, 11—"Be strong in the Lord . . ."
    - f.) Ephesians 1:12—"We should be to the praise of His glory . . ."
6. Memory verses (choral speaking by three Juniors) Ephesians 2:8, 9, 10.
7. Song - "How Firm a Foundation," vs. 1, 2.

III. Mission Minutes

Talks: "How can we be missionaries at home during vacation time?"

1. Invite friends to our Sunday School.
2. Pray for our mission workers.
3. Plan a surprise for someone who is lonely, etc.

IV. Closing Moments

1. Together repeat from memory the verse for the month: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Romans 1:16.
2. Pray the prayer for the month: "Open Thou my eyes, that I may behold wondrous things out of Thy law."
3. Sing the song for the month: "In the Cross of Christ I Glory."
4. Leader's closing prayer.

IN MEMORIAM

AGATHA NEUFELD, nee Franz, was born March 22, 1875, near Marion, S. D. and died May 15, 1941, reaching the age of 66 years, 1 month, and 23 days. At the age of nine she moved with her parents to Burrton, Kansas. February 11, 1893, she was married to P. S. Neufeld. October 21, 1894, she was baptized on her confession of faith and admitted as a member to the Hebron Church. She had a big heart for her fellow human beings; feeding the hungry and clothing the naked. Thus she adopted a boy and a girl who later were a great help and comfort to her during the months of illness. Last Christmas the children were at home. It was then that she said, "I believe that this will be the last Christmas I shall be with you." A few days later she became bedfast and steadily grew weaker and weaker, until relieved by death. During these months her greatest desire was to be at home with her Lord. Often she wondered how long she must wait until the Lord would call her home.

Funeral services were conducted from the Hebron Church, Buhler, Kansas, May 18, 1941. Officiating ministers were: Rev. J. P. Balzer, Rev. C. H. Voth, Rev. T. A. van der Smissen. The body was laid to rest in the Hebron cemetery.

PETER REGIER, son of Abraham and Elizabeth Regier, was born on May 12, 1863, in Rudnerweide, South Russia. Early Monday morning, May 5, 1941, the Heavenly Father saw fit to call him to his Heavenly Home, thus reaching an age of 77 years, 11 months, and 25 days.

In 1874 he emigrated from Russia to America with his mother, five brothers, and four sisters. They made their home in Harvey County, Kansas, not far from Moundridge.

On March 29, 1880, he was baptized upon the confession of his faith, in the Ebenezer Mennonite Brethren Church, Buhler, Kansas, of which he remained a member until the time of his departure.

On March 20, 1884, he was united in marriage with Anna Wall, with whom he was privileged to share life's joys and sorrows for 57 years. They celebrated their Golden Anniversary seven years ago. To this union two sons and three daughters were born, all of whom survive him.

His was a deeply religious nature and he attended the West Zion Mennonite Church regularly since 1919 when he and his wife moved from the farm to Moundridge. He held positions of trust and responsibility both in the church and in civil offices.

He leaves to mourn his sudden departure, his wife; two sons, Peter P. of Wichita, and Walter of Moundridge; three daughters, Mary Ann Voth and Elizabeth Unruh, both of Goessel, and Ann of Los Angeles; two brothers; one sister; eight grandchildren, and many other relatives and friends.

KATHERINE LOHRENTZ, daughter of Mrs. Peter Lohrentz, was born January 25, 1894, in Harvey County, Kansas, and departed this life on May 12, 1941, thus ending the age of 47 years, 3 months, and 17 days.

After completing her primary education she attended the Hoffnungsau Preparatory School. Later she attended Bethel College, graduating from the academy with the class of 1917.

On her confession of faith she was baptized by Rev. Abr. Martens, October 8, 1916, and admitted as a member to the Hebron Church. She loved to go to church and attended the services whenever possible. From time to time she also served as Sunday School teacher.

Later in her life she took a nurses training course at the Halstead Hospital. For over a period of ten years she practiced nursing, the last five years taking care of her ailing mother.

Her friendliness and her hospitable nature endeared her to all who knew her. Home life was always dear to her and through her cheerful disposition she brought sunshine into the home. Since the mother was ailing, Katherine became very dear to her and many a time she consoled her and was a great help to her. She always went about her work singing. Her one concern, when she left home, was that her ailing mother and sister should be well taken care of.

She enjoyed fairly good health until February, 1940, when she took sick almost suddenly. Since that time she was taken care of by loving hands at different hospitals.

During this time, the way at times seemed very dark but in the last days of her suffering she was very patient and submissive. The visits of her dear ones, especially the small children, brought her great joy. Her last words assured us of the great hope, that she also trusted in God, Who does everything well and we look for a happy reunion.

She leaves to mourn her untimely departure; her mother; three sisters, Mrs. Elizabeth Regier, Anna R., and Mary R.; three brothers; Jacob R., Peter R., and John A.; one sister-in-law, Mrs. Emma Lohrentz; one brother-in-law, Mr. Jacob A. Regier; two nieces and three nephews, all of Moundridge, Kansas; and many other relatives and friends.

Funeral services were conducted by the Rev. T. A. van der Smissen of the Hebron church. Rev. H. W. Lohrentz of Hillsboro, Kansas, assisted. The body was laid to rest in the Hebron cemetery.

Our dear father, HEINRICH THIESEN, son of Jacob and Katharine Block Thiesen, was born in South Russia on January 13, 1863. In 1874 he came with his parents to America, settling in Marion County, Kansas. On October 8, 1882, he was baptized by Elder Jacob Buller and received into the Alexanderwohl church. When the Tabor church was founded, he joined the same. On December 14, 1886, he was married to Anna Goertz, with whom he shared life for 53 years, 7 months, and 10 days. Four children were born to them, three sons and one daughter. Two sons died in childhood.

His strength decreased greatly since last fall and he often spoke of taking leave. On Easter day he said to us he would likely not eat with us at another Easter. Shortly before Easter he wished to partake of the Lord's Supper, which was thereupon given to him at his house. Since he needed more care we brought him to the Bethesda Home for the Aged on April 25. During the last three days he was seriously ill. He died on May 24, at 7:30 p. m. Mother preceded him ten months earlier. He reached the age of 78 years, 4 months, and 11 days. He leaves one son, David H. Thiesen, and one daughter, Agnes, at the home, and three grandsons. He is survived by one brother, Jacob B. Thiesen, and one brother-in-law, Frank H. Goertz, and three sisters-in-law.

Funeral services were held on May 28, at 2:30 p. m., at the Tabor Church, with Rev. P. H. Richert officiating. The Guhr quartet sang at the church. Interment was at the church cemetery under the direction of G. H. Bergen of Bergen's Mortuary of Goessel, Kansas.

HOMEWARD BOUND!

(Continued from page 4)

peacetime came in huge numbers, carried with them away impressions to entertain their home folk. Furthermore the roads are crowded with throngs of bullock-carts which are generally covered with a hood made of cocoa-nut leaf, the wheels all six feet high.

Not forgotten from previous years, again the crows appeared everywhere, stalking across the roads, sitting calmly on the backs of bullocks, or flying in black clouds against the vivid blue sky. They are generally tame, act as if the country belongs to them. There are likewise seen among the populace turbaned natives in short sarongs; women in brilliant, garish saris, laden with jewelry, one brown arm and shoulder bare; bright yellow-robed Buddhist priests, their heads shaved, carrying a palm-leaf fan; Singalese men, their hair wound up in knots, topping with an arch-comb, the ends sticking out like pointed horns. Hardly anywhere is there a shoe, sandal or slipper heard, mostly the soft shush of the bare-footed people. Folks, crows, even "flying-bats" live apparently in good harmony resembling the description of the Millennium.

The island used to belong to the Portuguese, then later to the Dutch, in 1802 it became a colony of Great Britain. The improvements on this section of the earth show great diligence.

A large Buddhist temple was visited. The guide related Buddha's life-story in detail: how he came into the world, grew to become a priest, gradually gendered into a god, gathering disciples, increasing in fame amazingly. Never aforetime has anybody brought out that story so intelligently, in many ways coinciding with the record about Jesus Christ.

Where can the source of it all be found? May we not correctly surmise that the Bible gave them the details. Of course, they claim that long before the Christian era began all that about Buddha had become history. At each full moon the servants must repolish all the figures carefully. Just then they were at it busily.

While taking our atlases in hand, let us travel together the last portion of our voyage in northwesterly direction along the west coast of India from Colombo to Bombay another 1,046 miles into the Persian Gulf. Colombo was named by the Portuguese after Christopher Columbus. We are due to arrive in Bombay on Dec. 16, almost a month later than the original schedule read.

On this boat are 29 missionaries who shall disembark at Bombay and work in India. Circumstances prevented some who had booked passage from coming. There are three middle-aged men—two going to India, one to Iran (Persia)—who had to leave their families behind. The evacuation from these eastern lands continues, our *President Adams* has a full load to go with her to America, people who have been advised to leave for the homeland. What are these indications? The future must tell that story.

Yours filled with happiness as ever,

P. W. and Mathilda Penner

En route from Colombo to Bombay, Dec. 13, 1940.

« « JOTTINGS » »

MARRIED

Geraldine von Gunten, daughter of Mr. and Mrs. Leon von Gunten of Berne, Indiana, and *Lloyd H. Clair,* of Moline, Ill., May 31, at the First Mennonite Church, Berne, Indiana. Their address will be: 2370 28th Street, Moline, Ill.

Henry H. Plett and *Mabel Bartel* on June 4 by Rev. J. M. Regier, pastor of the Johannestal Menn. Church, Hillsboro. Their address will be: 1533 South Washington, Wichita, Kansas.

Agnes Wedel, daughter of Mr. and Mrs. Helmut J. Wedel, of McPherson, Kansas, and *John W. Goering,* son of Mr. and Mrs. John C. Goering, Elyria, Kansas, both members of the Eden Menn. Church, Moundridge, June 2. Their home will be in McPherson.

MARRIED 50 YEARS

Mr. and Mrs. Silas Sprunger of near Berne, Indiana, were married June 4, 1891. They observed their fiftieth wedding anniversary Sunday, June 8. Congratulations!

—*Johannestal Church near Hillsboro, Kansas, June 3.* After the regular services on Mother's Day, consecration of children services were observed. In the evening the mission society gave a Mother's Day program. In the absence of our pastor on Ascension Day, Dr. H. W. Lohrentz of Tabor College preached. On May 29 the five-week Bible School closed with an interesting program in the church. Pentecost was a special day of blessing for us. Upon their personal confession of faith in Jesus Christ as their Savior, six young people were baptized and received into the church. Since two of our young men have to leave for camp this week, communion was also observed on that day. —*Correspondent*

—*Rev. Willard K. Claassen,* who has served the Napier-Roaring Spring charge in Pennsylvania for several years, has accepted a call to the Salem Church, Freeman, South Dakota, according to a recent report. While pastor of the Napier-Roaring Spring charge he travelled approximately 560 miles each month.

—*Bethel Church, Mountain Lake, Minn.* is receiving bids on the construction of their new church building. It is to be a building of brick and stone, 116 feet long and 50 feet wide, located at the present church site. It will seat nearly 1000 and will provide ample room for the Sunday School classes in the basement. May the Lord bless them in their new building project.

BLUFFTON COLLEGE COMMENCEMENT

The Commencement Exercises of Bluffton College will be held Tuesday morning, June 10, at 10:00 a. m. in the First Mennonite Church. Forty-two seniors will be graduated. Dr. Arthur E. Holt of Chicago, Ill., will deliver the address of the morning. Baccalaureate services were scheduled for Sunday, June 8, at 3:00 p. m. in the college chapel, and a vesper choir concert for 7:30 p. m.

—The Bluffton College Gospel team ended the year's deputation program with a visit to the Mennonite church in Dalton, Ohio, where Rev. A. S. Rosenberger is pastor.

—The Bulletin of the *First Mennonite Church, Philadelphia, Pa.,* Rev. J. J. Plenert, pastor, reports that the ladies of the church have been faithfully working for the Red Cross, and have made 20 woolen skirts, 50 boys' overalls, 10 heavy woolen dressees, 20 baby layettes, caps and gowns feather-stitched, 28 knitted sweaters, and 16 scarfs. They are now sewing for the young men working in the Civilian Public Service Camps. (It is an encouragement to hear what our churches are doing. May we hear from more of them?)

—*The Lorraine Avenue Mennonite Church, Wichita, Kansas,* is planning special meetings from June 15 to 22, with Dr. J. E. Hartzler as the special speaker. Those within driving distance will want to avail themselves of the opportunity for receiving spiritual refreshment from these meetings. The meetings will be held in a large tent erected on the church grounds.

—The sixth annual *Kansas Institute of International Relations* will convene at Friends University, Wichita, Kansas, June 10-19, 1941. Nine famous authorities on world affairs compose the faculty this year. The program schedule includes three lecture periods each morning and an address each evening. The afternoon program will be of an informal nature. For information address Tom Hunt, Kansas Institute of International Relations, Friends University, Wichita, Kansas.

—By request the following item is inserted: Mennonite minister desires pastorate for July and August, and permanently if services are satisfactory. For information address: *Rev. Benno Toews, 318 Thirtieth Street, Saskatoon, Sask., Canada.*

REPORT OF OFFERINGS

FOREIGN MISSION RECEIPTS FOR MAY, 1941

First Sr. C. E., Beatrice, Nebr., $15.00; Menno, Lind, Wash., $31.16; Emmanuel, Galva, Kans., $21.29; First, Nappanee, Ind., $128.00; Zoar, Meno, Okla., $21.00; First, Jarrettown, Pa., $33.69; Bergtal, Pawnee Rock, Kans., $16.86; D. H., A., & L. Schultz, Richey, Mont., $100.00; West Swamp, Quakertown, Pa., $40.00; B. F. Welty Pt. Legacy, Tacoma, Wash., $44.63; Menn. Ch., Wayland, Iowa, $25.00; First, Bluffton, Ohio, $150.00; Alexanderwohl, Goessel, Kans., $190.69; Christian S. S., Mdge., Kans., $41.00; Hoffnungsau, Inman, Kans., $52.75; Eicher Emmanuel, Noble, Iowa, $121.40; Bethel College Ch., No. Newton, Kans., $38.51; Fairplay, Peabody, Kans., $16.00; Mrs. John Roth, Salem, Ore., $5.00.

Bergthal, Corn, Okla., $20.43; Eden S. S., Inola, Okla., $13.00; Friedensberg, Avon, S. Dak., $10.00; Bethel S. S., Inman, Kans., $43.69; Salem, Freeman, S. Dak., $73.81; St. John, Pandora, Ohio, $100.00; Salem, Wisner, Nebr., $28.06; Zion, Kingman, Kans., $6.09; Bethel S. S., Mt. Lake, Minn., $75.00; Delft Bergfelder, Mt. Lake, Minn., $26.91; Zion Miss. Soc., Souderton, Pa., $30.00; Meadow, Mingo, Kans., $22.92; Christian, Mdge., Kans., $75.00; Hebron, Buhler, Kans., $36.21; Menn. Ch., Deer Creek, Okla., $14.46; Bethel Deaconess Institution, Newton, Kans., $11.50; Menn. Ch., Halstead, Kans., $37.10; Menn. Ch., Pratum, Ore., $25.73; W. J. Flickinger, Chicago, Ill., $40.00; San Marcos, Paso Robles, Calif., $18.05; First, Geary, Okla., $9.00.

Bethel, Winton, Calif., $6.32; First, Mt. Lake, Minn., $71.82; Menn. Ch., Buhler, Kans., $29.43; Swiss, Whitewater, Kans., $19.30; Tabor, Goessel, Kans., $57.71; Hoffnungsau S. S., (Class) Inman, Kans., $3.00; Menn. Ch., Arlington, Kans., $5.57; Bergthal, Pawnee Rock, Kans., $15.40; Bethel, Enid, Okla., $8.34; Bergthal, Corn, Okla., $7.76; Sichar, Cordell, Okla., $6.60; Mennoville, El Reno, Okla., $4.76; Mr. & Mrs. Jacob Meshberger, Calumet, Okla., $25.00; Mr. Rufus Meshberger, Calumet, Okla., $2.50; Louise Marie Meshberger, Calumet, Okla., $0.01; Ella Voth, (Through W. C. Voth) $0.50; Garden Twp. Ch., Mdge., Kans., $47.50; Flatland, Quakertown, Pa., $12.00; Bethany, Kingman, Kans., $16.78; "From a Member of Menn. Ch." Richfield, Pa., $12.00; First, No. of Butterfield, Minn., $16.01; Bethel, Mt. Lake, Minn., $100.00.

Menn. Ch., Richfield, Pa., $20.00; Herold, Clinton, Okla., $33.40; Bruderthal S. S., Hillsboro, Kans., $61.34; Bethesda, Henderson, Nebr., $74.45; Mr. & Mrs. David H. Janzen, Wells, Minn., $4.00; Bethel College Ch., No. Newton, Kans., $30.12; P. A., Hillsboro, Kans., $60.00; Gnadenberg, Whitewater, Kans., $23.80; Bergfeld S. S., Delft, Minn., $36.82; First, Hillsboro, Kans., $85.48; West Zion, Mdge., Kans., $31.00; First, Upland, Calif., $26.71; First, Berne, Ind., $504.57; First, Monroe, Wash., $19.22; Johannesthal S. S., Hillsboro, Kans., $32.30; First, Allentown, Pa., $60.66; Friend, Deer Creek, Okla., $50.00; Salem Zion, Freeman, S. Dak., $90.00.

Menn. Ch., Hanston, Kans., $13.37; Immanual, Galva, Kans., $23.35; First Sr. C. E., Beatrice, Nebr., $15.00; Bergthal, Pawnee Rock, Kans., $36.85; Eden, Mdge., Kans., $355.66; Christian S. S., Mdge., Kans., $38.00; Bethel Hospital Alumnae Soc., $2.00; Bergthaler, Gruenthal Branch, Man., $7.40; Bergthaler, Morden Branch, Man., $5.25; Jacob Martens, Gruenthal, Man., $5.90; H. U. Giesbrecht, Plum Coulee, Man., $9.00; A. G. Blatz, Homewood, Man., $7.25; Menn. S. S., Munson, Alb., $5.00; Menn. S. S., Vineland, Ont., $108.00; John Peters, Altona, Man., $5.00; St. John, Pandora, Ohio, $50.00; Eigenheim, Rosthern, Sask., $10.50; Menn. Ch., Vancouver, B. C., $25.70; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $476.70. **Total** $ 4,721.05

Balance on Hand, May 1, 1941		74.41
Gifts for General	$ 3,926.85	
Special Support	523.70	
Pension	13.00	
Sundries	257.50	
		4,721.05
		$ 4,795.46
Bills Payable		500.00
		$ 5,295.46
Paid out on Orders	$ 3,491.20	
Bills Payable	500.00	
Paid out Direct	239.00	
		4,230.20
Balance on Hand, June 1, 1941		$ 1,065.26

Respectfully submitted,
J. E. Regier, Treas.

Report of the Treasurer of the EMERGENCY RELIEF BOARD of the General Conference for April, 1941

Received for General Fund:

Deer Creek Menn. Ch., Deer Creek, Okla., Menno Meyers, $14.16; Zion Menn. Ch., Elbing, Kans., H. R. Regier, $70.47; First Menn. Ch., Upland, Calif., G. E. Schmidt, $18.32; Emmanuel Menn. Ch., Galva, Kans., F. C. Wedel, $18.64; Bethel S. S., Inman, Kans., P. E. Kroeker, $49.04; Pleasant Valley, Kismet, Kans., Smith Bros., $6.70; Friedensfeld Menn. Ch., Turpin, Okla., H. B. Regier, $6.97; Alexanderwohl Menn. Ch., Goessel, Kans., H. J. Reimer, $123.79; Emmaus Menn. Ch., Whitewater, Kans., W. C. Claassen, $100.87; Goessel Menn. Ch., Goessel, Kans., I. B. Fast, $21.50; First Menn. Ch., Geary, Okla., $7.50; Bruderthal Menn. Ch., Hillsboro, Kans., F. N. Funk, $33.21; First Menn. Ch., Bluffton, Ohio, D. W. Bixler, $62.77.

First Menn. Ch. of Christian, Moundridge, Kans., J. B. Stucky, $56.00; West Swamp Menn. Ch., Quakertown, Pa., Menno Meyers, $10.00; Louise Regier, Newton, Kans., by J. E. Regier, $10.00; C. I. Krahn, War Road, Minn., $10.00; Lehigh Menn. Ch., Lehigh, Kans., R. Weinbrenner, $10.61; Men's Bible Mission, Chicago, Ill., Esther Wiens, $12.54.

Received for Canadian Debt:

Hoffnungsau Menn. Ch., Inman, Kans., A. B. Reimer, $24.35; Bergthal Menn. Ch., Pawnee Rock, Ks., H. C. Schultz, $33.30.

Received for U. S. A.:

Mrs. D. J. Jantz, Lehigh, Kans., $3.00.

Received for War Relief:

Bethel Menn. Ch., Mountain Lake, Minn., $25.00; San Marcos Menn. Ch., Paso Robles, Calif., B. A. Claassen, $13.96; Martha Dyck, Glendale, Calif., $10.00; P. C. Andres, Moundridge, Kans., $5.00; N. N. Talmage, Neb., $5.00; Salem Menn. Ch., Dalton, Ohio, Fred Belorche, $20.00; Calvary Menn. Ch., Quarryville, Pa., Mary Swarr, $13.46; Eden Menn. Ch., Inola, Okla., G. J. Voth, $13.76; E. D. Conf. Peace Com., H. S. Detweiler, $28.26; Mission Sewing Soc., Pretty Prairie, Kans., by Frieda Regier Entz, $19.00; Bergfelder Menn. Ch., Mt. Lake, Minn., J. J. Schultz, $20.00; Mrs. J. H. Mathies, Portland, Ore., by J. M. Suderman, $10.00; Otto R. Janzen, Hillsboro, Kans., $20.00; Wayland Menn. Ch., Wayland, Iowa, Leola Magdefrau, $50.00; Mr. and Mrs. Bergman, Newton, Kans., by A. Warkentin, $1.00; First Menn. Ch., Halstead, Kans., J. E. Friesen, $45.73; C. I. Krahn, War Road, Minn., $5.00.

Receipts by Funds:

General Fund	$ 637.59
War Relief	305.61
U. S. A. Relief	3.00
Canadian Debt	57.68
Peace Committee	30.40
Total Receipts	$ 1034.28
Total Remittances	781.25

Respectfully submitted, Peter H. Unruh, Treas.

RECEIPTS

Home Mission Committee Western Dist. Conference

May, 1941

Bergtal Menn. Ch., Pawnee Rock, Kans., H. C. Schultz, $18.04; Bergtal Menn. Ch., Corn, Okla., C. E. Nickel, $5.50; Home Mission Board Gen'l. Conf., J. J. Plenert, $25.00; Deer Creek Menn. Ch., D. S. Krehbiel, $19.76; Buhler Menn. Ch., H. B. Buller, $14.14; Bethel Menn. Ch., Perryton, Tex., Jacob B. Wiebe, $10.00; Zion Menn. Ch., Elbing, Kans., H. R. Regier, $80.45; Medford Menn. Ch., P. W. Friesen, $6.00; Walton Group, Will Voth, $4.67; Fredonia Menn. Ch., Marvin Schmidt, $10.68; Herold Menn. Ch., J. A. Harms, $21.88; P. A., Hillsboro, Kans., $11.00; West Zion Menn. Ch., D. R. Winsinger, $40.75; Grace Menn. Ch., A. Theodore Mueller, $18.25; Emmanuel Menn. Ch., Fred C. Wedel, $16.00; Hebron Menn. Ch., C. L. Wall, $24.05; Montezuma Menn. Ch., Miss Rachel Unruh, $2.32; New Hopedale Ch., Alpha J. Unruh, $31.00; Lorraine Ave. Menn. Ch., John Janzen, $20.00; First Menn. Ch., Newton, Kans., G. E. Entz, $5.00. **Total $384.49**

Respectfully and gratefully submitted,
G. A. Linscheid, Treas.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JUNE 17, 1941 NUMBER 24

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

YOUR PLACE

Where duty calls in life's conflict,
There is your place!
Where you may think you are useless,
Hide not your face.
God placed you here for a purpose
Whate'er it be,
Know He has chosen you for it.—
Work loyally.
Gird on your armor! Be faithful
At toil, or rest,
Whiche'er it be. never doubting,
God's way is best,
Whether waiting or working,
Stand firm and true;
Do your work well that your Master
Gives you to do.

—*Unknown*

As Thy Days - So Thy Strength

"As thy days, so shall thy strength be. The eternal God is thy refuge, and underneath are the everlasting arms," Deut. 33:25b, 27a.

We are living in a day of much confusion and uncertainty. There are wars and rumors of wars on every hand; there are earthquakes, tornadoes, and floods. We never know what a day may bring forth. But amid this uncertainty how comforting it is to hear the promise, "As thy days, so shall thy strength be." We can enter each new day trusting this promise which God has given, and lie down every night knowing that "the eternal God is our refuge and underneath are the everlasting arms." With this assurance we need not be carried away by war hysteria or worry about the every-day affairs of our lives, but know that no matter what may come we shall receive sufficient strength for each day.

How varied are the ways in which God leads His people. Some are led through sickness and sorrow, others are permitted to enjoy health and joy. Each year bears with it its own tale of storm and calm, grief and pain, pleasant and disagreeable experiences. How tender, therefore, it is of God to veil from our eyes what the future holds for us, and instead give us this assurance, "As thy days so shall thy strength be", and this promise "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor. 10:13b.

Resting upon these precious promises of God, no matter what the day may bring forth, we are enabled to live each day in perfect serenity and calm with a poise which only a Christian can possess. —MB

Bear Ye One Another's Burdens

A Challenge from Our President

Mennonites have always stood for religious liberty. Deep religious convictions have caused them again and again, for conscience's sake, to suffer persecution and even martyrdom and to be made homeless refugees stripped of all earthly belongings in order to remain true to those convictions; and, if pressed to the utmost, to say with the apostles, "We must obey God rather than man."

The freedom of conscience vouchsafed in America brought many Mennonites and others to this country and has made it both an earthly haven and a home dear to their hearts. And now in a disturbed world our Government, faced with great dangers and making great efforts to ward these off, still is concerned not to violate the religious convictions of its citizens. It has therefore written into its recent compulsory service act provisions guarding such convictions and providing for a substitute civilian service for actual religious objectors.

For this recognition of religious convictions we have great reason to be deeply grateful to God and to those in authority. And we should pray that in all things both we and the Government might have and respond to Divine guidance. This gratitude, however, to ring true, must also find definite, visible and tangible expression. We must be good citizens. More than that, we must be willing to share and bear burdens with other citizens. Our young men who are in the draft and who themselves have the religious conviction that they can take no part in war, must be willing for one year to sacrifice for that conviction equally with other draftees by rendering some other important service to our Government with little or no pay, and thereby to give concrete evidence of their sincerity of faith.

But this is only their part of the burden—their opportunity to witness for their Master and their faith. We, their elders, too, must be ready to give testimony of the faith that is in us and that we have taught them to embrace. And this letter is a direct appeal to the parents and all those of us who are not in the draft, to do our part, to do it willingly, and to do it at once. We dare not fail in our part. Shame on us, if we should wish to be satisfied to rest on the laurels of past martyrs. Unless we rise now to this occasion and are ready to match their faith and are willing to pay the price, there is neither glory nor merit for us in the testimony they once gave of their faith.

Ours is a three-fold obligation: (1) We should not only sing "Faith of our fathers," we must live it. (2) More than that, we should not only teach our sons love and non-violence instead of hate and violence, but we must uphold them in the practice of this faith. (3) And above all we should do this because we believed that Christ our Savior deliberately taught and lived a life motivated always and only by love.

Six years ago, on behalf of the Executive Committee, I with others called upon you to liquidate all the debts of the General Conference boards, so that we might celebrate our Conference Golden Jubilee free from debt. You responded so nobly that all debts were wiped out and we have a substantial Permanent Jubilee Fund left of which the interest may be used, and of which $500.00 was recently given to our Peace Committee.

We now face a far more searching test of our faith and loyalty to Christ and His Church. The present emergency is a direct challenge to our loyalty to our God and our faith; and also to our love for our boys. —Fathers, mothers, sisters, brothers, I call upon every one of you in the name of God and the Lord Jesus Christ who gave His life for us: Bear ye one another's burdens and so fulfill the law of Christ.

Our Peace Committee needs possibly $15,000. How much of this burden will you share? As you love your country, as you cherish religious liberty, as you love your church, as you love your sons and brothers, as you love your Lord who gave His all, express that love and devotion now in a contribution commensurate to your ability and to your love; and God bless you richly for all you gladly give and can accompany with your prayers.

I repeat: Bear ye one another's burdens and so fulfill the law of Christ. Do it now, and may the Lord richly reward you!

C. E. Krehbiel, Conference president

(*Note:* Send all contributions to the treasurer of the Peace Committee, L. J. Horsch, Ontario, Calif.)

IMPORTANT ANNOUNCEMENT FOR ALL CONSCIENTIOUS OBJECTORS CLASSIFIED IN CLASS I-B

A change in policy by the Selective Service Administration necessitates the following urgent announcement. All sincere conscientious objectors who have been classified in class I-B because of partial physical disability are instructed to apply at once to their local boards for reclassification in Class IV-E. Class I-B is about to be dissolved, and unless our C. O.'s are placed in Class IV-E they will lose their conscientious position. However, I-B men who are now transferred into IV-E will still be deferred on physical grounds as before, and will not be called to civilian service camps until regular I-B army men are called to army camps, which will likely not be for a long time. There will in effect henceforth be two classes in IV-E, namely IV-E-A, ready for civilian service, and IV-E-B, deferred on physical grounds. All pastors should see to it that their members who have been placed in I-B at once apply for and secure IV-E classification.

H. S. Bender

ANNOUNCEMENT

The Lord willing, the ordination of the newly elected evangelist, H. B. Schmidt, will take place Sunday morning, June 29. He has been a deacon in the church for several years and will continue in this capacity. According to the custom of our church this ordination will entitle the Brother to preach the Word when invited to do so, like a licensed preacher in our country. We invite your intercessory prayers.

In the name of the Exec. Com. of the Tabor Church,

P. H. Richert

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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HOME MISSIONS

A. J. Neuenschwander, Secretary

REPORT FIRST QUARTER
1941
ALBERTA COMMUNITY CHURCH

Portland, Oregon
April 8, 1941

Dear Friends of Home Mission Work:

We have much to be grateful for in our work here in Portland. The Lord has blessed our feeble efforts during the past three months. We feel that we have progressed in our attempt to reach Christless homes. A number of young people made their decision for Christ. The following are some of the incidents as they occured during that period.

January 12. We had baptismal service. Three girls were baptized and received into the fellowship of the church. All of these girls came from non-Christian homes. We covet your prayers for them.

February 9. The Junior Girls' class rendered a varied gospel program. These girls meet bi-monthly to practice and make cut-outs for feltograms. During this program they presented a board and cut-outs for the study of the Gospel of John to the pastor. They plan to continue this work and send cut-outs to Indian missionaries. Mrs. Regier is their teacher.

February 15. The Dorcas Hi girls sponsored a varied program of gospel numbers. They had secured Mr. Harvey Leisy to show some of his wonderful pictures. These girls meet every Wednesday at the home of Mrs. Anderson, their instructor.

February 23. The Golden Wedding Anniversary of Mr. and Mrs. A. W. Bontrager was held in the church basement. This elderly couple, since their baptism last fall, have won the hearts of all in our congregation. They truly have proved their sincerity in their decision for their Savior.

March 2. "The Evangelers" our male quartet, gave a full evening's program. They sing very well together and are becoming a popular feature in our district. These men gave a very positive and effective witness of their faith in the Lord Jesus Christ.

March 13. Women's Missionary program and sale. The proceeds of this sale has been sent to Foreign Missions. The total amount sent was $26.15.

March 30 to April 6. Evangelistic Meetings held by Rev. Homer Leisy. Our people worked hard for these services. We had special numbers for every evening. Our whole district was canvassed by the members, all taking part. We distributed 800 folders in the various homes. Many of the homes at which we felt there was an interest we contacted twice. We were well rewarded for our efforts, for we had a full house nearly every evening and a number of decisions were made. It truly was a time of feasting, for Rev. Leisy brought us inspiring and helpful messages. We also made a number of visitations to homes of former Mennonite families. It is hard to reach them.

Yours, Arnold J. Regier

(Indeed an inspiring Report. A. J. N.)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LANDED SAFELY

On Saturday, June 7, the report came that missionaries Rev. P. A. and Mrs. Martha Penner had arrived safely in Los Angeles from India. Another reason for gratitude in these days of dangerous travel. In a week or so they will probably be at home in Newton with their children, Dr. H. R. and Mrs. Mariam Schmidt.

P. H. Richert, Sec'y.

FROM ONE HOME TO THE OTHER

By John Thiessen

Since our last writing we have been on the picturesque Hawaii Islands, and in the beautiful city of Honolulu; which is the chief city on the Hawaii Islands. In that city our ship, the *S S Pres. Harrison,* stopped for twelve hours, and we could again put our feet on "terra firma." One hardly knows what to do at first, after days of bracing up when you walk, and swaying along, all of a sudden you stand again firmly on your feet. It feels a little as one does when one gets back on his feet again after having been sick in bed for some days. But after those twelve hours of firmness under our feet we had to go on again on the briny deep, heading for the Philippine Islands, and especially the city of Manila. At this writing we are nearly there. We can see already a few of the smaller of the total of some seven thousand islands belonging to the Philippines. We have now traveled seven thousand miles on this ocean, and have set our clocks back eight and a half hours since San Francisco. We have also experienced the interesting fact that sometimes April can have only twenty-nine days. At midnight of the first of April our trusted *Harrison* passed the so-called international date line, and when we woke up the next morning we were told that it was the third of April, and not the second. We almost felt like Rip Van Winkle must have felt once upon a time. It seemed so strange actually to have missed a whole day in life. There were only five days, and then it was Sunday again. We began to feel that we were actually in another world. People who travel this same route just in the other direction have thirty-one days in April; and those who perchance had a birthday on the second of April would have had two birthdays in one year. On our ship, anyone whose birthday happened to be on the second would have had none this year. The boys and girls on the ship had an interesting time figuring this out. Maybe some boys and girls who read this report might find interest in figuring this out also.

Let us go back once more to Honolulu, that attractive city in the middle of the Pacific Ocean. The climate on the Hawaii Islands is pleasant. They say the temperature seldom goes up to eighty-five F., and they never have frost. They told us that many wealthy old people come to these islands in order to live the last year or two in a pleasant climate. But after they are there they become young again and go into business, and live for many years. In some such way, they tell us travelers, the greatest industry of those islands was once started. A few generations ago Christian people on the east coast of the United States heard from traders that there were some native people on the Hawaii Islands in the Pacific Ocean, and those people did not have the gospel. So some missionaries were sent out to bring them the good news of Christ. People accepted Christ. The first missionaries grew older in years. They saw that the Christians were poorer than they needed to be. So some missionaries thought that perhaps those new Christians could earn something by selling garden products to travelers who came through. Several things were tried on that soil, and among these products pineapple was tried. That was a marked success. And today we find one of the largest and finest pineapple packing houses and canneries in the world on these islands. We visited the Dole Cannery. Such machinery, speed, sanitation, and volume of work done just makes an ordinary person dizzy. Four million cans of pineapples are canned in one day. The precision of both people and machines is so automatic that one sometimes hardly notices which is a machine and which is a human being. I heard a peculiar snare, like a snare drum. I thought it was just another machine. I looked and behold it was a man who tested every tin lid after it was put on, whether it was really on right and tight. He had a tiny little hammer, and with that little hammer he hit the lids of the tins so fast, that to us passers-by it seemed like just so much rattling, and nothing else. How in the world his own ears detected any possible flaw in a tin is far more than I can fathom. The visitors are always treated with the finest of the fruit, and to be sure it is good. I have never tasted such good pineapple. And then in the reception room they have a fountain out of which comes ice-cold fresh pineapple juice, just like water out of a water fountain; and every visitor is permitted to drink as much as he can take in. It is almost too good to be true, but I know I took a very liberal helping. It was most refreshing.

We also saw the aquarium, which we are told is one of the finest in the world. At any rate, the colorful fish that we can see there are so brilliant in their colors, that if one would not actually see them swim back and forth in their glass tanks one would not believe that an animal could show up such brilliance. No artist could put more color into anything than those fish wear as an every-day garment. Certainly Solomon in all his glory could not come anywhere near a display of such beauty in color as these fish wear day and night. Our Creator has done a wonderful work in creating also the beautiful, besides all the other wonders of creation.

The people of the islands told us also that they have no snakes on these islands. Neither are there any flies and mosquitoes. Yet a few flies we did see. They also said they are not bothered with other vermin, such as mice and rats. If anything of this kind comes along in a ship, then all people of the islands are at once agreed to do away with such enemies of comfort. The nearest neighboring land to these islands is over two thousand miles away, so this can be a little haven of comfort, if all inhabitants of the island wish it to be such. But the whole earth could be a haven of comfort and success if the sinfulness of man did not spoil things. But with this I would not want to suggest that the Hawaii Islands do not know what sin is. Oh yes, we met several sinners there, and we feel sure there are many more than we met. But the natural setting of the islands is such that there is more human comfort than in any other place in the world we have seen.

Between Honolulu and Manila is a stretch of ocean of nearly five thousand miles. Only once, after traveling about three thousand miles from Honolulu, did we see something solid. All of a sudden one sees a volcano, the "Forollan de Pajaras," meaning "Abode of Birds," sticking out of the ocean. The ship officers told us that the ocean all around this volcano is a mile deep. The volcano erupts on one side only, the other side is clean and clear. It looks as if the whole surface above the water is about a square mile, or a section of ground, but actually I believe it is much larger. No human beings live there. However, it is the home of hundreds of thousands of birds. They came to greet our ship, and asked for a handout. The sky was just gray with birds. Most of them were like large-sized barnyard swallows. Some also looked like sea-gulls. On that volcanic island those birds can live without being disturbed by men. We were told that the island belongs to Japan.

Tomorrow we are to arrive in Manila. It will be Easter Sunday. One wonders what kind of an Easter Sunday it will be. Fortunately we can always gather alone around the family altar, even here on board ship, and have Easter, even though the world around us has no time for that. In Manila our passenger atmosphere will likely also change. We have all kinds of elements on this ship. Humanly speaking, somewhat more than half of the passengers have absolutely

(Continued on Page 14)

DAILY DEVOTIONAL MESSAGES

JUNE 23—The Gospel of Glory. I Corinthians 3:1-11.

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase," vs. 6, 7.

In God's holy plan there is a place for each one of us, and each of us must be found faithful in the performance of the task at the post assigned to him. Some are called to plant, some to water what others have planted. The one is not greater than the other, for however small or great our task may be, we have nothing to glory about for God has to add His blessing and give the increase.

The Corinthian church had been divided into factions because of the *men* whom they followed. The spiritual life of an individual or a church can never grow when it is based upon the work of men, for men are but fellow laborers with God, Who must bless their labors to make them fruitful. Upon what kind of a foundation do we build, upon the labors of men, or upon the one foundation which is Jesus Christ (v. 11)?

JUNE 24—The Gospel of Liberty. I Corinthians 3:12-18.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" v. 16.

Know ye not? The Corinthian Christians lived as if they did not know their high calling, as if they did not know that their bodies were to be dwelling places of the most High, of God and His Spirit. Our bodies are temples! Do we live as if we knew it, or do our lives also call forth the question, "Know ye not?" May we remember that we are not our own but that we "are bought with a price, therefore glorify God in your body, and in your spirit which are God's" (I Cor. 6:20).

JUNE 25—The Gospel for the Gentiles. Acts 10:34-43.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him," vs. 34b, 35.

What a memorable day it was in the history of the Church when the truth was revealed that God is no respecter of persons but that *everyone*, whether Jew or Gentile, is called to become a child of God. It was hard for Peter and some of the other apostles to believe this truth due to their Jewish teaching that their nation was the chosen nation, but through the grace of God this prejudice could be overcome. If God is no respecter of persons, how can a Christian be, for a Christian is to be likeminded with Christ. Is this mind which was in Christ Jesus in us? May we as Christians permit His mind to dominate our minds so thoroughly that all race, national, social, and any other prejudice may be erased from our hearts and minds.

JUNE 26—Christianity's Message. Acts 13:32-39.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which we could not be justified by the law of Moses," vs. 38, 39.

How sad it is that the message of Christianity is so often obliterated by the deeds of so-called Christians. Instead of making this message of the forgiveness from sin and the love of God the predominant message, the predominant motive for all action, it is often entirely obscured from the view of the world by the atrocities committed by so-called Christian nations (atrocities often sanctioned by the Christian Church) which are motivated, not by the spirit of love, but by hate and greed. Has Christianity lost its message to this sin-torn world? No, thank God, the message is the same powerful message of salvation for the world, it has not lost its power, and may it be our daily prayer that the testimony of the Christian church may not obliterate this message.

JUNE 27—The Growth of the Kingdom. Matthew 13:31-35.

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof," vs. 31, 32.

All great movements have had small beginnings. Christianity is one of these. From a beginning with only twelve followers, it has grown and spread out over all the earth. But even though it has grown and spread there are still many untouched areas which are still waiting for the message of salvation. If the Christian Church would have continued throughout the nineteen centuries of its history with the same missionary zeal with which the first-century Christians spread the gospel, how much farther could the Kingdom of God have advanced during these centuries. Now is the time to re-emphasize the challenge which faces the Church of Christ to further the growth of the Kingdom in this world. Let us not retreat but go forward in His Name.

JUNE 28—The Council of the Church. Acts 15:1-6.

"And the apostles and elders came together for to consider of this matter," v. 6.

As we are nearing General Conference time we are reminded of the values there are in a conference. It draws churches of the same faith but of different localities together and unites them in a stronger bond of fellowship and endeavor. It permits the free exchange of opinion, and decisions reached at a conference are taken more authoritatively than if the decision is made by only a few. Paul and Barnabas knew what was right in regard to the teaching of the Judaizers, but they were willing to submit the matter to the church at Jerusalem and get its authority behind their teaching in this respect. They had had much disputation on this matter and instead of doing away with the difficulty, it, as argument always does, only made the contenders more firm in their stand. If it had been a question of minor importance they might have exercised Christian tolerance and given in to compromise, but since it meant the success or failure of Christianity among the Gentiles they could not. There are certain fundamental doctrines of the Christian faith which allow no compromise but call for a firm stand on the part of believers.

JUNE 29—Increasing Joy. Isaiah 9:1-7.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined," v. 2.

Light brings joy and courage while darkness brings gloom and discouragement. The above verse tells us that the people who were walking in darkness received the light. Isaiah who lived about eight centuries before Christ saw in vision that light which would come at the advent of Christ, and he realized what a change this would bring about among the people that walked in darkness. Light brings life, for without light there is no life. The light of Christ brings eternal life, without Him there is no everlasting life.

JUNE 30—The Divine Command. Matthew 28: 18-20.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and lo, I am with you alway, even unto the end of the world."

This is the great commission of Christ to His disciples. Are we still under orders to go and teach? Yes, the command holds until Christ Himself returns. Christ has no other method of spreading the good news than through the faithful witnessing of His own on earth. He is depending upon His followers. This is a great honor, a great responsibility, and a great opportunity. May we be found faithful for He has promised His continuing presence and since all power is given unto Him, we too may receive power through Him.

SILENCE

I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: yet how they speak of God!

—*Charles Hanson Towne*

AT HOME

By P. W. Penner

This sounds well indeed. The passengers on the steamship *President Adams* on Dec. 16 in the early morning hour became quite restless, because we neared the Indian shore towards Bombay, and there were at least 82 passengers to disembark. The purser intimated that never aforetime such an amount of baggage had to be discharged. Slowly as always the liner drew alongside the wharf. On account of low tide now it required a longer time.

Pretty soon familiar faces appeared on the wharf. Immigration authorities had to be satisfied first, then inside of a few minutes we directed our steps down the gangway. No one was allowed back on the ship again. After the friends had been met, the customs officers had to be contacted and satisfied. Very strict regulations on account of war conditions regarding incoming baggage, freight, etc., had been displayed on the bulletin board. The declaration for the belongings had to be filled out previously. This had to be presented to the respective officer who went over the list carefully and made his calculations accordingly. He was very considerate.

Then the pieces of baggage had to be sought out from among the huge pile. The full number discovered, all had to be assembled at one particular place for checking up. This happened to be done by a kind officer—not all are alike—consequently all was quickly adjusted. The baggage in the freight hatch was unloaded and completed the next day. The going through the customs represents no trouble provided one has filled out the papers correctly and honestly, and is prepared to answer all arising questions definitely.

Now we had after two years stepped on the "Homeland soil," entered the large city of Bombay, "The Gateway of India," with its one and a quarter million inhabitants; a large and busy modern city, a steamship and railway center in the heart of the cotton and textile industry. The population is composed of an incredible variety of tribes and castes, the largest element being Mahratti Hindus, as this is their center.

Likewise numerous Parsees frequent the streets, a sect of Persians who generally command huge riches. They belong to the most influential merchants. Not to be neglected are the many Sikhs from northwest India, also negroes, Tibetans, Chinese, Japanese, Malays, and Europeans who find manifold occupations.

The colorful procession throngs the streets, certainly a wealth of picturesque sights—brilliant turbans, gold embroidered robes, vivid scarfs, ear and nose rings of abnormal sizes. Parsee shirts and girdles, laden oxcarts, and ambling sacred cows feeling assured of the "right-of-way" which the stranger and everyone else must duly respect. When tired, these cows are perfectly at liberty to lie down at any place.

Bombay lies on an island by the same name eleven miles long and three miles wide on the west coast of India, facing the Arabian Sea. It is connected to the mainland by many bridges. Its fortunate natural harbor is protected by an arm of the island appearing as a tapering tongue. Then on the mainland lies the 220 foot high Malabar Hill ridge forming a crescent. A little farther away on the palm-fringed shore rise the peaks of the Western Ghat mountains dim in the distance. Close to the Malabar Hills are situated the Hanging Gardens, 180 feet above sea level. Near this again are found the Burning Chats on the Back Bay where, in time of epidemics or famines, corpses lie piled high for cremation. This is done under the open sky. The pile resembles a cord-wood pile.

Another interesting feature are the Towers of Silence. No one is allowed to enter them after dedication, except pallbearers. Here the Parsees place the dead upon iron grills from where the vultures finish them within a few minutes. This horrible practice is done for this reason: they consider the air, water, and fire holy, therefore the burial, or cremation would defile one or the other of the three. The towers are surrounded by lovely gardens which can be entered only with special permission.

Only six miles distant looms up the island Elephanta. There are the ancient Brahmin caves. These, dated from the eighth century, are entirely hewn into solid rock; there are five of them, the largest measures 130 feet in length and has about the same width. Here are seen most wonderful carved reliefs, huge statues, the most impressive image being the three-headed bust of Siva—one of the millions of the ugly Hindu gods. Opposite the entrance of the major cave this feature is to be found. Somewhat farther away is another cave, believed to date back to B. C. The proportions of the interior resemble a Christian church with nave and sides. That may suggest something of Bible times.

India certainly is the land of professional beggars, some millions of their holy men walk about to gather their food regularly. Besides them, of course, hosts of the people stretch out their hands for an alm; to satisfy one, draws dozens of others to the donor. Furthermore the coolies in the customs enclosure, with their willingness to handle the baggage, test one's patience seriously. Each one likes to touch just a thing, then requires remuneration. They have learned the trick of getting ahead of everyone, especially the newcomer is their target. They are keen in discovering the old and the new folks.

Finally all was adjusted. Much we owe to the American Express Company handling the freight and baggage. Without such a firm, one would hardly know what to do. The expenses, of course, are more than twice the necessary outlay. Various missions have

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"Come, Let Us Reason Together"

by Adolf Friesen

Pastor Zion Church, Donnellson, Iowa

We are becoming increasingly aware in our time of the terrible reality and the power of sin in the world. The words that Paul used nineteen centuries ago ring true for this day and age. "Our wrestling," he says, "is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). One is conscious of sin as an increasing darkness that is shutting out the good, and as a power that prevails against justice and righteousness. The wanton destruction of life and property is evil, but even more evil is the degradation of human personality. The governments of the countries, it seems, have conspired to destroy the image of God in man. As one writer puts it: "Our hopes and all our efforts after goodness are up against a powerful antagonism, sometieѕ demonic, tragic, terrific in human nature, that turns our loveliest qualities to evil and our finest endeavors into failures." We are distressed to see it come to that in our own land, the land we love and to which we owe so much.

What brings this home to us in this community at the present time is the rumored report that a powder plant is to be erected north and west of this town, including the area where many of our Mennonite families live. It is but a rumor, and we hope it will not become a reality. About thirty miles northeast of here, near Burlington, Iowa, the government is building a shell-loading plant. Thousands of acres, much of it good farming land, has been appropriated by the government. All the farmers within that area have been forced to sell out and go elsewhere in quest of new homes. There was no consideration of what these farms and homes meant to the people who lived there.

And this thing is happening today in many parts of the country in the setting up of army camps, shell-loading plants, munition factories, etc. The government in its gigantic defence program is transforming our country as speedily as possible into an arsenal. The cost is not considered. Human values are not counted. There is no consideration of what this program of militarization does to the people of this country.

"Sacrifice for Defence" is the catch-phrase of the day. The appeal is made to people's loyalty to the government and to their patriotism and love of country. Such an appeal invariably meets with a ready response. People want to be challenged and they are ready to sacrifice for a noble cause. But disillusionment and tragedy lie hidden behind these fine sounding words. It is a distressing fact that the people of this country are accepting militarization as an inescapable evil. Our nation becomes more and more committed to the inevitability of war. The people are being engulfed by the deadening philosophies of our time. We prepare to fight fascist Germany but become enmeshed in national socialism. Can the ideals of Democracy long survive under these conditions?

How terribly real sin becomes when it touches every phase of our life, turning "our loveliest qualities to evil and our finest endeavors into failures." It is a sad day for a nation when injustice and greed ride under the banner of patriotism, and when the sins of murder and destruction become a patriotic duty. "Righteousness exalteth a nation but sin is a reproach to any people."

But thank God that there is a way out of the morass in which we are now rapidly sinking. As we humble ourselves before God and repent we will find deliverance. We must stop calling evil good and good evil. Sin in all its ugliness must be exposed and confessed before it can be removed. Sin that is suppressed and covered up festers and finally brings death. But sin that is brought to the surface and confessed can be forgiven. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is the only way for individuals and nations that will lead to newness of life.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 22, 1941

FIRST JERUSALEM CONFERENCE ON WORLD MISSIONS

Acts 15:6-21. Read 1-35.

Occasion for the Conference

When Paul and Barnabas returned from their first missionary journey they found the Antioch church greatly disturbed—really divided—by Judaizers from the mother church in Jerusalem, who came and taught that the Gentile converts could not be saved without observing circumcision (15:1). They insisted upon adding the law of Moses to the gospel. The heart of the trouble was over the larger question as to whether the whole law of Moses was binding upon the Gentile Christians or not. Paul saw the great danger facing the whole future progress of the Christian Church. Gentiles would not submit to the numerous, outworn regulations of the Mosaic law. Paul believed that yielding to the Judaizers would be a death-blow to the Gentile church. He knew that his whole work would be wrecked. Sometimes it is wise to yield a point for the sake of peace, but not when the heart of the gospel is at stake, as in this instance, or when yielding would mean disaster to the Church of Christ.

The Church was facing a deep-seated problem—a crisis whose greatness we can hardly understand. This crisis pertained to faith and practice. It arose through the large increase in Gentile converts. The problem arose and must be settled. Must these Gentile converts keep the Jewish law in order to be recognized as Christians and in order to be saved? Are men saved by faith apart from the works of the law? The solution of this problem was to decide whether Christianity would become a world religion or *merely a Jewish sect*. The mother church in Jerusalem must act, so a deputation was sent there (v. 2). This first Jerusalem Conference towers above all succeeding ones in importance.

Argument For Gentile Liberty, vs. 6-13.

A meeting of the Church was called (v. 4) where Paul and Barnabas told the "things God had done with them." Then a more formal meeting of the council followed (v. 6) to discuss this problem. Peter recounted his experience with Cornelius and the Gentiles in his house (vs. 7-11). God showed His approval of them, made no distinction between Jew and Gentile. God gave them the Holy Spirit same as to the apostles at Pentecost. Why then should the Jews now try God's patience by imposing the Mosaic rites upon the Gentile Christians, when God accepted them without such rites? Salvation is God's gift to ALL who humbly turn to Christ in love and trust.

Paul and Barnabas argued in a similar manner. God had worked mightily through their ministry among the Gentiles, proving that circumcision was not necessary. It was clearly evident that God received those Gentiles who turned to Christ (v. 12). The effectiveness of their preaching of the gospel of God's grace could not be denied. It cannot be gainsaid today. God's will had been shown in His dealings with the Gentiles.

Decision Reached

James, the Lord's brother, was the chief elder of the Church and formulated the decision which was accepted unanimously. He, a thorough Jew, recognized the force of what was said and took his position for Gentile liberty. He dropped the question of the law entirely and recommended four restrictions (vs. 20, 29). This momentous decision was of most far-reaching importance to the Gentile missionary cause. Paul gained the greatest victory in his career in this permanent settlement of this controversy. Jew and Gentile could now meet on common ground and as Christian brethren.

How well has our Mennonite Church held to the principle of freedom and tolerance in practice?

What are the effects of prolonged controversy upon a church? a denomination?

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Wichita Work Camp

Do you believe in expressing your concern for the welfare of our country by helping your fellow men who have material and spiritual needs? Are you anxious to become more effective in ministering unto "the least of these"?

If so, then you might be interested in the Wichita (Kans.) Work Camp. This camp is being established by the Brethren Service Committee and The Wichita Committee of Historic Peace Churches. This is a cooperative work, and members of any church are invited to enroll in this work camp.

A Christian Endeavor group or a Sunday School class or classes might discuss the opportunities which this camp offers. They might then select someone of their group to attend the camp, pledging to him their financial assistance. Such an investment could have very worthwhile results, firstly, through the material and spiritual aid rendered; secondly, through deepening the spiritual life of the enrollee; and thirdly, through fitting the enrollee for better service in his home community.

The work project is to dig a basement under the Community Center building; to dig basements, lay foundations, and build houses out of new lumber for marginal families; to direct such recreational projects in the slum areas as may be organized; and to give all possible aid to the Community Center and self-help agencies as may be possible by teaching homemaking, family life, etc.

The study plan will include, "the sociological implications of marginal family life in a rapidly expanding city; the study of self-help community projects and their implications and potential values; the study of possibilities through recreation and community activities in lifting the level of, and cultivating the tastes for, higher home and civic pride; and the study of the influence of certain types of religious emphases on community life, etc."

The quota for the camp is ten men and ten women. Persons who come to camp should be able and willing to work hard and to study diligently. The camp opens June 22 and closes August 24. The cost for these eight weeks is estimated to be $35.00 per camper.

For further information write to *Rev. James H. Elrod, Pastor, First Church of the Brethren, 1141 N. St. Francis Street, Wichita, Kansas.*

SOME EXPERIENCES

By C. H. A. van der Smissen

When we walked to the station, Brother Funk said, "O Brother v. d. S., we have been on the mount of transfiguration and are now going to the dark valley!"

"Why, Brother Funk, after such blessings we ought to think of how we can share our blessings with others, that have not had the opportunity that we have had."

"You are right; we will do that."

As the four delegates entered the railroad car they were greeted by, "C. E., C. E., C. E.." They answered this with "C. E." Then they sang and prayed. They asked v. d. S. to lead, since he was field secretary. Some read their favorite Bible passages and prayed; others gave out hymns, for all had songbooks from the convention.

All at once, the train going, a big-bellied beerbrewer stood up and said, "I object to this! We are in a railroad car, not in a prayer meeting."

V. d. S. said, "We will see." When the conductor came, he asked, "Conductor, are we permitted to sing and pray?"

"Surely, I enjoy it very much!"

"There is objection to our singing."

"There is? Well, who wants them to sing?" All but the beerbrewer and his friend arose. "Well, gentlemen, I suppose you got into the wrong car. Please, go to the smoking car. Perhaps, you will find more congenial company there."

The singing, reading, and praying went on until they came to Reading. When they left the train, there was hearty farewell handshaking and singing of, "Blest Be the Tie That Binds." One lady said, "I do not know you, you do not know me, but I know that by the grace of God we will meet before the throne of grace."

"Brother Funk, how about the dark valley?"

"O, that was a glorious ending of a glorious time!"

Did you see the *Important Announcement* on Page 2?

Read the *Resolutions of the General Conference on Peace and Non-Resistance,* Page 15.

SENIOR DEPARTMENT

by Mrs. Gerhard Friesen

SERIES: THE CHURCH IN THE WORLD

Program for July 6, 1941

THE EUROPEAN CHURCH

Lam. 1:1-5; 2 Cor. 4:17.

I. Worship Service

1. Songs: "There's a Wideness in God's Mercy," No. 58; "Thine Arm, O Lord, in Days of Old," No. 95; "Abide With Me, Fast Falls the Eventide," No. 40. (Songs in **Mennonite Hymnary**)
2. Reading of main topic, and prayer
3. Talk on "The Place of the Church in the Present-Day World."
4. Offering for peace projects (Civilian Camp Work or Relief Work)

II. Leader's Introduction

"In Continental Europe the cause of Christ and His Churches is being severely tested. In lands dominated by totalitarian doctrine, the prospect is very dark. Christian leaders who dare to resist or to raise a voice against secular control of the churches are persecuted and an effort is made to quiet them.

"In the so-called free countries, the Church has been subjected to the demands of war. In a time of war no church is free, not even in a great democracy. Only too often, its teaching is tainted by the military and propaganda atmosphere.

"One sad outcome of the European war has been the sudden cutting off of missionary funds. Many, many missionaries representing these churches have been left stranded in places far from home. This is a handicap to the work of missions, humanly speaking."

III. Suggested Topics for Short Talks.

1. A hopeful prophecy. Isa. 52:9-12.
2. Restoration promised. Joel 2:18-24.
3. Habakkuk's testimony. Hab. 1:12; 2:1.
4. Deliverance by redemption. Rom. 8:18-23.
5. Promised relief. Rev. 2:8-10.

IV. Facts for Study

"To the Romans religion was simply a part of the discipline of the state. There was nothing really moral in their religion. The sense of sin was utterly wanting. Family life itself was but a part of the discipline of the state. The announcement of Mussolini (some years ago) that 'Beyond the state there is nothing' is but an echo of ancient paganism."

It is essential that the conscience of the Church be kept awake in our day, and that it keep its place of leadership in matters spiritual. There are today in Europe those whose vision is clear, their number is perhaps relatively small, but let us remember that the Church of Jesus Christ has never perished through the vicissitudes which it has encountered. And it will be true again that tests and trials purify it and make its light shine clearer.

V. For Discussion

1. What position do the pacifists hold in Europe today? in England? in Germany?
2. Of what influence is Muriel Lester in the church and national life of England?
3. What does vital faith in God do for Christians in time of war?

VI. Illustration

Does this apply to the Church of Jesus Christ today?

While I was making preparations for my journey, Kachi Ram entered the tent. He looked frightened and perplexed. "What are you doing, sir?" he inquired hurriedly. "The doctor says you are going to leave alone tonight, to cross the mountain range, and go to Lhassa by yourself."

"Yes, that is true."

"Oh, sir! The perils and dangers are too great; you cannot go!"

"I know, but I am going to try," I answered.

"Oh, sir! Then I will come with you."

"No, Kachi," I objected, "you will suffer too much. Go back to your father and mother now that you have the opportunity."

Then Kachi answered, "No, sir; where you go, I will go." —H. A. Savage Landor.

VII. Food for Thought

"Thy will be done on earth as it is in heaven." Did Jesus expect that to happen here on earth? If so, when?

INTERMEDIATE DEPARTMENT

by Huldah E. Myers

SERIES: PEACE-TIME HEROES OF TODAY

Topics for July Meetings:

July 6	Heroes of Science
July 13	Heroes of Mercy
July 20	Heroes of Brotherhood and Justice
July 27	Heroes of the Church

Program for July 6, 1941

HEROES OF SCIENCE

Song "God of Our Fathers, Whose Almighty Hand"

Leader's Talk: "There are two definitions of greatness—God's and Man's. Man thinks in terms of worldly power or fortune. He feels that the one who receives the most praise for his deeds or the most money for his labors is the one who is the greatest. Man longs for the glamour which comes with some special talent or a brave deed.

"On the other hand Jesus' estimate of true greatness is so very different. It is not in having great riches, nor in possessing great talents, nor in any kind of fame. It is simply to be willing and ready to serve. He who would be greatest among you, let him be the servant of all." N. M. W.

Scripture Reading Prov. 3:11-26

Talks—"What Makes People Great?"

1. Bravery

2. Courtesy
3. Kindness
4. A desire for knowledge
5. Perseverance

Song "Here Am I"

Roll Call: Have the members respond with the name and brief statement concerning a great scientist.

Suggestions for further research:

1. Italo Balbo—Italian aviator who died in a flaming plane above Africa. He had the qualities which make heroes but his strength was used to kill. Contrast his heroism with men who have the qualities of heroes and who use them to cure and not to kill.
2. Joseph Goldberger—discovered that pellagra can develop only in undernourished bodies.
3. Philo Farnsworth—developed the practical working principle for television.
4. George Washington Carver—famed Negro scientist.
5. John Frederic Oberlin—a pioneer in scientific farming.

Talk, "Heroes in the field of Medicine," by your local Physician.

Talk, "Heroes of Science," by your local Science Teacher.

Song "Who Will Follow Jesus"

Prayer by Superintendent

JUNIOR DEPARTMENT

by Mrs. J. E. Entz

Suggestions for the July Programs

CITIZENSHIP AS SEEN IN SONG

July 6. Being a Citizen of My Own Country.
(National Citizenship)
July 13. Being a Citizen of My Own Home.
(Family Citizenship)
July 20. Being a Citizen of the World.
(World Citizenship)
July 27. Being a Citizen of Heaven.
(Eternal Citizenship)

Verse of the month: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God," Romans 13:1.

Song of the month: "Come, Thou Almighty King."

Prayer of the month: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious Name." I Chronicles 29: 11-13.

Program for July 6, 1941

BEING A CITIZEN OF MY OWN COUNTRY

(NATIONAL CITIZENSHIP)

"Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance," Ps. 133:12.

To the Junior leader. The thought of **citizenship** is very much in evidence in our thinking today and even our Juniors come face to face with the question of, "Who is a good citizen?" or "What constitutes good citizenship?" May the study of these songs help them to answer these questions, and to make of them better citizens.

Decorate with flags. For this first lesson place a large, good map of the United States before the group.

I. Worship Period

1. Prelude: "America."
2. Call to worship: James 4:8a, 10. "Draw nigh to God and He will draw nigh to you. Humble yourselves in the sight of the Lord and He shall lift you up."
3. Stand and sing, "America."
4. Scripture reading:
   Group 1—Ps. 22:4, 5.
   Group 2—Ps. 33:12, 13, 14, 15.
5. Leader's prayer.
6. Sing in Unison, "Come, Thou Almighty King."
7. Poem, by the smallest Junior:

> "Good citizens are peaceful folks,
> They're fair and honest through and through,
> Obedient to rule and law,
> Unselfish, brave, and ever true."
> —Selected

8. Reading of the Preamble of the Constitution of the United States.
9. Solo, "God Bless Our Native Land."
   (The **Mennonite Hymnary**, No. 348)

II. Study Period

Aim: To help our Juniors to become worthy and intelligent Christian citizens of our country. To give them an appreciation of our national hymns.

1. Introduction: Those who are born in a country are its citizens. The country may also adopt (naturalize) persons born in another country. Then they are its citizens too. A good citizen wishes his country's best welfare. A good citizen prays for his country and its rulers. In the songs we will read and sing today we find prayer verses. May they be our prayers too.
2. Read in unison verse four of "America."
3. Pianist plays the melody of "O Beautiful, My Country" (Service Hymnal, No. 365) while the Juniors read the words of the song very softly. Then together sing verse three.
4. Poem by a Junior boy:

"The Land We Love the Most"

> "Lord, while for all mankind we pray,
> Of every clime and coast,
> O hear us for our native land,
> The land we love the most.
> "Unite us in the sacred love
> Of knowledge, truth, and **Thee**;
> And let our hills and valleys shout
> The songs of liberty."

5. Stand and sing in unison, "O Beautiful for Spacious Skies."

6. Heart talk by the Junior leader.—"Blessed is the nation whose God is the Lord," Ps. 133:12. How we as Juniors can help our nation to be a nation "whose God is the Lord."

7. Sing in unison, "God Bless America."

III. Mission Minutes

1. Our missions among the American Indians.
   a) Who are our missionaries?
   b) Where are they working?
   c) Name some Christian Indians.
   d) Tell something about each mission field among the Indians.

IV. Closing Moments

1. Memorize the verse of the month, Romans 13:1.
2. Read the prayer of the month, I Chronicles 29: 11-13.
3. Sing the song of the month, "Come, Thou Almighty King."
4. Benediction in unison, Numbers 6:24-26. "The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift His countenance upon thee, and give thee peace. Amen."

THE W. D. CONFERENCE LOAN LIBRARY

Lately the Loan Library has received valuable contributions from Mrs. J. R. Thierstein, North Newton, Kansas, and the heirs of the Zimmerman estate at Beatrice, Nebraska, for which the Committee is very grateful.

The same individuals have also contributed a considerable number of German books to our collection for the Mennonites in Paraguay. As soon as this collection is large enough, the books will be shipped there. We urge therefore those families who have good books which are not used any more to send them to the Education Committee at North Newton, Kansas.

Good books are treasure-houses; open them to the world and you bring riches untold to the needy.

The Education Committee of W. D. C.
North Newton, Kansas

INVITATION

We again wish to extend a hearty invitation to hear Dr. J. E. Hartzler, who is this week holding meetings in Wichita, at the Lorraine Avenue Mennonite Church. Come to receive a blessing. The last day, June 22, will be Mission Sunday, with Dr. Hartzler speaking in the morning and evening. In the afternoon at 3 P. M. Dr. P. H. Richert, Rev. Sam Goering, and Dr. A. E. Henry will speak on mission subjects. Come and share these blessings with us.

O. K. Galle, Sec'y. Church Expansion Com.

IN MEMORIAM

OLIVER HALLMAN, son of Henry and Annie (nee Kaiser) Hallman, was born August 12, 1890, in Milford Township, Bucks County, Pennsylvania. On November 3, 1906, upon his confession of faith in Christ, he was baptized and received into the East Swamp Church by the late Rev. W. S. Gottschall. During his prolonged illness, after having drifted from his early confession, he was again restored to fellowship with Christ, by his present pastor, Rev. H. D. Burkholder.

On May 21, 1941, he was called out of this life, bringing his age to 50 years and nine months. Services were conducted at the Strunk Funeral parlor and from the East Swamp Church. The pastor, Rev. H. D. Burkholder, officiated, using for his text, Luke 7:11-16. Interment was made in the local cemetery.

SAMUEL P. SMITH, son of Peter and Anna Jantz Smith was born in Ostrog, Russia, July 26, 1864. In the fall of 1874, he came to America with his parents. They took a homestead in Barton County near what is now Pawnee Rock, Kansas.

He was baptized by Rev. Stucky of Pretty Prairie, Kansas, and retained his membership in the Mennonite Church north of Pawnee Rock.

On July 27, 1888 he was married to Mary Boese by Rev. Tobias Dirks in the home of the bride. They established their home on the site of his father's homestead where he continued to reside throughout his lifetime.

To this union nine children were born: Clarence of Larned; Max and Bertha (Mrs. P. S. Dirks) of Pawnee Rock; Sister Lena Mae of the Bethel Deaconess Hospital, Newton, Kansas; Elrick and Leo of Pawnee Rock; Susie (Mrs. Chester Siebert) of Larned, Kansas; Ben of the home; and Luella who is attending the University of Minnesota at present.

Besides the nine children there are two sons-in-law, four daughters-in-law; twenty-two grandchildren; three great-grandchildren; one brother, George P. Smith of Pawnee Rock, Kansas; and other relatives and friends who will miss him. His wife departed this life Dec. 9, 1919, and three grandchildren have preceded him in death.

His health had been failing for some time but more definitely since November, 1940. On Easter Sunday, April 13, 1941, his condition seemed serious and he was taken to the St. Rose Hospital in Great Bend, Kansas, where he remained two weeks. Then he was taken home for two weeks and again returned to the hospital on May 11, where he was cared for until he quietly departed on Monday, May 26, at 10:30 P. M., at the age of 76 years and 10 months.

Since the passing of mother, our father often has been lonely and expressed the desire to have his one great longing satisfied to go to be with the Lord. We shall miss him here, but rejoice with him that he is in his new home where we shall meet him again.

Following brief funeral services at his home the regular services were held at the Mennonite church near Pawnee Rock, Kansas, on Thursday, May 29, in charge of the pastor, Rev. J. B. Schmidt. Burial was made in the Mennonite cemetery.

MISS LILLIE MAE GRATZ, 43, died at the home of her brother, Harvey Gratz, one mile west of Bluffton, Ohio, Wednesday morning, June 4. Death followed an illness of two and one-half years from a heart ailment.

Funeral services were held at the First Mennonite church, Friday afternoon, at 2:30 o'clock, with Rev. H. T. Unruh officiating. Interment was made in the Ebenezer cemetery.

Miss Gratz was born Feb. 23, 1898, the daughter of the late Louis and Sarah (Thut) Gratz. She was graduated from Bluffton high school in the class of 1916, and received the A. B. degree from Bluffton College in 1922, and A. M. degree from Columbia University in 1933.

She was an instructor in home economics in Berea College, Berea, Kentucky, as well as in high schools in Ada, Swanton, and Tontogany, and was a member of the American Association of University Women and the First Mennonite Church, Bluffton.

NORMAN ROY NICKEL was born Dec. 11, 1924, near Walton, Harvey County, Kansas. He was the second son of Daniel B. Nickel and Eva Klassen Nickel. He died the afternoon of May 11, near Lehigh, Kansas, in the cold waters of a lake, where he and two of his brothers, one cousin, and two of his friends were swimming. He reached the age of 16 years and 5 months. He grew to boyhood in the Goessel community and received his elementary education in the Gordon grade school. The last two years he was a student in the Goessel high school and he greatly enjoyed his work. He loved to sing in the high school glee club, and found great comfort and food for the soul in the spiritual hymns. When he left the house last Sunday afternoon never to return alive he left singing "Blessed Assurance, Jesus is Mine." During the morning services the pastor of our church asked all those of the Catechism class to sign their names in a book as applicants for baptism He was the 16th to sign. When he came home he reported to his parents how many had signed. His parents noticed a marked change in his life; now they understand why. God planned to take him and He prepared him. This is a comfort indeed. He will be missed in school, in the number to be baptized, and in his home. He has gone out of a troubled world, to be at home with the Lord.

He leaves to mourn his sudden departure his parents, Mr. and Mrs. Daniel B. Nickel; one sister, Laurinda; 3 brothers, Marvin, Eldon, Lawrence; two grandmothers and one grandfather and many other relatives and friends. We say with James Whitcomb Riley:

I cannot say, and I will not say
    That he is dead,—He is just away!
With a cheery smile, and a wave of the hand,
    He has wandered into an unknown land,
And left us dreaming how very fair
    It needs must be, since he lingers there.
And you—O you, who the wildest yearn
    For the old-time step and the glad return,—
Think of him faring on, as dear
    In the love of There as the love of Here;
Think of him still as the same, I say:
    He is not dead—he is just away!

Funeral services were held Wednesday, May 14, in the Alexanderwohl church, Rev. P. H. Unruh officiating, assisted by Rev. Jessie Johnson. The mixed chorus of the Goessel high school, of which he was a member, sang several numbers. He was laid to rest in the Alexanderwohl cemetery.

CORRESPONDENCE

EBENEZER MENN. CH., NEAR BLUFFTON, O.

"Rejoice in the Lord alway and again I say rejoice," Phil. 4:4, 5. From March 27 to 30 we rejoiced over the earnestness and blessings received from Rev. Theodore Epp from Grand Island, Nebr. He was the speaker at our sixth annual Y. P. Rally and truly brought us some wonderful messages. We can sincerely recommend him for any such services.

Easter Sunday was not a day of rejoicing as it marked the end of Rev. and Mrs. P. A. Kliewer's ministry with us. He had served for a period of eleven and a half years. Many true friendships were formed which were not easily severed. A large number of couples were married and established their homes, being admonished to begin family altars of worship. Rev. Kliewer was Spirit-filled and energetic, devoting his spare time to lost souls in the community. His efforts were not in vain as some accepted Christ as their Savior and have been regular attendants and a great help in the Sunday School and church. Thus our church has grown these last ten years.

As usual, baptismal and communion services were held on Easter morning with a large number attending. A basket dinner and reception had been planned for the noon hour, and a farewell program for the afternoon. An interesting feature was the Junior Choir, the members of which were all instructed and baptized by Rev. Kliewer. Several representatives from various organizations gave brief messages. The Intermediate C. E., the Gospel Team, and the Ladies'

Chorus were organized during their ministry here. His parting message was "Tomorrow."

In the evening a message of committal by the outgoing pastor on II Tim. 4:1-5 was given to the incoming pastor, Rev. A. C. Schultz. This ended one ministry and began that of our new pastor who gave a message on "Courage," Joshua 1:8, 9. We were fortunate in securing this pastor to take over the responsibilities so readily. One Saturday afternoon, Rev. and Mrs. A. C. Schultz graciously opened their home at the parsonage to the members. It was a day of real housewarming and hospitality shown from 2:30 till 10:30 p. m. This proved to be an efficient method to get acquainted.

There have been several young people who have felt led to enter Bible school and later to give themselves in full-time service to the preaching of the gospel. Miss Viola Welty, who had been preparing to enter the mission field, sailed from New York City to take up her duties in Nigeria, West Africa. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," Rom. 10:15.

We are looking forward to August when the Middle District Conference will meet at our church. We wish to extend a hearty welcome to all those who are planning to attend. Humbly in Him, *Correspondent.*

AT HOME

(Continued from Page 7)

banded themselves together and opened their office within the premises of the American Express Co. This Inter-Mission business office assists the outgoing and incoming missionaries by changing their moneys, transposing the checks, drafts, orders, etc., etc., into the country's denomination. This company did indeed accelerate the procedure amazingly.

This company deserves comment; we owe many thanks. Our mission has been linked with them more than six years and found the dealings very helpful and beneficial.

The next day everything necessary had been achieved. At 6:10 p. m. our fast mail train started on the more than 800 mile trip eastward to Champa. Brother and Sister Harold Ratzlaff again had made many new experiences, even the train trip offered an entirely new feature, their eyes hardly rolled fast enough in their sockets. After the night's rest in the second-class compartment (the trains in India have four classes, the first, second, intermediate, third. One wonders where the next could be), the sceneries offered to us were most familiar.

All through the day we spun along. The darkness overtook us around 6 o'clock. Twilight close to the equator is almost unknown. The train halted at Bilaspur, only 33 miles from Champa. Even before we stepped out there was to our heart's joy Nellie, our darling, walking along towards our compartment with other friends. A meeting after two anxious years actually was our privilege prepared by the Almighty, the floodgates of joy opened freely. She had gotten through the bomb-affected area in English waters safely, had landed in India on Dec. 2. She had left London on Sept. 16, came via Capetown, South Africa. "What has God wrought!" The balance of the distance was covered quickly while thoughts were exchanged, not on the installment plan. Oh, our bosom could only with difficulty contain the joyous sensations which failed to display properly. "We have a great God who knows how to make man happy" at all times!

(To be concluded next week)

FROM ONE HOME TO THE OTHER

(Continued from Page 4)

no interest in religious matters. Life seems to be tiresome to many of them. They wish to have a good time, but it seems as if most of them have never yet found out what a real abiding good time is. If one happens to awake up at one or two o'clock in the night the carousing is still going on fast and hard. The quiet time on the ship is around seven or eight in the morning. Then most folks are finally in bed. One wonders sometimes just where and in what the Christian Church has failed that it has come in such disrepute with its own people. These folks on this ship are all U. S. A. people, except a few from Canada. That means that all belong to a country where the gospel of Christ has been preached for centuries. Why then do these our fellow passengers live as though there is no God? One wonders in how far this is the fault of Christianity as it is. What has the Church done or failed to do to bring about such a condition? Is perhaps one point of failure that the Church of Christ has failed to carry out Christ's program or failed to heed His "New Commandment," John 13:34? I do believe that with many people the "not want to" element is by all means basic. Yet I also believe that the Christian Church should by all means ask herself in how far her own behavior has caused such neglect of religious verities among our own people.

Next time I will tell you something about Manila and the Philippine Islands. We are now nearer and nearer the places of danger. In case all of a sudden our country, the U. S. should get mixed up with this European war, then we would come to a stand-still somewhere. We hope and trust and pray that we might safely get to Bombay on the second of May, as the present schedule is. We do solicit all of your prayers for this also.

RESOLUTIONS OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA ON PEACE AND NON-RESISTANCE

The position of the General Conference on Peace and non-resistance has repeatedly been reaffirmed at sessions of the Conference and is contained in Article 10 of its Constitution.

CONSTITUTION OF THE GENERAL CONFERENCE (1929)

Article 10. Our Common Confession

The Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallable rule of faith and life; for "other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11).

In the matter of faith it is therefore required of the congregations which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of the Scriptural church discipline.

More recently the following reaffirmations were adopted:

A STATEMENT OF THE GENERAL CONFERENCE

In 1929:—113. RESOLVED: The General Conference of the Mennonite Church of North America in session at Hutchinson, Kansas, August 20-28, 1929 reaffirms the position taken by the founders of our denomination that war is unchristian and contrary to the life and teachings of Jesus Christ and that no Christian should participate therein.

In 1935:—85. (5) RESOLVED, That we reassert our Biblical stand on non-resistance and opposition to war, which position we have held for more than 400 years, and that in our private lives we live such peaceable lives that our testimony will be untainted, and have power to convince many others of the virtue of our position. Having striven to practice the peace principle, let us cultivate the spirit of active goodwill towards others at all times, and utilize opportunities whenever and wherever these offer themselves to present and interpret our peace principles to others. Be it further Resolved, That we encourage our members to maintain this position in colleges and universities where military training is required, or where a similar situation presents itself, and that when occasion requires, this position of non-resistance be made known to our Government.

On February 12, 1937 a committee composed of Mennonites, Friends, and Brethren was received by the President of the United States and submitted a document setting forth our position on Peace and Non-resistance.

And again on January 10, 1940 the President of the United States kindly received a committee composed of members of the three historic peace churches —Friends, Brethren, and Mennonites, and this committee also submitted a document expressing the historic and unbroken conviction of these groups against war and their devotion to peace and goodwill, growing out of deep Christian convictions, based on the spirit and teachings and life of Jesus.

"The General Conference of the Mennonite Church"
Head Office: Newton, Kansas. President: C. E. Krehbiel, Newton, Kansas. Secretary: Phil. A. Wedel, Aberdeen, Idaho.

(Copies of the above Resolutions may be obtained by writing to *The Mennonite Publication Office, Newton, Kansas.*)

« « JOTTINGS » »

MARRIED

Waldo Brandt, son of Mr. and Mrs. J. J. Brandt, of the Ebenezer Church, Mountain View, Oklahoma, and *Avis Unruh,* daughter of Mr. and Mrs. Harry A. Unruh, of the Mennonite Church, Pawnee Rock, Kansas, Sunday evening, June 8, at 7 o'clock. Their address is North Newton, Kansas.

Alfred Schmidt, son of Mr. and Mrs. Frank K. Schmidt, Canton, Kansas, and *Evelyn Unruh*, daughter of Mr. and Mrs. Albert Unruh, Newton, Kansas, both members of the Alexanderwohl Mennonite Church, Goessel, Kansas, June 4. Their address is Route 2, Newton, Kansas.

Tony Borth, member of the Pretty Prairie Mennonite Church, and *Elva Whitting* from Chicago, Illinois, Monday evening, June 9, at the home of the groom. Their home will be in Chicago.

—*The Bulletin of First Mennonite Church, Bluffton, Ohio,* reports the following: "The N. Y. Lutherans in Conference passed a resolution including the following: 'War as an instrument of nation policy settles no issues in the moral realm, is futile in the political, and in the religious is a denial of God and of the life and teachings of His Son.'

"The Disciples in session in St. Louis went on record as saying: 'War is antagonistic to the spirit of Christ. The church must not surrender to hatred; the church must protect conscientious objectors from hostile public sentiment and secure for them the rights granted by the government.'

"Thank God for such voices everywhere—the light is dawning."

—Mennonite minister desires pastorate for July and August, and permanently if services are satisfactory. For information address: *Rev. Benno Toews, 318 Thirtieth Street, Saskatoon, Sask., Canada.*

—*Dr. John Schmidt* of Canton, Kansas, who has finished his medical course at the University of Kansas, is planning to leave for Paraguay, South America, where he will be stationed as doctor in the Mennonite settlement there. Mr. Orie O. Miller from Akron, Pennsylvania, will accompany him.

—*Dr. Christopher Tong,* a young Chinese who received his higher education in the United States, came through Newton the first week in June. He spoke before the adult classes of the Bethel College Sunday School on Sunday, June 1, and was the main speaker at the Sunday School picnic of the First Mennonite Church, Newton, Monday evening, June 2.

—As has been announced in the daily papers, the Honorable Chief Justice Charles E. Hughes has resigned as chief justice of the Supreme Court of the United States, effective July 1. He is 79 years old. The appointment of a new justice brings the total of Roosevelt-appointed justices to seven out of the nine.

—132,000,000 people live in the United States. Only about forty per cent are connected with a Christian Church.

—*The First Saskatchewan Mennonite Young People's Retreat* was held this last week-end, June 13 to 15, at the Experimental Farm, Rosthern, Sask. The theme of the Retreat was: "All for Jesus." The Retreat staff was composed of Mr. J. C. Schmidt, president of the Youth Committee; Rev. Isaac Epp, secretary of the Youth Committee; Rev. W. C. Voth, returned missionary from China; Rev. David Toews; Rev. J. G. Rempel; Mr. K. G. Toews; and Mr. Henry Friesen.

—In the spring issue of *India Calling* we find the following jotting: Today we have twenty-two organized churches, an army of 200 Christian workers of all types, not counting unpaid volunteer workers, with a Christian community in 100 different villages, totaling almost 4000 souls,—all this in a territory which forty years ago was waste, void, and in darkness, and had not a single Christian, nor station, nor outstation.

—Sister Aganetha Wiens and Miss Leona Enns, deaconess and student nurse at the Bethel Hospital, Newton, Kansas, respectively, were involved in an automobile accident Sunday evening, June 8, near Eureka. Sister Aganetha died of her injuries Wednesday night, June 11, in a hospital in Eureka. Miss Enns was brought to the Bethel Hospital, Newton, while Mr. and Mrs. John Wiens, Buhler, brother of Sister Aganetha, are in the Eureka hospital. Esther Wiens escaped with minor injuries. Sister Aganetha will be greatly missed by the Bethel Sisters.

—Sunday night, June 8, a tornado which swept through a 35-mile path through the Sedgwick and Whitewater vicinities took the lives of nine persons and utterly demolished many farms. Miss Marie Penner, 34 years of age, and Myron Thierstein, 6-month old baby son of Mr. and Mrs. Chris. Thierstein, were among the dead. They are members of the Emmaus Menn. Church. Several others were seriously injured.

The *Civilian Service Camp at Colorado Springs* was visited by four men from Hillsboro, June 7 and 8: Prof. A. E. Janzen, Dr. G. S. Klassen, Albert Foote, and Orlando Harms. Prof. Janzen, of Tabor College, delivered the first Sunday morning sermon at this camp.

REPORT OF THE HOME MISSION BOARD FOR MONTH OF MAY, 1941

Receipts

Menno Ch., Lind, Wash., $15.58; Sicher, Noble, Iowa, $60.66; Bethesda, Henderson, Nebr., $75.68; Salem, Wisner, Nebr., $14.03; Bethel S. S., Mt. Lake, Minn., $25.00; Bergthal, Corn, Okla., $8.93; Memorial, Altoona, Pa., $10.00; Swiss, Alsen, N. Dak., $6.04; Bethel Deaconess Institute, Newton, Kans., $5.75; First, Mt. Lake, Minn., $33.85; Buhler Menn. Ch., Buhler, Kans., $14.13; Tabor, Walton, Kans., $60.25; Johannesthal S. S., Hillsboro, Kans., $16.16; Woodland Menn. Ch., Warroad, Minn., $6.21; A member of Richfield Menn. Ch., Richfield, Pa., $8.00; Bethel, Mt. Lake, Minn., $50.00; First of Christian, Moundridge, Kans., $71.00; Pulaski Menn. Ch., Pulaski, Ia., $16.05; Flatland Menn. Ch., Quakertown, Pa., $8.00.

First, Chicago, Ill., $15.65; Bethany, Kingman, Kans., $8.39; Mr. & Mrs. Jacob D. Stucky, Monroe, Wash., $5.00; First, Berne, Ind., $168.19; First, Monroe, Wash., $9.55; First, Allentown, Pa., $30.33; Salem-Zion, Freeman, S. Dak., $30.00; First, Upland, Calif., $25.97; Bethesda, Henderson, Nebr., $55.34; Lorraine Ave. Menn. Ch., Wichita, Kans., $13.40; Pacific Dist. Conf. on Note, $20.00; Menn. Ch., Richey, Mont., $56.96; Bethesda C. E., Henderson, Nebr., $20.00. **Total $978.90**

Disbursements:

Vouchers drawn for salaries, taxes, etc., $1,556.76.

All receipts gratefully acknowledged.

J. J. Plenert, Treas.
429 Knorr St., Philadelphia, Pa.

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Newton, Kansas

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JUNE 24, 1941 NUMBER 25

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Threats to the Church

Many of the readers no doubt were saddened when, several weeks ago, the news commentators reported the destruction of the City Temple in London, the church where Rev. Leslie Weatherhead is the pastor. Many know Rev. Weatherhead from reading some of his inspirational and helpful books, such as, *Jesus and Ourselves, The Transforming Friendship, Why Do Men Suffer?, His Life and Ours,* or his last one which emerged out of bomb-shattered, suffering London, namely, *This is the Victory.*

The City Temple is destroyed, that is, the material structure lies in ruins. But is the church really destroyed? The Sunday following the destruction, the congregation met in Memorial Hall in London for a "service of thankfulness for the past, dedication for the future, and no tears by request." Rev. Weatherhead, in conducting the service, said, "What has been lost is very precious. Our old sanctuary was set up with triumphant faith. But, after all, what is lost is material, and what remains is spiritual."

This leads us to the observation that, thank God, a church is not destroyed when its outward symbol, its edifice is leveled to the ground. In spite of material destruction the church may go on spiritually and grow into a stronger bond of fellowship with its Master and the members one with the other, for it is not the structure but the members comprising its fellowship that really is the church.

Many churches in Europe are threatened by bombs. This is a sad fact. But many churches in our own country are also threatened. Bombs bring about outward destruction, but faithlessness and apostasy, spiritual indifference and complacency, and spiritual atrophy bring about destruction within the church. Do not endanger the spiritual life of your church by your indifference and faithlessness, but strengthen it through your faithful attendance, support, and active service. During this time of crisis the church needs you and you need the church. —MB

"Thy word have I hid in my heart that I might not sin against Thee." "The entrance of Thy word giveth light." "Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:11, 30, 105). The Bible will keep you from sin—sin will keep you from the Bible. *—D. L. Moody.*

A Statement Adopted by the Assocated Church Press

at its annual meeting, Boston, Mass., March 11, 1941

Words used by powerful and highly organized propaganda forces have, in our day, created worldwide mental and moral confusion. They have fostered organized hatred and contempt for those basic values on which the structure both of religion and democracy are reared. In such a time, the religious press of America, representing a long and honorable tradition of freedom, uncontrolled by any ulterior interest, completely non-commercial in purpose, stands for that enlightenment and goodwill without which civilization is doomed. Yet, where millions of dollars are being invested in the printed word for the studied purpose of destroying both religion and democracy and establishing totalitarianism, with its attendant neo-paganism, the power of the religious press is under a disturbing limitation. This limitation is failure of church people to give it adequate support either as readers or as financial backers. While millions of dollars are given annually to the support of all other church institutions, parishes, hospitals, settlements, or schools, the religious press *giving vital support to all of these organizations* suffers neglect. The meagre financial aid advanced is designated as money to make up "losses" or "deficits," — seldom as "investment" in an institution vital to the advancement of the Kingdom of God.

In the present critical world situation, when we are face to face with the progressive paganization of all our social and political relationships, the Associated Church Press calls upon both clergymen and laymen in the churches, for a renewed devotion to the religious journal. The lack of adequate support is no credit to our statesmanship or spiritual strategy. It is high time in such a crisis for all clear-visioned and forward-looking churchmen to combine in a campaign to utilize fully the high values of our religious journals both through a vastly enlarged readership and a widely increased understanding of the opportunities for service to the church and state through complete support of these mediums of spiritual and intellectual enlightenment.

More Things to Think About

By N. E. Byers, Bluffton, Ohio

I was very much interested in Dr. Langenwalter's article, "Two Things to Think About", in *The Mennonite* of June 3. In the first place, I liked his suggestions and, furthermore, I think we should have more discussion in our church papers on the policies and plans of our church organizations. Since the General Conference meets only once in three years and in all parts of the United States and Canada, there is very little opportunity for general discussion of our church work and few get to attend many of the conference meetings. Therefore, it seems to me, more discussion of the problems of our organizations and institutions should be found in our church papers. Not all of the wisdom of our church is found on its boards, and the interest and support of all is needed.

In order to continue the discussion, and I hope the thinking, on the questions raised, I should like to make a few further suggestions on the plan of placing our six lines of work under three boards, viz., Home and Foreign Missions, Publication and Education, Relief and Peace.

First, have the three boards establish permanent headquarters in different parts of the country and employ full-time executive secretaries to direct and promote the work. The boards meeting annually should have representatives of all district conferences on them, but small executive committees of persons living close enough to each headquarter to meet, at least quarterly, should have authority to take action on all problems arising between board meetings.

The headquarters should not all be located at one place so that one conference feels that it is the church, and other district conferences are tempted to have their own independent work. While the work must be largely locally directed, with this distribution, all would feel that they have a part in the general activities of the General Conference. I would suggest that since the foreign mission work has long been centered at Newton, Kansas, that the Home-Foreign Mission Board might be permanently located there. Since in much of our peace and relief work we cooperate with the Quakers and often find it necessary to visit Washington, the Peace-Relief Board should be located at Philadelphia. Since Berne, Indiana, and Bluffton, Ohio, have long been centers of interest in publication and education the Education-Publication Board would be centrally located at one of these places.

I believe the church could well afford to keep three executive secretaries constantly employed directing the work at headquarters and promoting it in the field. The General Conference has frequently employed field secretaries and at present we have a man employed to direct the efforts in behalf of peace. Three men closely associated with the work and permanently employed should do more successful work. Our field has not been systematically and continuously worked in behalf of our various interests. That is, as Dr. Langenwalter says, "why others have found it so easy and so profitable to get the money which is needed in our own work."

What a church we could have if all our members read our publications, all our students attended our own colleges and seminary, all our workers were employed by our own churches and institutions, and all our money given for education, missions, and relief could be used for our own work!

Consecration and devotion are fundamental, but effective organization and administration are essential for our cause and our work in His Kingdom.

LET US TAKE TIME

Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak kind words to those we love. By and by, when they can no longer hear us, our kindness will seem more valuable than our best wisdom.

Let us take time to read the Bible. Its treasures shall last when we have ceased to care for the war or politics, the rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the day book and ledger or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the larger sense of a life begun here for eternity? —*Christian Advocate*

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God."

—*Phillips Brooks*

"My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12:9.

HOME MISSIONS

A. J. Neuenschwander, Secretary

REPORT OF FIRST QUARTER, 1941

Dallas, Ore., April 14, 1941

"Greetings in the Masters Matchless Name"—

Again another quarter has become history and we must again say it apparently has been the best yet. There is a marked increase, perfect harmony as far as we know, and growth spiritually as well as numerically.

We have been very busy, as there has been much personal work to do, to meet some of the people and point them to the Lord, but the Lord blesses this "hook fishing" and on Easter Sunday, 9 confessed Christ and were baptized, and 11 others added by letter, a total of 20 adults. We also had our new record in S. S. of 188, two families were away on a visit to Washington or we should have passed the 200 mark. We praise the Lord for He is greatly blessing His Word and we feel the time and effort and means used here are well spent. We solicit your continued prayers.

My report covers the 1st quarter of 1941.

Date	S.S. Att.	S.S. Off.	Ch. Att.	Ch. Off.
1-5	160	$4.83	210	$11.51*
1-12	153	5.74	202	26.33
1-19	171	5.65	231	18.36
1-26	142	4.97	195	20.15
2-2	169	5.58	224	23.10**
2-9	154	5.68	218	13.28
2-16	164	5.11	225	13.23
2-23	176	5.07	242	19.13
3-2	174	6.51	239	40.00***
3-9	158	6.94	212	27.22
3-16	162	5.88	220	13.40
3-23	151	6.91	210	12.10
3-30	162	5.44	229	20.14
Average	161	5.71	220	19.88

The averages of the first quarter of 1940 compare thus:

131 4.17 177 21.48

Note: Church Offerings are lower on account of the mill fire, many of our members were out of work. The mill has started again now and when they get caught up again you will find the offerings increase.

Gratefully submitted,
Homer Leisy
Pastor, Grace Mennonite Church,
Dallas, Oregon

NOTE—In the 1941 Year Book this church reported 146 members. How many of our older churches can give such a report?

A. J. Neuenschwander, Sec.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

INCIDENTS ALONG THE WAY

by Marie J. Regier, missionary to China

China and Japan

"Aren't China and Japan at war?" one of the passengers asks. "Yet the Japanese boat sails peacefully into a Chinese harbor and a tender flying a Chinese flag comes out to meet us?"

In the Eastern Market in Peking are Chinese carved frames, pictures, and picture postcards of the forbidden city, the summer palace, the winter palace, and so on—but all of Japanese make.

In the forbidden city, Japanese are supervising the repair of roofs of some of the palace buildings. It means work for many Chinese and they get paid well —in Japanese Federal Reserve Bank Notes. After the buildings are all repaired the Japanese will give them back to the Chinese, so they say.

Some of the passengers on the boat were hesitant to take "Moment in Peking" by Lin Yu Tang into China. But at the Eastern Market I bought a special Chinese edition of the book for less than a gold dollar.

Korea and Japan

In Korea the Presbyterians were having a meeting. At the same time the Methodists also were planning a meeting. Japanese government officials asked them to postpone their meeting since they did not have enough detectives to go around.

In the Realm of the Spirit

I met many missionaries who related various incidents. In one instance a Japanese detective became converted at the meetings he had to attend. He has been suffering many persecutions as a result. In another case the behavior of a Christian girl, remaining sweet during untold hardships, so influenced the guard that he looked up the girl's brother to find out how to become a Christian. It thrills one to know there are still real Christians who remain steadfast through all persecution and who are letting their light shine because they know the power of an endless life.

But it amazes me how a missionary after telling this story and remarking on the power of God turns right around and says, "But the same thing does not apply in the case of war. There we must be prepared physically in order to avoid the horrors which have overcome other countries. After all, our country, in spite of all its wrongs has the highest ideals and we must fight for it physically. Jesus never said that we shouldn't fight, and Paul speaks of the armor of God, which would imply that we must also have the physical armor."

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* Loose for Foreign Missions

** Loose for Pacific District Conference

*** Loose for Home Mission Board

It seems to me there are after all very few missionaries who are really universal. The other day at the dinner table the hostess was telling of some British ladies who had stayed at her place. They couldn't say enough to disparage the United States. After they got through the hostess remarked, "Very well, but perhaps you don't know that I feel exactly the same way about England."

But always there are those who do not bow their knees before the "Baal of Nationalism." Last Sunday at the Union Medical College I heard a modern prophet in the deepest sense of the word. His sermon was one of conviction, one that cut through all shams down to fundamentals. He emphasized not the superiority of nations but rather the superiority of responsibility. God's revelation does not depend upon His will to reveal, but upon man's response to it. Doing the will of God means not an increase of material blessings but a deepening of spiritual insight. I heard that the pastor had been an army chaplain. One wonders how he was able to remain such with a message like that.

These are some of the incidents. In general, about all you can say is that conditions are very uncertain. There is always tension in the air, but I have never known the Orient without a certain amount of that. One must simply have a security that goes deeper than physical security. On the whole, however, I can only be thankful. While it takes much time, and an everlasting giving of tips every time one turns around, and a continual filling out of blanks and a five-day delay in Peking, waiting for a pass from the Japanese Military office for going interior, still I had to pay only a little duty on all that I was taking along, and it seems that the way is now clear to go to the station.

REPORT OF THE 57TH ANNUAL KANSAS MENNONITE SUNDAY SCHOOL CONVENTION,

Held at Pretty Prairie, Kansas, June 8, 1941

Underneath ominous clouds and intermittent showers, the Sunday School Convention convened in the Pretty Prairie Menn. Church, at 2:30 p. m. June 8. It is therefore noteworthy that the attendance was large and the program was carried out in its entirety. The president, Menno Schrag of Newton, opened the meeting. Following a song service in charge of the local director, the convention theme, "Meeting the Needs of the Hour" was impressively introduced by the chairman with the reading of Rom. 1:16. The ensuing remarks were interspersed with "Tell Me the Old, Old Story," "I Gave My Life For Thee," and "Ever the Same" by a male quartet from Newton.

The topical discussions were opened by Mrs. T. A. van der Smissen of Buhler on the subject, "Meeting the Needs by Deepening the Spiritual Life of the Christian Home." She pointed out that the Christian home has little or no spiritual strength unless it (1) observes the family altar, (2) keeps the Sabbath holy, and (3) teaches its members unselfishness in living.

After the Pretty Prairie Men's Chorus had sung "We are Traveling Home," H. B. Schmidt of Walton, presented a discussion on "Meeting the Needs through Consecrated Sunday School Teachers," pointing out that too many of our trained leaders are going out with material success as their aim, and that a personal knowledge of the Master is an essential qualification of every S. S. teacher.

Rev. Jacob Unruh of Kingman continued the discussion on "Meeting the Needs Through Christ-Centered Discussions of the Lesson." To him the first great need was seeing Christ, and seeing Christ could come only through conversion and witnessing. A male quartet from the Arlington church sang a number, after which Jacob Enz of Newton completed the topical discussion on "Meeting the Needs Through Reaching out after the Lost." He stated that the coldness in our churches accounts for the deplorable fact that our country has seventy million unchurched people. More love within the church was the great need expressed in this topic. Using the speaker's words, "The Sunday School must be a soul-saving station."

Following the business meeting and offering, Rev. Tschetter, the local pastor, closed the afternoon session with Scripture reading and prayer.

At the evening session, Rev. G. A. Linscheid presided in the absence of Rev. C. H. Dirks of Hutchinson. The male choruses of the Hoffnungsau and the Alexanderwohl churches each rendered three numbers of music. The address of the evening was given by Dr. H. E. Dana, president of the Baptist Theological Seminary of Kansas City, Kansas. He made a very heartening remark in his introduction to the subject, "The Sunday School and the Kingdom's Supreme Need": "Let it not even dawn upon you that there is no place for you with your convictions of peace and non-resistance. The heart of the world is more open today for the application of the message of peace than ever before." According to the speaker, the Kingdom's supreme need is a more effective and widespread teaching of the great religious truths. Our teaching and preaching should carry with them both the heart and spirit of the Master. Throughout the address Dr. Dana stressed the importance of building real religious experience based on a deep foundation of truth, not mere emotional ripplings.

The officers elected for the coming year are: President, Rev. C. H. Dirks, Hutchinson; Vice-President, Erwin Goering, North Newton; Sec'y-Treas., Martha Unruh, Buhler. The mission offering totaled $143.93.

—Sec'y-Treas., Mrs. D. P. Ewert

DAILY DEVOTIONAL MESSAGES

(Note of Explanation: Rev. M. M. Horsch, Upland, California, whose messages were to appear for the month of July, informs us that they were sent to Dr. Thierstein several months ago. We are very sorry that they evidently have become misplaced in the process of moving Dr. Thierstein's files. However, we hope that they will be found so that they can be published later. Jacob J. Enz of Newton, Kansas, has kindly consented to help us out by writing the messages for this month. Mr. Enz has been serving the church at Walton, Kansas, during the past year, while he was completing his course at Bethel College.)

JULY 1—*"Finally my brethren, be strong in the LORD, and in the power of HIS might. Put on the whole armor of GOD."* Eph. 6:10, 11a.

In the ensuing days of flag-waving, noisy celebrating, and passionate speech-making, which go to make up the anniversary of the signing of the Declaration of Independence, with their implications of preparedness in the present crisis are we not duty-bound to translate this reliance upon carnal warfare into terms of spiritual warfare? "For we wrestle not against flesh and blood, but against principalities, against powers . . ." The battle lines are drawn; is Jesus Christ or is He not the answer to the great need of the world? For the Christian there is but one answer, one banner—the cross, one battle cry—Jesus saves and no retreat! His preparedness is only for an offensive warfare.

JULY 2—*"Stand therefore, having your loins girt about with truth."* Eph. 6:14a.

The above words indicate an important item in effective preparedness. It is a firm conviction regarding the eternal verities which binds up our flowing robes and prepares us for the conflict. How can we be effective warriors of the *eternal* realms if we have not the inner assurance that the cross has conquered sin, that death is swallowed up in victory, that love is the strongest force in the world? We dare not let ourselves become entangled in half-truths, the snares of the evil one.

JULY 3—*"Stand therefore . . . having on the breastplate of righteousness."* Eph. 6:14b.

The importance of righteousness cannot be overemphasized, a man is not fully armed spiritually until he has been reckoned righteous in the sight of God as the effective result of the "washing of regeneration." Such a protection cannot be pierced by the fiery darts of the evil one. Further, the practical outworking of that righteousness will serve in the thick of the battle as a testimony against the forces of evil.

JULY 4—*"And your feet shod with the preparation of the gospel of peace."* Eph. 6:15.

The "good soldier of Jesus Christ" must always be ready for marching orders. The urgency of the need at this time for this gospel of peace we dare not overlook. Much of the world is in confusion which is an evident testimony to the fact that there is little peace in the inward man. The soil is ready for the seed. Oh, for more sowers. Let us not think only of foreign missions but also of home missions—in our own home, in our neighborhood, in our home church.

JULY 5—*"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."* Eph. 6:16.

It was David who said to Goliath, "Thou comest to me with a sword and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts." It has been said that this duel of David and Goliath is but a chapter in the history of the contest always going on between faith and force. Faith which seems to expose to danger, really protects; while force, which seems to protect really exposes to danger.

JULY 6—*"And to take the helmet of salvation . . ."* Eph. 6:17a.

The word *take* as used here comes from a different root than in verses 13 and 16. It suggests receiving or accepting the helmet offered by the Lord, namely, salvation. The head of the warrior is certainly among the principal parts to be defended for it is the head which commands the whole body. It is therefore very important what kind of protection it receives. It is only a vital unbroken communion with God, an intimate father-son relationship with the Creator and Sustainer of all things that gives true protection in the battle for right.

JULY 7—*"And take . . . the sword of the spirit which is the word of God."* Eph. 6:17b.

How different this sword from the carnal sword drawn from its scabbard by the hand of hate! Instead of drawing the blood of vengeance, instead of cutting off life, the sword of the Spirit prepares the way for light and life. It is the only blade which is effective in the conflict with the powers of sin, hatred, and error.

The Christian is thoroughly furnished as far as armor is concerned with one exception, and that for his good. There is no armor specified for the back implying that there is no retreat in the commands of God. Our only hope is in resisting ceaselessly.

—*Jacob J. Enz*

"Teach us to number our days that we may apply our hearts unto wisdom." Psalm 90:12.

Mennonite Central Committee

CIVILIAN PUBLIC SERVICE NEWS

The Civilian Public Service program is now rapidly getting under way. By this time the Grottoes, Virginia, camp; the Marietta, Ohio, camp; and the Colorado Springs camp; are in operation. These have been opened May 22, June 2, and 5 respectively. Because of late re-classifications by local boards, the number that arrived in camp was considerably smaller than the number originally assigned. Thus Grottoes received 9 of the 14 originally assigned; Marietta, 29 of the 44; and Colorado Springs, 25 out of 32. The groups assigned to Grottoes was small, because a big part of the camp equipment had not yet arrived. The boys who arrived at Grottoes and Colorado Springs were all Mennonites. Marietta, being a cooperative camp administered jointly by Brethren and Mennonites, had 14 Mennonites; 7 Brethren; and 8 boys from other denominations.

The young men arriving in camp appear to be a fine type. Their attitude gave promise that they intended to do their share in helping to make their life and service in camp a meaningful and an enriching experience.

The Brethren and the Quakers have opened similar camps. The Brethren received boys at Lagro, Indiana, May 22; and at Magnolia, Arkansas, June 10. The Quakers have camps operating as follows: Elk Ridge, Maryland, May 15; San Dimas, Calif., June 2; Richmond, Indiana, June 5; Cooperstown, New York, June 5. The last two camps are small camps.

Our Bluffton, Indiana, camp is to receive its first assignment of 83, June 23. On June 26, a similar number is to arrive, filling up the camp. In the Pacific Northwest the cooperative Mennonite-Brethren camp has not yet been approved and so some 14 Mennonite boys are temporarily assigned to the Quaker camp at San Dimas. However, as soon as our cooperative camp in the Northwest is in operation these boys are to be transferred to this location.

It is expected that by June 26, a total of approximately a thousand boys will have been assigned to various C. O. camps, scattered over various parts of the country and operated by Brethren, Mennonites, and Quakers. To date considerably over one-third of these boys are Mennonites.

Orie O. Miller, Henry A. Fast

June 12, 1941

CONFERENCE DELEGATES
AND GUESTS

who wish to leave by train or bus from Newton, Kansas, to go to the General Conference at Souderton, Penn., should send their names and addresses to the

MENNONITE PUBLICATION OFFICE
Newton, Kansas

RELIEF NOTES

Akron, Pennsylvania

Brother Orie Miller sailed Friday night, June 6, for Paraguay, South America. He is being sent to Paraguay by the Mennonite Central Committee to visit and investigate conditions in the Mennonite Colony in the Chaco. Brother Miller is being accompanied by his son, Albert, and Dr. John R. Schmidt of Newton, Kansas. Dr. Schmidt has been appointed by the M. C. C. for a year of medical service in the Mennonite colony and will be located at the hospital there. The absence of a doctor in the colony has been one of the biggest problems among the Mennonite people in Paraguay. Brother Miller plans to return to Akron by August 16.

Akron, Pennsylvania

June 12 at the Old Ephrata Church was baling day. With the help of some forty volunteer brothers and sisters, 5000 lbs. of clothing was baled and is now ready for shipment. Fine clothing donations have been coming into the Relief Center here very regularly and we hope the way will open up to send more clothing to the needy of Europe.

London, England, Ted Claassen letter, May 14.

"From Birmingham John reports that the Mobile Canteen has been presented and that it is very nicely built and painted and very conveniently arranged for service. It is proposed to use our canteen for shelter work in place of after air-raid feeding. It is evident that it would not be expedient to try to do both.". . . "We are glad to notice that another shipment of 66 bales has been forwarded to us. We have very little left now, mostly summer dresses for girls and a few baby garments. To date we have no further word of the shipment which was to have arrived at Liverpool. Another appeal for boy's shoes, ages 16 & 17 and younger, came to us this morning from the Basque Spanish Children's Committee, so we shall be awaiting those which you intend buying over there. Have made an appointment to visit their colony next Sunday afternoon."

Birmingham, England, John Coffman letter, May 16.

"This is an attempt to report to you in further detail some of the items of interest in connection with the start of our work in Birmingham.

"The canteen is built on the chassis of a Humber motor car (comparing in size and horsepower to a Buick in America). It is painted coach green outside and light green (pea green) inside. The left side (nearest the sidewalk in England) is built up with a flap which lifts up over the counter or serving side. This side has a long counter with linoleum top. There are cup racks on the rear and front walls at each end of the counter, accommodating over 60 cups. There is a similar cup rack on the rear wall of the other side. Under this counter there is space for food trays and provisions protected by a sliding panel, shelving for equipment.". . . "We spent Monday evening, all day Tuesday, and Wednesday until 3:00 p. m., in distributing soup, sandwiches, tea, coffee, biscuits (crackers), and cake to men, women, and children in the streets of the city. The men were those engaged in necessary clearing up and repair operations, firemen, and dock workers. Perhaps some of the latter were the very ones who have, or will assist in unloading the clothing which has been sent us from the U. S. and Canada.

"We made and dispensed over 1000 sandwiches, about 20 gallons of soup, 60 or 70 gallons of tea, 2 gallons of coffee (from a prepared extract when we ran out of tea), 15 lbs. of cake, 10 lbs. of biscuits (also used mostly as substitutes when we ran out of sandwiches and bread). The latter two items were dispensed, not made, of course.

P. S. "I was informed Saturday that a further shipment of 79 bales of clothing has arrived at Liverpool. This probably is the shipment baled at Mellinger's church as per our list December 4, 1940." —Ted Claassen.

France, Jesse Hoover letter, May 24, 1941.

"I am happy to report that the new Convalescence Home for Concentration Camp Children is coming along nicely now after a delay in starting, due to the failure of the proprietor to have the house ready at the specified time. A part of the personnel is there now and we are in the process of selecting others. Children are arriving every few days and all in all it is proceeding satisfactorily. There are over twenty children there now. By the time this reaches you the colony will probably be pretty well filled.

"The work at Cerbere, Banyuls, and Collioure is running along as smoothly as ever. A couple of weeks ago when I was down there, we contacted the mayor of Port Vendres and gained permission to reopen our food distribution there.". . . "I called on the mayor of Banyuls. He with his wife entertained me royally in their home. They were most profuse in their expressions of appreciation for our efforts of relief and good-will. There is a warmth of feeling down there near the border that we want to cherish and carefully nourish. It is a most likely spot for the opening of a permanent mission program here."

(Compiled by H. Ernest Bennett and A. Warkentin)

(Released, June 13, 1941)

AT HOME

(Continued from last week)

Pretty soon the flickering lights of Champa mission station were discovered, the first being those of the medical station. The train drew up to the Champa platform. Depot, in this connection, is an unknown term in India. Before the dead stop came the missionaries from Champa, the medical station, Janjgir, Mauhadei cheered us with a happy welcome. Indeed a happy staff with their children pressed forward to extend the hand of welcome.

In just a few minutes all were seated in the autos (called motors in India) spun toward the mission premises only one and a half miles away. Here hundreds of flickering lights—not electric—verified the entrance of welcome. These lights are simple: tiny clay saucers three inches in diameter hold approximately one-half gill peanut or castorbean oil, over the edge lies a cotton wick burning at the outer end. In front of the bungalow the large host of Indian Christians awaited our arrival. Young and old, small and large, sang the Hindi and English welcome hymns, praising God therewith. Their faces in the dim light emitted an expression of deep gratitude, followed quite soon with hearty handshakes. Of course, each one wanted to be the first to contact.

After their dismissal the nicely lit-up bungalow was entered (so familar in all rooms). The first meal there touched our palates well-becoming.

After lingering for a while, exchanging thoughts, greetings, etc., everybody retired. Sleep, seemingly hurried away, came only on the installment plan. Finally the first morning on the beloved mission field dawned. The Champa compound was beheld as being the place where our sojourn now shall be. Our first arrival, Nov. 19, 1908, happened here. After three and one-half months, for three terms until Nov. 22, 1938, Janjgir had been our center. This change now could not be comprehended so easily.

The very first on the program now happened to be the celebration of the 25th anniversary of the Korba station, 25 miles north. The trip there should be taken by some of our American friends. Here their livers might have undergone a transfer to some other position, also the throat was a dust receptacle. The services convinced us of the leading of God in the progress of the station.

How quickly has the quarter of the century slid by. How well we recalled the opening of the station by Bro. and Sister C. H. Suckau, with whom many blessed times could be spent. Both the station staff and the church had prepared welcome programs most effectively Then followed the Christmas celebration. It all felt so homelike, and is not to be described in words. To enjoy that fully must be experienced. Exceedingly deep impressions were received from the watch-night services and New Year's experiences in the Janjgir church.

The Leper Home rendered an excellent Christmas program, showing in detail the Holy story as laid down in the Bible. It is marvelous how these, humanly speaking, most unhappy human beings can prepare such a rich table for the listeners. That must be from God. 1 John 4:2, 3.

The Leper Home (we seldom call it Asylum) began on April 27, 1902, with two inmates in a tiny bamboo hut. Since then until Dec. 31, 1940, 3,243 patients have found admission. Of these, 1,317 have been baptized and admitted into the church, mostly by Bro. P. A. Penner. From the most insignificant hut developed a most attractive institution with more than 550 inmates. Each turn affirms the thoughtful planning of the grounds and buildings. These credits stand out to the Brethren P. A. Penner and F. J. Isaac. The former for his accuracy, etc., has received a silver medal.

The government now forbids further admissions in the room provided. However, at the north and south gates 56 patients are waiting for admission. If someone absconds or dies, the vacancy is immediately replenished. Some of these waiting ones are in a most pitiful condition. A person is surprised how they still exist under such reproachful conditions.

How the churches on the different stations have

(Continued on page 13)

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 29, 1941

LESSONS FROM THE EARLY CHURCH

1 Cor. 3:1-15

TOPIC: HELPING TO MAKE THE WORLD CHRISTIAN

Introduction

Paul wrote this letter to the church in Corinth about seven years after the Jerusalem conference of our last lesson. In today's lesson he speaks of some troublesome conditions then existing in the church and refers to his labors among them. He states some principles which apply to Christian work in any age. In the work of helping to make the world Christian, there is something for each of us to do.

Church not Spiritually-minded, vs. 1-4

Paul mentions the root-cause of the difficulties in the Corinthian church (v. 1). They were worldly-minded rather than spiritually-minded. Paul had to speak to them as to beginners. They had not grown and developed spiritually. Their conduct and spirit manifested toward each other showed this. When one becomes a Christian, he must still contend with the old nature. He is to grow less carnal, less worldly minded, and the spiritual life is to grow up into Christ. Paul had to feed them with the more elementary truths (milk) rather than with the more advanced teaching (meat). Many Christians are like the Corinthians in neglecting their spiritual lives.

Paul was much distressed by the evidence of their carnality, their lack in Christ-likeness (v. 3), jealousy, quarrels, divisions. This was evidence of unregenerate hearts. When such is the case, the cause of Christ is much hurt. Another proof of still being carnal were the factions in the church, each claiming to be followers of different men (v. 4, also 1:12). They gathered around human leaders and were contentious about their differences. Paul shows the folly of all this. We see much of this today in the different denominations, in the divisions within denominations, and even within congregations. The Spirit of God does not divide, He unites us in a holy fellowship. A truly Christian Church is united.

Workers with God, vs. 5-11

Leaders are very important in the work of the Church. Paul says they were merely servants of Christ, who ministered to the religious needs of the people according to the ability God gave them (v. 5). The Church should not glory in men, but in God and Christ for He gave the increase (v. 6). The credit for blessings belongs to God, not to man. All our efforts would be useless without the help of His Spirit. How much we need to learn to give all the glory for work we can do to God. We are all—leaders, ministers, teachers, workers—laborers together with God (v. 9). Each has his tasks. The work is the Lord's. We are His helpers.

Paul feels confident that he has done his work well in laying a foundation of faith for the Corinthian church (v. 10). He had done it as God's grace enabled him. He built all on the foundation, Jesus Christ, the only sure foundation (v. 11). Faith in Christ as Savior, true repentance, and a willing submission to Him, are the foundation of Christian life and character. The foundation of Christianity is the Person of Christ, a dependence upon Him.

Test and Reward, vs. 12-15

There is one foundation, but two kinds of superstructures are being built by men, stone and stubble (v. 12). The Christian preacher and worker is building on the true foundation. Wholesome and false doctrines are being preached. With which are we building? The all-inclusive test of the judgment day will reveal the soundness of our work (v. 13). The reward is certain for the faithful worker with God. Only permanent results really count in the end. We have a responsibility in helping to maintain a pure Church.

What are we building into the lives of our boys and girls?

Why do some churches decline and become less spiritual while others grow and become more spiritual?

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

News From Colorado Camp

June 10, 1941

I am very happy to report the very congenial attitude that the boys are taking, the splendid spirit of cooperation they manifest, and the way in which they have taken hold of the situation from the very first with a determination to make the best of it. I do not know how we could have selected a better group of men than the group of 25 that came on June 5. And to my mind the tone that they are setting for the camp ought to go a long way toward opening this venture in the proper manner.

The first contingent of 25 men came from Kansas. They arrived at 6 a. m. on the fifth of June, together with Paul Comly French, executive secretary of the National Service Board, and Dr. Harold Bender from Goshen, Ind. We had arranged to meet them with 4 cars and a pick-up truck. Two cars belonged to the staff here; Rev. Bayles, minister in the Calvary Evangelical Church in Colorado Springs, offered to bring a group of men out, and so did Mr. Zook, a carpenter from the Mennonite Church in Manitou; Mr. Hennard, a Mennonite from La Junta, has been exceedingly gracious to us, offering his pick-up truck whenever we need it. So you see others are interested to the point of offering their services.

Upon arrival we paused before the dining room door where Dr. Bender offered the first prayer of thanksgiving and blessing, after which we had breakfast together. Following breakfast we had our first service of meditation and worship, as we do regularly every day. Then we got acquainted with Mr. French and Dr. Bender and with one another. Dr. Bender also got several interesting statistics concerning the background of the men here; those, I am sure, he will publish later. But the way the men took hold of the work immediately was the most heartening to everyone; even though they had spent the night on the train they were ready to do such work as necessary to get their living quarters habitable. I have never experienced quite such satisfaction in dealing with a group of men.

Our work thus far has been and is conditioning of the camp and improving the camp grounds. It is difficult to realize just how much work is necessary to condition a camp until one begins such a job; but with the help of this group of men here one can see decided progress daily. That is most encouraging.

The group here now consists of Mennonites from various branches divided as follows: 1 K. M. B.; 2 M. B.; 1 (Old) Mennonite; 6 Church of God in Christ Mennonites; and 15 General Conference Mennonites. The average age of the group is approximately 26-27; and all of them come from the farm either now or earlier.

The daily schedule will run as follows:

5:30—Rising bell (whistle so far)
6:00—Breakfast
Followed by devotional period of about 30 minutes
7:00—Embark on work project
11:45—Call to dinner
12:00—Dinner
1:00—Embark for afternoon work
4:30—Home from work, clean-up, showers, leisure time, and getting ready for supper
6:00—Supper
7:45—Evening meeting
9:30—Back to Residence halls
9:30—Lights out

Our Sunday program has been tentatively arranged as follows:

6:00—Rising bell
7:00—Breakfast
Followed by devotional period
9:00—Worship service (our first service was held out of doors)
10:00—Sunday School
12:00—Dinner
Afternoon is open for letter writing and reading or leisure time, with occasional musical vespers in prospect.
6:00—Supper
7:30—Evening meeting; a committee is already at work planning the evening programs. A Christian Endeavor program is planned for June 15.

Our education program is still in the making, and very definitely in the experimental stage. It is our plan to work out the program with the men here, using such proposals as are available from the National Service Board or the Mennonite Central Committee. At a meeting last night several propositions were recommended, including, a class in the study of our position as pacifists; a class in first-aid training and application or administration; a study of soil conservation, and the general field of conserving human and natural resources. No definite action has yet been taken, but ere long this program will also be under way. No doubt there will be opportunity for individual development of skills as well as for growth in spiritual living. Such is necessary for a full-rounded year of service in work of national importance which to us is also a year of growth and development.

We have word that another group of 30 men is to arrive the 16th of June, so we are now busy getting their living quarters ready. This requires building of a partition in the long building (112 ft. long), painting the inside, building some closet space for each man, and a lot of good thorough cleaning. It is a pleasant experience to see how different individuals exercise their initiative in planning and building things. I wish many of us could experience these thrills that we are getting here; it seems that here we can put minor differences aside, and work side by side on the tasks that need to be done. There have been no dull moments so far.

Our living quarters are not fully ready. We are using the building that the CCC organization used for headquarters, and this required a great deal of work in the shifting of partitions and the building of new rooms. Most of the rooms are now either painted or are in the process of being painted. Curtain materials are needed, and some of the societies at home might be glad to supply this if they were informed concerning the dimensions.

Although this is very incomplete, it would take a bulletin to cover the description adequately. We trust that you will come to see for yourself how the boys are living and how the entire set-up operates. Our surroundings are very scenic, and the location is very nearly ideal.

After we get the work under control to the extent that a little more time will be available we plan to keep the churches informed, perhaps by means of a short bulletin. I hope we can exchange news with other camps too.

Sincerely,
Albert M. Gaeddert
Box No. 1576
Colorado Springs, Colorado

(This box number will bring the mail to everyone at the camp).

P. S. Regarding visitors: We welcome them, and trust that they will come often. We have agreed that it would be best to charge a flat rate per meal of 25 cents, in that way we could ask all of them to come and fellowship with us about the table without endangering our food budget. The lodging problem would be very difficult after all the men are here, and our information is that by the end of this month the full quota of 125 men should be in the camp.

SENIOR DEPARTMENT

by Mrs. Gerhard Friesen

THE ORIENTAL CHURCH

Program for July 13, 1941

Leading Topic: What is happening to the church in the Orient? Dan. 7:13; Matt. 5:11, 12.

I. Worship Service

1. Songs: "Beneath the Cross of Jesus," No. 112; "When Courage Fails, and Faith Burns Low," No. 191; "Ride On, Ride On in Majesty," No. 101.
2. Reading of leading topic, and prayer.
3. Talk on "Mission Work in China" or "The Madras Conference."
4. Offering for Missions.

II. Leader's Introduction

The world conference on Christian missions, held at Madras in December, 1938, was a great source of inspiration for the churches of the Orient. The conference gave to the Oriental churches and their leaders a new sense of responsibility in the world task of Christianity.

War conditions have greatly hindered the progress of the church in many parts of the Orient. However, it appears that the leaders of China have become so responsive to the Christian appeal, and so convinced of the power of the gospel to save a nation, that the door of a great opportunity has been opened to the Church. Besides, the war has made possible a large mass evangelism. In their grave perils the Chinese are turning to God.

III. Suggested Topics for Short Talks

Rehabilitation	Ezra 6:15-22
Encouragement to Persevere	Isaiah 52:1-6
Establishment of Peace	Micah 4:1-5
Progress Despite Hardships	Acts 14:19-23
A Good Example of Sharing	2 Cor. 8:1-6
All One Body in Christ	Eph. 2:14-18

IV. For Discussion

1. Is war a help or a hindrance today in the spreading of Christianity?
2. In how far are the churches in America and in Europe responsible for what is happening to the church in the Orient?
3. Who are some of the great leaders of the church in the Orient, and what kind of work are they doing?

V. Facts for Study

Kagawa, the fine Japanese Christian, whose late book, "Behold the Man" might be interesting to some of you, is refusing to let the spirit of hatred and ill-will gain a place in the life of the church of Japan. He regrets the way Japan is making war on China. He has done much to bring the gospel to the down-trodden in his own country. He has a deep and far-reaching influence on the life of the church in the Orient.

The name Saddhu Sundar Singh brings to mind one of the present-day saints in this poor, perplexing world of today. He has gone about undaunted, faithfully proclaiming Christ and His Way of Life.

The church of India as well as the missionaries who work there attest the vitality of the Christian life and influence.

VI. Illustration

In the villages of lower Burma, in one of the most notoriously criminal areas of the land, there is proof that the nation-wide problem of crime can be solved. Small groups of people have been touring these villages talking about living on the basis of listening to God for His direction in personal, domestic, and community life. Through the medium of drama, song, and village meetings the message has spread with telling effect. In one village thirty to forty leading men met with the government officer to tell him they were done with drink and bribery and would cooperate with him to stamp out these evils from the district. A former brigand who ruled a jungle underworld gang operating over a large area, not only made a clean breast of his own crimes, but also began to round up his old pals for a new way of living. Drink, opium, bribery, crime —these are undermining the village life of Burma. Through this movement, the roots of these evils are being cut in the lives of many people and a new village spirit is emerging, finding expression in new educational enterprises, irrigation development, inter-village cooperation, agricultural experiment, and a new reality in religious worship.

—**Christian Century of June 18, 1941**

VII. Food for Thought

"More things are wrought by faith than this world dreams of. Therefore have faith."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

HEROES OF MERCY

Program for July 13, 1941

Hymn: "From Greenland's Icy Mountains"
Scripture Reading: Matt. 8:14-17
Prayer by Leader
Bible answers to Missionary Questions:

1. Who are missionaries? II Cor. 5:20
2. Are there enough missionaries? Matt. 9:37
3. What is our duty then? Luke 10:2
4. What is the state of the heathen world? "The dark places of the earth are full of the habitations of cruelty."
5. What can take away its darkness? John 8:12
6. Why do they not worship the true God? Rom. 10:4
7. Do the heathen want the gospel? Acts 16:9
8. Have the gospel messages always been gladly received by the heathen? Matt. 13:4-8
9. Does God care for the heathen? Job 12:10
10. Did Jesus come to save them? John 10:16
11. Who are sent to bring them in? "Ye shall be my witnesses unto the uttermost part of the earth."
12. Who sends these witnesses? Rom. 10:15
13. What is the great commission? Matt. 28:19-20
14. Who were the first missionaries? Acts 13:2
15. Can children be missionaries? II Kings 5:2-3
16. Is there any danger in missionary life? Luke 21:17
17. What have missionaries suffered? II Cor. 11:23-28
18. Why did Jesus permit this? Matt. 10:24
19. What help has Jesus promised? Matt. 28:20
20. What have missionaries accomplished? Isa. 9:2

Hymn: "As With Gladness Men of Old"
Offering
Great Words from Great Pioneer Missionaries. (Assign these to members for research.)

1. William Carey
2. Adoniram Judson
3. David Brainerd
4. Robert Morrison
5. David Livingstone

Hymn: "Shall We Whose Souls are Lighted"
Work of Our Own Missionaries. (Select at least one missionary from each of our fields and discuss his work.)
Map talk. (Ask your superintendent to secure wall maps of our mission fields from the General Conference Literature Committee and as the missionaries are mentioned place their names or pictures in the right location on the map.)
Roll Call: Have each member respond with the name of one of our missionaries.
Silent Meditation: Pause before the Lord and ask Him to bless our Heroes of Mercy. Remember especially our China Heroes who are separated from their families.
Hymn: "The Whole Wide World for Jesus"
Mizpah Benediction

JUNIOR DEPARTMENT

by Mrs. J. E. Entz

CITIZENSHIP AS SEEN IN SONG

Program for July 13, 1941

BEING A CITIZEN OF MY OWN HOME

(Family Citizenship)

"Today I must abide at thy house"—Jesus. Luke 19:5b.

"Where two or three are gathered in my name, there am I in the midst of them"—Jesus. Matthew 18:20.

I. Worship Period

1. Prelude: "Mid Pleasures and Palaces" with violin obligato
2. Call to worship: James 4:8a, 10. "Draw nigh to God and He will draw nigh to you. Humble yourselves in the sight of the Lord and He shall lift you up."
3. Stand and sing in unison: "There is Beauty All Around" **The Mennonite Hymnary**, No. 360.
4. Scripture Reading by a Junior boy: The Creation Story—Genesis, Chapter one. (The Juniors may follow this reading in their Bibles.)
5. Leader's prayer
6. Song: "Come, Thou Almighty King," v. 1, 4.
7. Reading of Genesis 2:1, 2, 3, 7, 8, 9, 16, 17, 18-24.
8. Solo: "I Would Be True."

II. Study Period

Aim:—To help our Juniors to a deeper appreciation of their Christian homes, to create in them the desire to be worthy citizens of their homes.

1. Introduction: One of the greatest gifts that God has given us are Christian mothers and fathers —Christian homes. Each Junior has a share in making the home happy and keeping it Christian. We have many beautiful songs that tell us of homes that God can be pleased with.
2. Pianist plays the melody of "O Happy Home," **The Mennonite Hymnary**, No. 358, while a good reader reads verses one and two, then all sing verse three.
3. Memory verses by a Junior girl, Deuteronomy 6:4-9.
4. Duet: "Happy the Home When God is There," **The Mennonite Hymnary**, No. 361.
5. Discussion period: "Helping to Make Home Happy, How Can We?"
6. Read in unison: Colossians 3:20, 23-25.
7. Junior leader explains unfamiliar words of "Bless the Four Corners of This House," **The Mennonite Hymnary**, No. 362, while the pianist plays the melody very softly.
8. Juniors stand and sing the above song.
9. With lowered heads pray in unison:

   "Help us to do the things we should,
   To be to others kind and good.
   In all we do and all we say
   To grow more loving every day."
10. Then sing softly verse one of "Blest be the Tie that Binds."

III. Mission Minutes

1. Name the periodicals that come to us with mission news. ("India Calling," "The China Home Bond," "Missionary News and Notes.") There are also mission items in our church papers, name them.

(To the Junior leaders: Have copies of these papers to pass around to the children. If any have read an item let them report on it.)

IV. Closing Moments

1. Repeat from memory the verse of the month, Rom. 13:1
2. All the Junior boys read the prayer of the month, I Chron. 29:11-13
3. The Junior girls sing the song of the month, "Come, Thou Almighty King."
4. In concert repeat the Benediction as found in Numbers 6:24-26
5. As the children leave, the pianist may play the melody of "Mid Pleasures and Palaces" again.

—*The Reedley Church Bulletin* reports that Arthur D. Wenger of Aberdeen, Idaho, a 1941 graduate of Bethel College, will serve as their ministerial interne for three months, engaging in practical work before he continues his graduate studies.

—*Rev. and Mrs. J. E. Entz* invited all of the young people of the First Mennonite Church of Newton, Kansas, to their country manse, Wednesday evening, June 18. This has been an annual event for many years. Approximately 175 young people were there.

IN MEMORIAM

HENRY H. SIEMENS was born June 16, 1890. He was one of twelve children born to John F. and Sarah Siemens. On May 29, 1910, upon his confession of faith, he was baptized by Rev. Abraham Ratzlaff and admitted into the fellowship of the Hoffnungsau Mennonite Church, near Buhler, Kansas. As a son he faithfully served his parents for nearly 21 years, when he entered into holy wedlock with Elise B. Froese, daughter of Abraham P. Froese. To this union were born 7 sons: Chester, Arnold, Raymond, Walter, Abe Henry, besides Albert and Harry who died in infancy. He leaves to mourn his departure 5 sons, 3 daughters-in-law, 3 grandchildren, and his devoted wife Elise. Their home has been one of loving companionship, orderliness, and hospitality.

All his life he lived in Kansas except for four years, from 1914 to 1918, when he lived in Wyoming. During the last Christmas season a bad throat condition began to appear. It later developed that this was due to infected tonsils which had poisoned the entire system. As the days passed by his condition became worse, and on May 2, 1941, he was taken to the Bethel Hospital, Newton, for close observation and care. Here his condition improved at first and his family hoped for a complete recovery. But kidney complications set in and on Sunday morning, May 25, at 7 o'clock, after a peaceful and restful night, in the presence of his oldest son, Chester, and his wife, Elise, his Maker called him home to his eternal resting place. Significant is the fact that at the hour of his death he was listening to the song "Lily of the Valley" sung by the Bethel Sisters during their devotional hour. He passed away at the age of 50 years, 11 months, and 9 days. He was laid to rest Wednesday, May 28, Rev. John F. Schmidt and Rev. A. J. Dyck speaking words of comfort.

ANNA THIMM, daughter of John J. and Catharine Claassen (nee Penner), was born in Gage County, Nebraska, on September 4, 1897. She received her elementary school education in Jefferson County. Several winters she also attended the parochial school. On May 31, 1914, she was baptized on the confession of her faith by Elder Gerhard Penner. Almost 25 years ago, on January 25, 1917, she was married to Henry Thimm. This union was blessed with four daughters, Hildegard, now Mrs. David Jantzen; Martha; Ellen Margaret; and Anna Marie. These shared the love which this mother lavished on those about her. In her concern for the spiritual welfare of the children she often encouraged them in making early preparation for their Sunday School work. As the Lord was so near to her, the immediate family and friends shared the blessing of her willingness to help wherever possible. Her happy, friendly, yet unassuming manner was always evident.

On Saturday, June 7, she became ill. On Monday evening she was taken to the hospital. At 11:30 o'clock, suddenly and unexpectedly, she was called to be with her Lord. The immediate cause of death was a cerebral embolism. She died June 9, at the age of 43 years, 9 months, and 5 days. Mourning her early departure are her bereaved husband and children; a mother; a son-in-law, David Jantzen; four sisters, Mrs. Bertha Goossen, Katie, Helen, and Margaret Claassen; three brothers, Henry, Peter, and Gustav Claassen; and many relatives and friends. Father John J. Claassen died in 1927. Five brothers and sisters have preceded her in death. Funeral services were held on Thursday, June 12, 1941, at 1:30 at the home of Mrs. J. J. Claassen, and at 2:30 at the First Mennonite Church. Interment was made at the church cemetery. The officiating ministers were, Rev. H. T. Reimer, Rev. C. Penner, and Rev. W. H. Dyck. An octette sang appropriate selections.

Our sorrow is not, however, as deep as those who have no hope, for "God is our refuge and strength, a very present help in trouble." (Ps. 46:1).

DAVID S. BEESHY, member of the First Mennonite Church, Bluffton, Ohio, died from a heart ailment at his home in Bluffton, Ohio, Saturday morning, June 14, 1941. He had taught a Sunday School class in his church for more than 50 years. Mr. Beeshy is survived by a daughter, Mrs. Florence Hilty of Lima, Ohio; and three sons, Allen, with whom he resided; I. B., of Bluffton; and Eli, of Marshall, Michigan. His wife died 21 years ago. He was a retired carpenter and cabinet maker.

Funeral services were held Monday, June 16, at 2:30 p. m., at the Paul Diller funeral home, with Rev. H. T. Unruh, Pastor of the First Mennonite Church, Bluffton, officiating. Interment was made in Bluffton Maple Grove cemetery.

AT HOME

(Continued from page 8)

grown in these 40 years. The southern field around Basna registered 167 baptisms last year.

Outside of the lighter baggage, the rest of the boxes were sent by freight from Bombay to Champa. They were received in excellent condition. The contents, outside of a few broken cups, arrived undamaged. Many persons helped in sorting, packing, closing boxes and trunks, others looked after the transportation expenses, etc. To those willing hands many thanks and a "Godspeed."

Wood is expensive in India, hard to be secured, therefore each container is carefully stored away from the destructive white ants. Our boxes from Janjgir were likewise found in Champa. The transfer belongs also to the efficient work of the missionaries. This saved us much apprehension. One must give an expression of praise and gratitude.

Now the opening of boxes ensued. A good bit of the contents were distributed to other missionaries and Indian Christians. Furthermore, the things had to be sorted and arranged in the bungalow rooms as much as possible. After Bro. and Sister P. A. Penner have left early in April, the rest shall be fully established.

The cool weather prevails, therefore, we hurriedly took care of the preliminary work and are since January 9, with a staff of Indian co-workers, almost 20 miles away from Champa among the villages on an evangelistic tour. The staff shows zeal for the work, daily three contacts are made. It is most remarkable how the staff members serve in song, music, testimony, teaching, and preaching. The Spirit of God leads on. Oh, would the multitudes turn to the Savior! Unfortunately, by February 3, we have to discontinue this blessed away-from-home work in the villages, and leave the staff here alone. It is because the work at the station and Leper Home must be turned over into our hands. During these intervening weeks before the Penners' departure many questions will yet arise.

Darling Nellie had expected to remain with us for a few months, helping in the home and office. But it has worked out differently. A vacancy had occurred in the English mission high school and she stepped as a teacher into the high school, filling the place of a missionary in Ranchi, Bengal. That is in the area where the Gossner Mission has brought thousands to Christ. Also Nellie's great-grandfather was converted during the beginning of a vast mass-movement there.

The story runs about like this. He went to draw fuel wood from the swollen river. Not far from the shore he noticed something dark floating along, which was taken to be a log. To one end of the rope which he held in his hand, a stone was fastened. The stone was thrown across this object, it was successfully lassoed. When it came near, he noticed that the imagined log was one of the monster black jungle water-snakes, non-poisonous.

He, being a snakeworshipper, made no attempt to kill it. Beside the reptile a Bengali Bible was floating. This he picked up and let it dry carefully in his home. Then he began reading the contents from cover to cover. The contents touched his heart, but the understanding failed him utterly. A friend was asked about it, and this friend then informed him of a German missionary living in that neighborhood. To him he was advised to go for information. This explanation struck deep, and so this great-grandfather and his family requested baptism. Then great suffering and persecution ensued. The people did not spare him any miseries. On top of that, lightning struck his house, and his entire belongings went up in flames.

This new Christian family circle, however, was already grounded firmly in faith and remained unshaken. Two and one-half years later he stepped into the ministry, had served for one and a half years when death claimed him.

The son, Nellie's grandfather, was then a boy in the teens, grew up, accepted the Lord, and developed into a famous pastor. During this time Nellie's father was born and raised.

In 1903, he, M. Rufus Asna, became the evangelist in our mission at Janjgir. Several years after that the church desired him as pastor. He was then ordained as the first full-fledged pastor in our mission at Janjgir. He is still functioning successfully in Janjgir. The oldest son, Nellie's oldest brother, received the ordination of a full-fledged missionary for the National Missionary Society in North India. He is the first from among the Mission to receive that ordination. He, too, has been crowned with success. The next brother, Joel, also finished the theological seminary. For several years he functioned as evangelist and teacher in our Bible School. It is amazing how that short Zacchaeus possesses such vim, very seldom detected in an Indian personality. He has now received a call from the Bethesda church in our Leper Home, to become their pastor. His acceptance has not as yet been received. That would mean a church with some 300 members. The oldest and second oldest sisters received full nurse's training. The former has died from T. B.

Nellie now has entered the useful line of her generations. May her aspiration never fail, or be sidetracked, and may her eyes constantly rest upon the Master. May those interested put her name on the prayer list. She was born in the Ranchi District by a sickly mother on May 25, 1912. After a little more than seven months, the mother passed away to be with the Lord, leaving this tiny babe in the hands of the father with four other small children. The Lord laid her into our lap for future care. This willingness to have charge over her, has never been regretted for a moment. She has been the light and delight of our home. "Lord, Thou hast done it all, to Thee rise the praises in a continuous stream!"

Before closing these notes several interruptions occurred. A man appeared, whining on account of a decaying tooth. We then remembered how less than a year ago both of us had in the chair submitted to the dentist. The teeth came out painlessly, whereas this poor suffering man squatted down on the barren ground in front of me. With my left arm flung around his head, the hand touching the lower jaw firmly, the right hand strenuously got out the first left-side molar. It was a hard pull. The poor soul patiently suffered the toothache, then the extraction as Job of yore. Grateful I was when the molar stuck in the forceps.

Next, two contractors to sink a well in the Akalsara Mission premises wanted to have their contracts verified. The Indian generally is not satisfied with one assurance. Still this is insufficient to make the story complete. We have moved in the meanwhile from Akalasara, over seven miles, to Beladula where the mission years ago sponsored a village school. This has been closed. Several converts have come from among the villagers who studied as boys in the school. One of them is an ordained evangelist and knows how to expound the Scriptures. Village schools among non-Christians have fallen into disrepute, however, this one convert alone repays the efforts put forth a manifold times. When asked to abandon any mission enterprise, let's think twice before yielding thereto.

These lines complete the trip report from America to India, delving into the beginning of resumed activities among India's millions. Pray for us (1 Thess. 5:23) while thinking of your co-workers happy in the adopted "Homeland of the East!"

P. W. & Mathilde Penner, Champa, C. P., India

« « JOTTINGS » »

MARRIED

Carl C. Regier, son of Mr. and Mrs. J. R. Regier, of the Hebron church, Buhler, Kansas, and *Katherine Doerksen,* daughter of Mr. and Mrs. M. W. Doerksen, of the Inman Mennonite Church, Inman, Kansas, Thursday evening, May 22. Their address is Little River, Kansas.

Albert Enns, son of Mr. and Mrs. J. J. Enns, of the Hebron church, and *Etta Reimer,* daughter of Mr. and Mrs. G. F. Reimer, of the Mennonite Brethren church, Buhler, Kansas, Wednesday evening, June 4. Their address is Inman, Kansas.

Jake W. Kroeker, of the Zoar Mennonite church, Inman, Kansas, and *Agatha Epp,* daughter of John C. Epp, of the Hebron church, Thursday evening, June 5. Their address is Buhler, Kansas.

Elmer A. Ratzlaff, of the Hoffnungsau church, McPherson, Kansas, and *Ruby Balzer,* daughter of Mr. and Mrs. P. W. Balzer, of the Hebron church, Friday, June 6. They will live in Alexander, Kansas, next winter.

Henry S. Brown, of Mt. Hope, Kansas, and *Ella Balzer,* daughter of Mr. and Mrs. P. W. Balzer, of the Hebron church, Friday, June 6. Their address is Mt. Hope, Kansas.

Martin Friesen, of the Bethel Mennonite church, Inman, Kansas, and *Ruth Toews,* daughter of Mr. and Mrs. Frank Toews, of the Hebron church, Sunday, June 15. Their address is Inman, Kansas.

Arthur Dick, son of D. H. Dick, of the Hebron church, and *Eva Siebert,* daughter of Henry K. Siebert, of the First Mennonite church, Hutchinson, Kansas, Sunday, June 15. Their address is Buhler, Kansas.

Albert Ratzlaff and *Bernice Koehn*, both of the Friedensberg Mennonite church, Avon, South Dakota, May 29, 1941.

Paul Dahlenberg, of the Friedensberg Menn. church, Avon, South Dakota, and *Bessie Jones,* of Wagner, South Dakota, June 12, 1941.

Victor Zerfing and *Florence Hicks,* both members of the Alberta Community church, Portland, Oregon, May 18. Their address is 5205 Northeast 23rd Ave., Portland, Oregon.

Gilbert Galle, son of Mr. and Mrs. D. W. Galle, and *Maurine Vogt,* daughter of Mr. and Mrs. W. D. Vogt, both members of the West Zion Mennonite church, Moundridge, Kansas, June 1, 1941. Their address is Moundridge until September 1, after that, Pretty Prairie, Kansas.

Weldon E. Goering, son of Mr. and Mrs. J. P. Goering, of the Hopefield church, and *Esther Kliewer,* daughter of Mr. and Mrs. Herman Kliewer, of the West Zion church, on June 4. Their address is Route 2, Moundridge, Kansas.

—*Bethany Church, Quakertown, Penn.,* had its first Father and Son banquet on June 12, with an attendance of 93. Rev. E. J. Bohn, pastor of the Zion Mennonite church, Souderton, was the speaker. A feature was the attendance of four generations of the Landis family, headed by great grandfather Henry Landis. The Mother and Daughter banquet, held a month earlier, has been a yearly event for some time, and this year there was an attendance of 70. —*Corr.*

—*Rev. and Mrs. P. A. Penner,* for forty years missionaries in India, arrived in Newton, Kansas, at the home of their daughter Mariam, Mrs. Herbert R. Schmidt, Wednesday afternoon, June 18. They are planning to leave with their children for Mountain Lake, Minn., this week.

—*The Bethel Hospital Association* of Mountain Lake will hold its annual meeting in the Bethel church on Monday, June 23, at 2:00 p. m. Suggestions will be made for the building of a new Home for the Aged to replace the present old structure which is lacking in sufficient room.

—*The Apostolic Mennonite church, Trenton, Ohio,* dedicated their new Mennonite Hymnaries, which were donated to them, on May 4, 1941. Rev. Amstutz read various selections, using the dedicatory service prepared by Rev. Lester Hostetler; and one selection from each of the seven books was sung by the congregation in order to become familiar with the book. At this time one member was received into the church by baptism, and three, by letter. One week later, May 11, we had the pleasure of having Miss Edna Ramseyer visit our church, giving two very interesting messages about her work while in France. —*Lydia A. Augspurger, Corr.*

GENERAL CONFERENCE

Railroad Fares from Newton, Kansas

Apply on any route—

Round Trip Chair Car—Philadelphia	$45.80
Round Trip 1st class—Philadelphia	$73.20
Round Trip Chair Car—New York City	$48.50
Round Trip 1st class—New York City	$78.05
One way chair car—Philadelphia	$26.10
One way Chair Car—Clergy—Chicago, Ill.	$ 6.45
One way 1st class—Chicago to Phila.—Clergy	$12.28

No chair car clergy east of Chicago.

Pullman Extra: Upper $4.40; Lower $5.80 from Chicago Souderton Penn. on the Reading Railway—about 28 miles from Philadelphia, Penn.—approximate fare 60c C. C.

SANTA FE

No.—Leave		Arrive	
12 Newton	10:27 AM	Chicago, Ill.	9:30 PM
2 Newton	4:15 PM	Chicago, Ill.	8:45 AM
6 Newton	6:10 PM	Chicago, Ill.	9:00 AM

BALTIMORE & OHIO RAILWAY

10 Chicago	9:50 AM	Philadelphia	9:27 AM
8 Chicago	10:00 PM	Philadelphia	7:42 PM

PENNSYLVANIA RAILWAY CO.

A-52 Chicago	9:30 AM	Philadelphia	4:53 AM
A-22 Chicago	11:30 AM	Philadelphia	5:00 AM
A-54 Chicago	10:15 PM	Philadelphia	3:42 PM

READING RAILWAY CO.

317 Phila.	11:05 AM	Souderton	11:52 AM
331 Phila.	9:35 PM	Souderton	10:31 PM

GRAND TRUNK—Can. Natl. Ry.

6 Chicago (Dearborn Station)	11:00 PM	Suspension Brdg	4:35 PM

LEHIGH VALLEY RY.

8 Susp. Bridge	9:02 PM	Bethlehem	5:37 AM

READING RAILWAY

312 Bethlehem	6:40 AM	Souderton	7:37 AM

The Wabash Railway, N. Y. C. Railway, and Nickle Plate Railway also make connections Chicago to Buffalo—lines east to Souderton and Philadelphia, Penn.

—*First Mennonite Church, Chicago, Ill.* A special Communion service was held at the First Mennonite church on Sunday, April 6, to which the Mennonite students attending school in Chicago were invited. More than fifty students responded to the invitation. Students from Moody Bible Institute and from the Chicago Theological Seminary took part in the devotionals. Rev. Albrecht brought the Communion message, and Rev. John Neufeld of the Mennonite Bible Mission assisted in the serving.—On Sunday, May 18, 1941, the First Mennonite church was honored with the presence of a group of students from the Moody Bible Institute. We enjoyed the singing of the Young Men's Quartet, also the speaker who gave a very inspiring message. Those who participated were: Miss Edith Epp, Henderson, Neb.; John Graber, Waldo Kaufman, and Waldo Flickinger, all from Pretty Prairie, Kansas; and Reuben Friesen from Henderson, Neb. Mr. Graber gave the message. It is a great joy to know that the Lord can and will use young people as well as older ones in His Divine work.

—Mrs. John Van Lier, Corr.

REPORT OF THE EX. COM. OF MISSION SOCIETIES

For May, 1941

Foreign Mission, General Treasury:

Coll., Program Women's Sew. Societies, Okla. Convention, $24.60; Sr. Sew. Soc., Madrid, Nebr., $12.35; Bethel Ladies Aid, Perryton, Texas, $50.00.
Total $86.95

Retired Missionaries Pension Fund:

Sr. Sew. Soc., Madrid, Nebr., $24.54; Sew. Circle, Lehigh, Kans., $8.00; Garden Twp. Sew. Soc., Moundridge, Kans., $5.00; Hebron Sew. Soc., Buhler, Kans., $8.12; Bethel Miss. Soc., Mt. Lake, Minn., $31.62.
Total $77.28

For India:

Miss. Soc., Napier Ch., Bedford, Pa., Biblewoman, $25.00; Tabitha & Mary Martha Sew Soc., 2nd Ch., Beatrice, Nebr., Orphan, $30.00; Mr. & Mrs. Albert Schwartz, Monroe, Wash., Bibles & Testaments, $5.00; Miss. Soc., Delft, Minn., Native Doctor's House, $22.00; Miss. Soc., Deer Creek, Okla., Hospital Work, Basna St., $10.00; Bethel Ladies Aid, Perryton, Texas, Training Class, Mauhadei St., $25.00. **Total $117.00**

For China:

Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Mr. & Mrs. Albert Schwartz, Monroe, Wash., Poor Mothers & Babies, $5.00; Bethel Ladies Aid, Perryton, Texas, same project, $25.00; Miss. Sew. Soc., Pretty Prairie, Kans., same project, $5.00; Same society, Hospital Baby, $5.00; Same society, Bibles, $5.00; Same society, Bicycles for Biblewomen, $5.00; Miss. Soc., Deer Creek, Okla., Hospital Work, $10.00.
Total $65.00

Expenses of Ex. Com. & "Miss. News & Notes":

Zion Miss. Soc., Donnellson, Iowa, $4.80; Miss. Soc., Madrid, Nebr., $3.90; Miss. Circle, Meno, Okla., $3.60; Bergfeld Miss. Soc., Delft, Minn., $3.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., $1.00; Woodland Sew. Soc., Warroad, Minn., $1.50; Eden Ladies Aid & Miss. Soc., Moundridge, Kans., $7.00; Sew. Soc., Gretna, Man., Can., $2.00; East Swamp Miss. Soc., Quakertown, Pa., $3.20; Mrs. Cor. Krahn, Warroad, Minn., $0.50; Susanna Peters, Altona, Man., Can., $0.50; Mrs. Sam Richert, Newton, Kans., $0.26.
Total $31.26

Miscellaneous:

Coll., Program of Women's Sew. Societies, Okla. Convention, Home Miss. Gen'l. Treasury, $24.59; Miss. Soc., Pratum, Ore., European War Relief, $5.00; Bethesda Young Women's Miss. Soc., Henderson, Nebr., same, $10.00; Coll., Mrs. C. Lehman's Talk, First Menn. Ch., Newton, Kans., same, $50.00; Miss. Soc., Deer Creek, Okla., Miss Elizabeth Foth, N. Y. Work where needed, $3.50. **Total $93.09**
Grand Total $470.58

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

RECEIPTS OF THE GENERAL CONFERENCE PEACE COMMITTEE

May, 1941

First Menn. Ch., Paso Robles, Calif., $12.50; Eastern Dist. Conf. Peace Com., $100.50; Bethel Menn. Ch., Inman, Kans., $45.23; Menno Menn. S. S., Lind, Wash., $4.37; Hebron Menn. Ch., Burrton, Kans., $9.00; Emmanuel Menn. Ch., Galva, Kans., $16.59; Friedenstal Menn. Ch., Tampa, Kans., $38.76; Zion Menn. Ch., Kingman, Kans., $7.72; Menn. Ch., Pulaski, Iowa, $27.52; Menn. Miss. Ch., Chicago, Ill., $24.54; Bergtal Menn. Ch., Pawnee Rock, Kans., $85.50; First Menn. Ch., Reedley, Calif., $190.00; Salem-Zion Menn. Ch., Freeman, S. D., $57.02; Burrton Menn. Ch., Burrton, Kans., $43.58; San Marcos Ch., Paso Robles, Calif., $11.64; Menn. Ch., Inman, Kans., $13.90; Lorraine Ave. Menn. Ch., Wichita, Kans., $50.00; Menn. Ch., Buhler, Kans., $22.35; First Ch. of Christian, Moundridge, Kans., $86.92; Hoffnungsau Gemeinde, Inman, Kans., $27.00; Grace Menn. Ch., Enid, Okla., $2.00; Brudertal Ch., Hillsboro, Kans., $37.51; Western Dist. C. E. Convention, $54.16. **Total $968.31**

Gratefully acknowledged and respectfully submitted,
L. J. Horsch

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JULY 8, 1941 NUMBER 26

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CONSCIENTIOUS IN ALL THINGS

We hear much these days about conscientious objections and conscientious objectors. In fact the term is so commonly used that, in true American fashion, it has been shortened to a mere two-letter abbreviation, C. O. What is it all about? Who are objecting and to what are they objecting?

The term, as used, applies to those who for conscience sake, whether because of religious convictions or otherwise, object to participating in combatant or non-combatant military service; who stand up for their convictions and say, "We believe that war is wrong and therefore do not sanction it by participating in it. We believe in taking the words of Jesus literally when He says, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' We believe the following injunctions hold for us and for all time: 'Recompense to no man evil for evil . . . If it be possible, as much as lieth in you, live peaceably with all men. . . . If thine enemy hunger, feed him; if he thirst, give him drink . . . Be not overcome of evil but overcome evil with good.' 'Follow peace with all men, and holiness, without which no man shall see the Lord.' 'See that none render evil unto any man; but ever follow that which is good, both among yourselves, and to all men.' "

Certainly this is very commendable, for we should take these Biblical injunctions literally and practice them in our every-day life. But, do we practice this same principle when it comes to other Biblical exhortations? Are we conscientious in all things? When it comes to the Lord's day, do we claim conscientious objections to certain practices, remembering the commandment, "Remember the Sabbeth day to *keep it holy?*" When it comes to unethical or unjust business practices do we plead conscientious objections on ground of our convictions? When we are tempted to swear or use profanity, does our conscience remind us of Christ's command, "Swear not at all . . . Let your communication be, Yea, yea; Nay, nay," and of Paul's exhortation, "Let your speech be always with grace"?

Is it against our conscience to worry when we know that Christ said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what you shall put on . . . for your heavenly Father knoweth that ye have need of all these things"? When a brother has wronged us, do we carry a grudge or do we practice the spirit of forgiveness?

Every Christian needs to take an inventory of his conscience every now and then by asking himself these and similar questions, and praying the Lord that he may become truly conscientious in all things, proving himself as a real and true Christian C. O. to everything that is unChristian.

—MB

General Conference Session

The Eastern District Conference is working hard to provide for the entertainment of the General Conference at Souderton, Pa., August 17 to 22.

The guests will be cared for in private homes in the community at a rate of $1.00 a night in single beds or 75c a night per person in double beds. Other accommodations may be secured in hotels or tourist homes at reasonable rates. Advanced registrations can be made by addressing Mrs. Henry S. Detwiler, Chairman, Souderton, Pa. It is hoped that we may learn of the type of accommodations you desire as early as possible so that proper arrangements can be made to insure satisfactory accommodations upon your arrival.

Meals will be served at reasonable prices in the cafeteria of the Souderton High School. Plans are being made for the serving of three meals daily, consisting of varied menus to appeal to all the guests. Any group desiring special group dinners are asked to contact Mrs. W. C. Moyer, Chairman, Souderton, Pa., as soon as possible, in order that arrangements may be made to take care of your wishes either by the local committee or at outside restaurants.

Children need not keep anyone away, as plans have been made for their entertainment and care during the conference business sessions, which will make it possible for mothers to enjoy the sessions with a free mind, knowing that they are in good hands.

The delegates and guests will be entertained between the sessions with sightseeing trips, tour of Valley Forge, a visit to the First Church in America at Germantown, Perkiomen Library which contains one of the largest collections of Mennonite records, and other points of interest that may be desired.

—*Walter H. Temple*

Still "More Things To Think About"

by W. F. Unruh, Pulaski, Iowa

Dr. Langenwalter and Dean Byers have recently written in advocacy of a readjustment in our General Conference organization. As a member of the Church Unity Committee, I should like to draw attention to an angle of this problem which any reorganization that might be undertaken should recognize and deal with as of primary importance. We confidently anticipate a movement towards union among Mennonite church groups in the near future, which will ultimately unfold itself into a united Mennonitism. This is no mere fancy or Utopian dream. The young people of several Mennonite denominations and conferences see no reason why we are not united, and they are growing impatient, we hear. We learn, too, that the ministry is favorable towards union, provided it be union and not absorption.

The willingness and readiness for unification in some instances is encouragingly evident, but the organizational set-up of our General Conference is such that efforts towards union are very difficult under the present organization. Any reorganization which may be undertaken should keep as its ultimate goal a united Mennonitism. It should be such that the following five principles in church union may easily become realities: (1) The unification of different church groups should not be comparable to a funeral for any one body. It should rather be comparable to a marriage by which each body contributes its best to make the union blessed. It should be union, not absorption. (2) In unifying the church bodies it should be a religious passion to save and conserve all the fruit of God's grace in the different bodies. It should keep and utilize whatever is good, whatever works and contributes to the Kingdom. (3) Church union should conserve valuable organization and especially the church leadership. Each of the unifying bodies should come with a desire to contribute in the biggest way in the building of the Church of Jesus Christ. (4) Any plan for union should make provision for a period of adjustment, because human nature needs time to learn to appreciate and to love things that are new and strange. (5) Every effort at church union should be motivated, controlled, and directed by a passionate desire to please our Lord Jesus Christ Who is the Head of the Church, for we seek to help our Heavenly Father fulfill His prayer "that they may all be one."

Rev. C. E. Krehbiel, in a recent editorial in the CHRISTLICHER BUNDESBOTE, has ably analyzed the relationship between the General Conference and the district conferences, or rather, the lack of relationship between these bodies. The General Conference in its present set-up is not a conference of delegates from subordinate and affiliated district conferences. Here, to my understanding (and I write privately and not by instruction of the Church Unity Committee), lies the unfortunate aspect of our General Conference organization. The General Conference organization should be such that it would allow and call for representation from district conferences and affiliated sister denominations, rather than from individual churches in different district and affiliated conferences. If the General Conference were a conference of district conference representatives it would become a comparatively easy matter to find a way for the extension of church union among the different Mennonite branches. Then the General Conference would become a large united conference for general planning and outlining of tasks. Then the district conferences and such denominations which desire to join would be at liberty to remain intact for the present to give their "utmost for His highest" with such organization and leadership as they have, seeking constantly to coordinate every activity, as far as possible, with the general plan of a united Mennonitism. If our General Conference will make provision in its reorganization to allow sister denominations to be represented to help plan our larger work, at the same time allowing each branch to function in its own way, we shall find ourselves drawn closer together year by year, until we shall "all be one: that the world believe thou hast sent me."

A REMINDER

Dear Church Leaders:

The time for the session of the General Conference is drawing very close. Only a few more weeks and August 17, 1941, is here. As secretary of the Conference I would kindly ask those who have not yet sent in there Conference Reports as well as list of delegates to do so at once. It is necessary to have this information in time to complete the statistician report. The delegate lists should be printed before the session of Conference.

Yours in His service,

Phil. A. Wedel, Sec'y.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A NEW CHURCH FOR BASNA

Basna, via Raipur, C. P., India
March 26, 1941

Dear Sunday School Boys and Girls:

Wouldn't you like to come to church with me this nice warm morning? You say, "Where is the church?" and I point to the low white-washed building before you. I think you are saying within yourself, "Well, it doesn't look much like a church." As you come into the building you see that the walls are whitewashed, too, and that the floor seems to be of mud, dried hard and patted smooth. On a low platform at the front stands the pulpit. You notice that the benches are not all the same. Near the back are some home-made benches with backs, in the middle towards the front are some made of split rails laid on blocks of wood, and at the front are no benches at all, only mats on the floor. Perhaps you are wondering why all the benches are not of the same kind—like the ones with backs in the rear. One reason is that the split-rail benches and the mats do not take nearly as much room as the others. The big trouble is that our church is not large enough for all our people.

Some of you have heard that the Boy's School had to be moved from Mauhadih to Basna. Up to the fourth grade the children can study at their own stations but beyond that the boys are sent here and the girls to Janjgir. Then out in the district there are many smaller girls and boys whose parents are Christians. They are far from school so they come in here. In all there are 116 children living in what we call the Boarding. Besides our more than 200 Christians in our own village, and the 140 or more children of these people, we must add the boys and girls from the outside. For almost two years now we have had Junior church separately from the "Big" church because there is no room. But you know there are times like programs and special services when we would all like to be together.

Last year at Christmas time, when all the boarding children had gone to their homes, we thought we might all try getting into the church for the morning service instead of having Junior church separately. Well, you should have seen us! We were packed like the proverbial sardines so that the preacher had only a small place left for himself on the platform. And when the time came for the fathers and mothers to bring the year's new babies forward for the blessing it just couldn't be done. Now what? The preacher finally told the parents to march out of the church and form a circle under the trees. The congregation followed and after the people got quiet again the babies were blessed.

After you have looked at this church that has become too little I want you to look toward the east. I think I hear someone saying, "Why, that looks like a new church building in the making." That is just what it is. Missionaries and Indian Christians and a few friends have been gathering money for a long time for a church building fund. Bricks were made as money came in and this year the work was started. The walls are now more than six feet high above the foundation. Children have helped, poor people have given free labor when they could, and others have helped with money. We are very happy to see so much done.

But we do not see how we can gather enough money for the trusses that are needed to support the roof. As we discussed our problem we wondered how many of you Sunday School boys and girls might be able to send us a nickel or a dime each. Perhaps you would not especially miss what the nickel or dime would buy. But when enough nickels and dimes get together they can buy big things. Do you have some to spare for the Lord's House in Basna?

—*Christena H. Duerksen*

From One Home To The Other

by John Thiessen

(Continuation)

Now we are fully in the Orient. Our ship anchored in Manila Harbor late Sunday morning, on Easter Day. After nearly five thousand miles of continuous travel, there is always great commotion when a ship finally stops in a harbor. So it was on this Sunday morning. Although we had made arrangements for Easter services, there was no chance to get together for a quiet hour. A good many passengers were to get off the boat in Manila. Their friends came to meet them. One lady, who had been sick during the whole journey from San Francisco, nearly fainted when she saw her people on the wharf. When we saw that there would be no chance to have services on the ship, we decided to leave the ship too and go to some church in the city. So we did.

On the ship was no Sunday. The Philippino laborers came by the scores and started to open the large holds of the ship, and the unloading was begun. Big business cannot afford to observe Sunday! International shipping is big business; so neither special days, like Easter Sunday, nor nights are observed. By Sunday noon the unloading was in full swing, and this kept up until the following Tuesday noon. Sometimes we stood and watched the freight come out of the deep dark rooms in the ship, way down in the bottom of the ship. It is something enormous what all is loaded on such a ship. We are told that our ship carried five and a half million dollars worth of merchandise from San Francisco to Manila, and our ship is not by any means the largest on the ocean. One can hardly imagine what wealth is on the ocean in all those ships. Of course, not all the merchandise was unloaded in Manila. But our *Harrison* is much lighter now than it was before Manila. We are told that in Singapore, and in Penang more freight will be loaded.

When we came to Manila the newspaper reporters were busy around the ship, as usual. The results of what they found came out in the evening papers of the city. For us, as Mennonites, the outcome was very interesting indeed. Here is what the newspapers had: "The *S S President Harrison* arrived at Pier Seven this morning with the following passengers on board; a British actress known on both sides of the Atlantic who is en route to India to marry an officer of the British army, together with a Mennonite priest, oil company executives . . ." Since I am the only Mennonite minister on board ship, I must, in the eyes of the ship company and the newspaper agents of Manila, be the Mennonite Priest. Just what I have done to create a mental complex in the minds of these good people which makes them think of a world famous actress and a Mennonite Priest in consecutive catagories, I cannot fathom. I am sure I have not kicked over the traces in any way here on board ship, which would give reason to speak of the actress and me in the same breath. But since we human beings think in opposites, it may be that when they saw Miss Pamela Hedges flirt around with these sailor boys; and then looked at me in the cabin, writing or reading, and not running around anywheres, but rather withdrawing a bit from the general passenger group, that that gave the reason to think of the actress and me at the same time. At any rate, those of the new friends on board whom we have learned to know, and we, too, have had a jolly laugh over it already. A very dear friend of ours in Bluffton sometimes called me "the bishop of India" in a humorous mood. Now here I am the Mennonite Priest. I wonder what is next.

Since we had never been on the Philippine Islands before, we wanted to take our chance to see something of the islands. So on Monday, several friends and we went out into the country. In the city of Manila it is very much like in all Oriental cities; a picture of the East and the West, neither entirely East nor entirely West. But in the country one can see the real native characteristics and ways of life of the people. We had seen pictures of Philippino houses, but actually to see those little houses on six or seven foot high stilts, mostly made of bamboo mats, with a wooden floor; that gives a person a clearer idea what it really is. Most houses are only about eight by eight feet. Some are a little larger, but some are smaller too. In that little house the whole family lives; and they are usually large families. There are, of course, no bedsteads. The bedding is rolled up for the day, of furniture there is almost nothing. The cooking is done mostly outside or under the house. But all the houses into which we could look were clean and neat. Fancy and colorful clothes hung on a line stretched across the room. There was a real tailor-made suit or two for father or a big son. The women's and girls' clothes were gorgeous as the Oriental people love to have them.

The farther we went from the city the more we saw that life in the Philippines is not easy either. The rice fields were barren and dry. It is of course the dry season on these islands at this time. But those barren, bleak, small little fields brought us directly to India in our thinking. When there is only the scorching sun from on top; no rain and no irrigation possibility, those fields give a person the weird feeling that death is reigning. The prophet Ezekiel saw a field of dry bones. "And lo, they were very dry." It was a field of death. So it is with these small rice fields in the Orient, field on field, by the thousands. It is a picture of death. But when the rains start in June, or irrigation is possible, then life comes in all its abundance, and one hardly knows where it all comes from. "Can these dry bones live?" it was asked of the prophet. Yes, they can. So it is with the spiritually dried up soul. It can live, if it receives the refreshing showers of the forgiving grace of God.

We were refreshed by the Philippino main crop, the coconut. There are enormous groves of these fine stately trees, and their ripe fruit. They are planted about twenty-five feet apart. The trees are from thirty to fifty feet tall. Between the trees or rows of trees, the ground was mulched and clean. It gave us the impression that the Philippino farmer is really agriculturally very able and efficient. These coconuts are sold in all major markets in the world. But it seems not enough that the coconut is sold as a nut or as food. When we visited an old Spanish cathedral later in the day the old priest who showed us around, all of a sudden pointed to a large building in the backyard of the church. He said, "Do you know what they make there?" Of course we did not know. He said, "They are making gasoline from coconuts there." So coconut trees are to grow gasoline in the future.

(To be continued next week)

DAILY DEVOTIONAL MESSAGES

by Jacob J. Enz

JULY 8—*"Jesus Christ the same yesterday, AND TODAY, and forever."* Hebrews 13:8.

The two words "and today" were the essence of a wall motto in the home of a certain Christian. It is so easily forgotten that the same Lord Who made heaven and earth, Who created man, Who in His great love also redeemed man, and Who some day by His grace will take away His own to be with Him, that *same Lord* is our life today. We somehow very readily acknowledge His great works of the past and of the future, and neglect to realize that He wants to be just as near and just as great and just as loving to us *right here and now!*

JULY 9—*"Casting ALL your cares upon Him, for He careth for you."* I Peter 5:7.

Here we have one of those classic gems of Scripture. Peter apparently is summing up the message to the "strangers and pilgrims" with several important exhortations. It is the timeless character of his message which brings down to us today a sorely needed word of guidance and comfort. The word "all" is one deserving much emphasis these days; how much it takes within its scope. The little cares are to be included as well as the greater problems. It has been said that nothing is so great that it cannot be brought to God in prayer, and nothing so small that failure to bring it to God will not grieve Him.

JULY 10—*"They have sharpened their tongues like a serpent; adders poison is under their lips."* Psalms 140:3.

It has been said, and truthfully so, that the tongue is the only instrument that becomes sharper with use. How many are the words that we have said in a single day that were better left unsaid; and how many are the words that have been written that were better left unwritten.

"Little words may grow and bloom
With bitter breath *or* sweet perfume." —Anon.

JULY 11—*"And it came to pass as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples."* Matthew 9:10.

When our Lord gave forth His great invitation, "Come unto me all ye that labor and are heavy laden," the fact in this verse from Matthew was undoubtedly one of its results. For this He was criticized by the Pharisees, because they in their self-righteousness could see only the sins in these that gathered around Jesus. But Jesus saw more; He saw the deathless souls which He had come to redeem with His precious blood. God be thanked for His Christ Who touched the very depths of sorrow and death that we lost sinners might have joy and peace in His service.

JULY 12—*"Thy word is a lamp unto my feet and a light unto my path."* Psalms 119:105.

Thus the Psalmist speaks concerning the Word about which he previously said, "O Lord, thy word is settled in heaven." There is something distinctly real and eternal about this Word which is our guide. Notice further—our guidance is not by the full light of the noon-day sun, but it is by the light of a lamp. God is merciful in giving us this lesser light in our present fallen state until the blessed time when we shall be more capable of beholding the Sun of Righteousness in all His majestic glory.

JULY 13—*"I was glad when they said unto me, Let us go into the house of the Lord."* Psalm 122:1.

Perhaps as these lines are being read you are anticipating going to the house of the Lord. If so, are you going expecting a blessing for many as well as for yourself. What about inviting that one whom the Lord has placed on your heart to go with you? It will make it a more blessed day for you. Breathe a prayer for your pastor, your Sunday School superintendent, your Sunday School teacher; keep them daily before the throne of grace. Then you will not only be glad as you go to the Father's house, but you will also say that it was good to have been there as you leave.

JULY 14—*"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple."* Psalms 27:4. (Read Psalms 27:1-5)

In the words of verse four, the Psalmist lays bare the secret of his confidence in time of distress and trouble. It is this constant vital communion with his Creator which sustains him. We need more people experiencing this communion; we need more students in the school of "kneeology"; for prayer alone can give us the constant sense of God's presence which imparts confidence.

If we live a life of prayer
God is present .everywhere.

JULY 15—*"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."* Lamentations 3:22, 23.

Dr. Max I. Reich was heard making this statement, "The grace which took me up at the first must preserve me or else I perish by the wayside!" Can you imagine what would be the result if His compassions suddenly failed, if they ceased to be new every morning? Have you ever thanked God for the grace to live a single day for His glory? It is quite possible that His blessings be taken entirely too much for granted; and that, incidentally, may be one reason why many do not enjoy the Christian life as they ought. They neglect to thank the Father for some things for which they would be only too quick to thank their fellow men, merely because these blessings are showered upon them and are allowed to become a common thing.

JULY 16—*"Not rendering evil for evil or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."* I Peter 3:9.

This verse is especially clear in its emphasis upon the importance of going "the second mile", or "turning the other cheek". It is quite important that we note here the fact that we are called out to live the non-resistant life. We must be convinced of the fact that that is God's will for every Christian. There seems to be a tendency to set off this particular tenet of our faith, often allowing it to be regarded as something for large differences of opinion; but, let us not forget that "thereunto are ye called". It is God's will and one of His reasons for showing us His grace; it is part and parcel of His divine purpose that His children return good for evil. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

JULY 17—*"For here we have no continuing city, but we seek one to come."* Hebrews 13:14.

Here again we may ask ourselves a question: Can we include ourselves in the pronoun "we" together with the writer of the epistle to the Hebrews? Do our lives indicate that we are but "strangers and pilgrims" here? It is needless to say that the easiest way is to submit to the easy-going, care-free life of the man of this world. His mind is all wrapped up in the almighty dollar rather than the Almighty God. His interests are in the material rather than the spiritual. Of course, the way that is spiritual is not strewn with roses. On the other hand, it may be said with Paul, "For our affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. . . ."

"Giving oneself is the road to happiness, to usefulness, greatness, and fellowship with others. Fellowship with others on a right basis is creative and cumulative. The more we give of our money, the less we will have, possibly, but the more we give of ourselves, the bigger, richer, and more dynamic we become . . . Self-expression in unselfish service is always creative and energizing. In this field the more we give the more we have." —Gospel Banner

CORRESPONDENCE

SAN MARCOS MENN. CH., PASO ROBLES, CAL.

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen." (Gal. 1:3-5).

We have had a number of outside speakers during the spring months, all of whom have brought us blessings in their messages from the Word of God. On January 26 we joined with the Memorial Church of Atascadero in an afternoon service given by the Goble's Gospel Messengers, a group to whom many of our people listen regularly over the radio. There were messages in song, testimonies, and a brief but pointed message by Mr. Willems. The meeting was held in the church in Atascadero.

Rev. and Mrs. John Thiessen visited us just before returning to their field in India. They spoke on Thursday evening, March 6, showing pictures of the work, and again on Sunday morning, March 9. In the afternoon they visited the First church in Paso Robles. On March 11, Dr. R. V. Bingham and the Rev. Mr. Titcomb of the Sudan Interior Mission in Africa visited us and told us of the work which their mission is doing in that needy field. This is the mission under which Dr. and Mrs. Richard Jantzen are now serving. Their small son, Milton, whom they were forced to leave behind on account of regulations of the Nigerian government, is now on his way to them in care of other missionaries.

Rev. J B. Epp visited us on March 16 and gave the morning message. Rev. M. M. Horsch and his son, Prof. Luke Horsch, were guest speakers on April 6, the father bringing us the morning message and the son speaking in the afternoon on matters principally of interest to our young men.

In spite of a heavy downpour of rain which necessitated a hundred-mile detour, Mr. and Mrs. J. Neufeld of Shafter brought Rev. and Mrs. Chris. Ummel, our workers in the Migrant Camps, to speak to us on the evening of April 10. They are making an effort to speak in all the Mennonite churches of California so that the people may be better acquainted with the work they are doing.

On Easter Sunday, after four and one-half years of service in China, Rev. and Mrs. Paul Kuhlman with their children returned to her parents' home in the Willow creek district. Mr. Kuhlman soon secured work in Los Angeles, where they are now located. On Sunday, June 8, they again made a short visit, Mr. Kuhlman bringing us the morning message. In the evening they showed pictures of their work in China. Miss Katherine Dick, of the Sudan Interior Mission in Africa spoke to us on the evening of May

1. Our Young Ladies' Chorus was invited to sing at the Christian Endeavor Convention held in the Memorial Church of Atascadero on April 20.

Some of the "special times" which all of us enjoy are the joint meetings of our young people with other young people of our denomination in the state. Two of our churches are near enough so that this has become a semi-annual occasion. On May 18 a group from the Shafter church joined with us in a Christian Endeavor service, discussing "Peter." Luncheon was served by our ladies at noon, and the meeting held in the afternoon. Besides taking part in the discussion of the topic, our guests brought us many enjoyable musical numbers and other interesting variations. The following Sunday was the occasion of our joint meeting with the First church in Paso Robles, also held in our church. The regularly assigned themes and musical numbers were followed by a lively general discussion on such subjects as, "Service," "Witnessing," and the like.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58).

—Mrs. W. N. Claassen, Corr.

ALBERTA COMMUNITY MENN. CHURCH

Portland, Oregon, June 13, 1941

The past three months have been very busy months for our church and Sunday School.

From March 30 to April 6 we had the pleasure of having Rev. Homer Leisy of Dallas, Oregon, with us for a series of evangelistic meetings that proved to be a blessing to all of us. Brother Leisy has a knack of making Bible truths so plain that even a child can understand them and so interesting that older people are challenged by the messages. We would like to suggest that some other churches in our conference get Brother Leisy instead of getting someone from outside our denomination.

On Easter Sunday 10 young people were received into the fellowship of the church by baptism. Several others have been received by letter and by baptism since that time. During the past year since the Regiers came to Portland to take over this work, a total of 23 people have joined our church and the membership now stands close to 60. We praise the Lord for these fine new members. The average attendance at our morning services is close to 55 and the Sunday School attendance is averaging over 70.

Pacific District Conference. Our church was well represented at the district conference held at Dallas, Oregon, May 15 to 18. It was very encouraging to note the sustained interest in the work of this church here in Portland. We had the pleasure of meeting fine friends again. A very wholesome spirit prevailed during the entire conference and God's blessing on its work was manifested in many ways.

On Sunday, May 18, the wedding of Miss Florence Hicks to Mr. Victor Zerfing, was solemnized in our church. Florence has been a member of our church for years and has served faithfully as pianist. Victor joined our church only lately.

On Sunday, June 1, we had the pleasure of having the choirs of the Dallas church under the direction of Mr. D. Diehm present a program at our church during the afternoon. In the evening they joined with our own singers in presenting several special and impromptu numbers at a song festival.

Daily Vacation Bible School will be in session from June 16 to 27 under the direction of Rev. and Mrs. Arnold Regier. They will be ably assisted by Miss Susan Rutschman of Pratum and Miss Augusta Fast of Dallas. We trust that this work will be a blessing to the children of our community.

Sunday it will be just a year since Brother and Sister Regier took charge of this church and it is a pleasure for me to report the splendid growth the church has made during their ministry in our midst. During the summer months there will undoubtedly be many Mennonites traveling through this part of the country and we take this opportunity to invite you to stop and look up our church and get acquainted with us here in Portland.

—F. J. Wiens, Corr.

ZION MENN. CHURCH, DONNELLSON, IOWA

On Sunday morning, June 1, Rev. Adolph Friesen, who has faithfully served our church since June, 1936, preached his farewell sermon to a filled auditorium. After the morning services, the members of the congregation had planned a basket dinner as a farewell for Rev. and Mrs. Friesen and daughters. We all wish them unbounded success in their new field of labor.

On Sunday, June 8, we were glad to welcome Rev. H. E. Nunemaker and family into our midst as our new pastor. He comes to us from the Mennonite Church of Tiskilwall, Illinois. We trust that the pastor and people will work together as co-laborers in the Lord's work for the good of this community.

On June 15 we held in our church the annual "Get-Together" of the four Mennonite churches of Iowa. A very helpful program was rendered during the morning services. At the close of the service, Rev. D. E. Welty of Noble, Iowa, assisted by Rev. W. F. Unruh of Pulaski, conducted the installation service for our new pastor, Rev. H. E. Nunemaker. This was a very impressive service. At noon a basket dinner was enjoyed by everyone. The afternoon was spent in Christian fellowship and recreation.

—Correspondent

BUTTERFIELD MENN. CH., BUTTERFIELD, MINNESOTA, June 24, 1941

The Northern District Conference convened in our church, June 7 to 11. It was the first time that the Butterfield Mennonite Church had the privilege of entertaining the conference, and all of our people have expressed themselves that the conference was a great spiritual feast.

The topics at the different sessions were all delivered in such a way that all workers could take something home that will prove helpful. The messages on the Holy Spirit by our guest speaker, Rev. P. H. Unruh, were all enjoyed. His messages were not only enjoyed but they were all Scriptural and helpful. We are very thankful to the Lord for sending us Rev. Unruh. He will always be welcome in Northern District churches.

We do not believe that it was accidental that we had such cool weather during the conference but believe it to be providential.

The spirit of unity and cooperation made it easy to entertain the guests. There was no discord at any time and we could truly say in all of the conference that Eph. 4:3 was true, "Endeavoring to keep the unity of the Spirit." This same spirit predominated all of the business sessions and a Christian fellowship was realized among the pastors for which we have long prayed and have also anticipated. The Butterfield Church and pastor say that it was good for the conference to have been with us.

Fraternally, *Albert Schultz, Pastor*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 13, 1941

CHRISTIANITY EXPANDS IN ASIA

Acts 19:8-10, 23-32

TOPIC: WHEN RELIGION AND BUSINESS CLASH

Introduction

Last week's lesson covered Paul's second missionary journey. Today's lesson and context covers the story of his third journey. Corinth was the chief scene of his ministry on the second journey and now, to a greater degree, Ephesus is the chief center of his work on his third tour. He probably reached Ephesus in the fall, and he stayed there during three winters. The time was now ripe for a prolonged ministry in this center of heathenism. He remained here longer than in any other one place (vs. 8, 10).

Paul Teaching in the School of Tyrannus, vs. 8-10

Paul began his ministry in Ephesus, as usual, in the synagogue. The Jews had invited him to remain longer while on his second journey (18:20) and preach to them. Now they listened to him longer than in other cities. For three months (v. 8) they gave him a hearing in the synagogue. Paul made the most possible of this rare opportunity. He spoke boldly, using reason and persuasion concerning the Kingdom of God. Not all accepted his message. Many hardened their minds and hearts against the truth (v. 9). They began to speak evil of Paul's teaching to others, and so a separation of the believers from the others had to be made. For two full years, Paul held daily meetings in the schoolroom of Tyrannus where he could secure a better hearing from the Gentiles. From Ephesus as a center, the word was heard throughout Asia Minor by both Jews and Greeks. Doubtless many visitors, in coming to Ephesus, heard Paul. God greatly blessed the work of Paul (vs. 17-20), working special miracles by his hands.

Opposition, Riot in Ephesus, vs. 23-32

The wonderful success of Paul's evangelization work aroused much opposition. Wherever a great and vital work of grace is being wrought, opposition is to be expected. This opposition from the Jews and Gentiles was growing. Luke describes the final riot when the pagan opposition came to a climax. The Gospel Way is sure to create a stir. The opposition was led by Demetrius, a leader of the silversmiths, and was inspired by purely selfish reasons (vs. 24-27). The gospel as preached by Paul and accepted by many was greatly reducing their profitable business. Profits were their only consideration. This is true of the liquor business today, of the tobacco, narcotics, cheap magazine, dance hall and much of the theatre business of today. It is true of gambling and vice. Whenever the gospel, religion in practical living, affects these, they are aroused. They do not want the Church to help people to a higher plane of living.

Reforms and revivals are welcome to many only so long as they do not interfere with anybody's profits from their business. Demetrius, though unintentionally, paid a very truthful commendation to Paul (v. 26). Would that we had more Pauls today who could persuade our American people to turn "to serve the living and true God." Many still place business, occupation, profits, first and foremost in their thinking and in life. Many become enthusiastic about religion, if they can secure gain, honor, or position from it. True religion has always been a check upon human selfishness. True religion will not clash with honest business. It shapes business to the mold of religion. It promotes the welfare of men as against human exploitation through greed.

What kinds of business would a religious revival injure?

How much attention should the Church pay to the reactions of such business as opposes the power of Christianity?

Sponsored by
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General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

Why A Retreat

By Rev. Harold Burkholder,

Chairman of the 1941 Eastern District Retreat

This question has come to the minds of many people, particularly those of the older groups. Many believe that it is a waste of time to send their children to this yearly gathering of the Young People. Others feel that the spiritual gain is not sufficient to balance the cost per person. And still others show no interest in this sort of gathering.

It has been the purpose of past Retreats to bring to those in attendance real spiritual blessing, as well as a physical and mental change and rest.

It is very definitely the purpose of this 1941 Retreat to bring to the Retreaters those things that are suggested in the following acrostic—

R eceiving Christ as Savior
E nthroning Christ as Lord
T o study God's Word
R estoring the joy of salvation to those who may have lost it
E xercise and recreation for the mind and body
A dvancing the cause of Christ
T riumphant Christian living

I. Receiving Christ as Lord.

There can be no greater purpose in a Retreat than to endeavor to help some soul *receive* Christ as his personal Savior. Life is so short, and Jesus Christ longs to save the souls of young people.

II. Enthroning Christ as Lord.

It is not sufficient to be saved. For Jesus Christ longs not only to be Savior, but also Lord of our lives. He wants us to yield our all to Him. And "if He is not Lord of all, He is not Lord at all." He wants our talents to be used at all times for His honor and glory. He longs to be *enthroned* in the heart.

III. To study God's Word.

A Retreat would be valueless were it not for the Bible, God's Word, the world's best seller, the central Book of our study. In the midst of change and "Though heaven and earth pass away, my Word shall chaos, we still have the words of Jesus telling us, not pass away." It is the old Bible that still meets the new needs. As young people, we need to *study* God's Word, thus showing ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth.

IV. Restoring the joy of salvation.

After we have received Christ as Savior we are faced by the great adversary, the Devil, who tries to hinder our service for Christ. Many times he succeeds through the modern worldly subtile pleasures, to suck, as it were, the very life out of us. Our Christian life becomes a burden, and we are not happy. It was at such a time that David of old cried out, "Restore unto me the joy of Thy salvation." Perhaps the Retreat may be the means of bringing some Christian to the place where he will renew his covenant with God, and thus have *restored* to him his "first love", his joy of salvation.

V. Exercise and recreation for the body.

Retreat would not be complete without some program of recreation and *exercise*. Young people today need some good, clean, wholesome fun. Someone has well said, "A good time is doing something which after it has been enjoyed, leaves no regrets."

VI. Advancing the cause of Christ.

God cannot be pleased with sit-down-striking Christians. We must not merely hold our own, but are commissioned to *advance* under the leadership of the Captain of our salvation. We have His marching orders, "Go ye." Ours is not merely a defensive battle; we are to be on the offensive, ever "pressing forward to the prize of the high calling of God in Christ Jesus." May the Retreat ever help us, not only to know Him better, but to make Him known.

VII. Triumphant Christian living.

There are many Christians living a defeated Christian life. No matter which way they turn, defeat stares them in the face. Alas, they have failed to turn in the right direction. They must turn their eyes upward. They must ever "look unto Jesus, the Author and Finisher of our faith." "Now thanks be unto God which always causeth us to *triumph* in Christ."

After considering all the things we have mentioned, can anyone still ask, "Why a Retreat?"
which we trust will be the result of the 1941 Retreat;

Let us therefore bend every effort in making this year's Retreat the best ever. You will never regret the time and money you have invested to make it possible for you to attend.

This And That

Summer Address—From now till August 6 the address of William E. Juhnke, Secretary-treasurer of the Y. P. Committee, will be 925 Indiana St., Lawrence, Kansas. Mr. Juhnke is doing graduate work at the university.

A New District Paper has appeared in the Eastern District. This newly-born paper lacks a name, but its eight mimeographed pages are full of interesting material on district young people's work, retreat and the building of Camp Mennolan, the coming conference and the Y. P. Exhibit, missions, party suggestions, and Junior and Intermediate C. E. activities and programs. Now all the districts except the Northern and Canada have young people's papers. Would it not be advisable to have one conference young people's paper that would combine all of these into one for the sake of mutual help and edification?

Mennolan (the Eastern District's own retreat camp): The main building, a combination dining room and kitchen, is nearly completed. Work has also been done on the two combination rest rooms and wash rooms and on the tent floors. The board has decided to have a "tent retreat" this year. The camp letter suggests that we add to our Prayer List: Our Retreats—that souls may be won to Christ! and Our Conference Sessions—that God's will may be done in all things!

Y. P. Exhibit: "Among the many fine things that will be offered to the young people by the General Conference this summer will be a Young People's Exhibit. This exhibit is to visualize the past Union mission projects. It is to display outstanding convention programs and resolutions, retreat pictures and programs, posters and other publicity methods, a map showing the location of Mennonites in other countries contacted through correspondence. A review of what young Mennonites are doing and a model of Mennolan as it is to be, are other features the committee is working on."—Anna Weiss (All young people are asked to be on the look-out for worthwhile material which can be contributed to the exhibit. Those outside of the Eastern District can do this through their respective district representatives.)

C. E. Programs: The *Allentown* (Pa.) Senior C. E. Society has been enjoying a series of lectures by Rev. Nyce dealing with "Courtship and Marriage." These were given every other Sunday evening, with regular topics on the alternate Sundays. The last three lectures discussed marriage and the establishing of a Christian home. The *Schwenksville* Society conducts services once a month at the Home for the Aged at Frederick, Pa. At Easter time each one of the old folks received a plant as a gift from the society. (Certainly all of our young people ought to be well informed in regard to Christian courtship and marriage. They need to be provided with some other pattern than the world offers. Were it not well if more of our young people expressed their Christian love and concern in such a practical way as do the members of the Schwenksville Society? Christian love must be expressed if the possessor of it is not to become as a "clanging cymbal."—R. W.)

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

THE AMERICAN CHURCH

Program for July 20, 1941

Leading Topic: What is happening in the Church in America?

Matt. 24:4-14; Rom. 5:1-5

I. Worship Service

1. Songs from **Mennonite Hymnary**: "O That I had a thousand Voices," No. 509; "Once to Every Man and Nation," No. 346; "God of Our Fathers, Whose Almighty Hand," No. 347.
2. Reading of leading topic passages, and prayer.
3. Presentation of opportunities for spiritual growth through attending the **Retreat for Young People.**
4. Offering for Retreat work.

II. Leader's Introduction

There is an increasing spirit of unity and harmony among the leading churches of America. A number of great church mergers have been completed in recent years, or are in process. In local, state, and national federations and councils, churches are working together more closely and efficiently than ever before.

The church is responding to the social problems of these times with a demand for righteousness, for justice, for brotherhood, for opportunity. Withal, there are problems which run deep into the lives of the churches—widespread Sabbath desecration, the growing menace of alcohol, a worship of pleasure, and the danger of indifference and lack of interest and enthusiasm, for the cause of Christ and His Church.

III. Suggested Topics for Short Talks

1. Prayer for Zion Urged	Ps. 122:6-9
2. "Church of the First-born"	Heb. 12:22-24
3. Jerusalem's Fate Foretold	Luke 19:41-44
4. Christ and His Church	Eph. 5:25-27
5. A Model Church	Rom. 12:3-21

IV. For Discussion

1. Why would you object to live in a churchless community?
2. What should a church be like in order to present indisputable proofs of God's approval?
3. What are the duties of church members?

V. For Study

In how far is **what you give** a criterion of your interest in the church?

Dr William Lyon Phelps, of Yale University, was preaching in the Yale Chapel to a student group when he said this about church membership:

"The most fatal result from any line of action is no result. That is what is wrong with the church today. It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others. Every member, for example, should give more money to his church (where there are no dues) than he gives for membership in all his clubs put together. Then men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives."

What is more important, giving money, or giving time and thought to the church and its work? Which is more effective?

VI. Illustration

Faithful Every Day

"The best story I know," said Mr. L. H. Kinnard, president of the Bell Telephone Company of Pennsylvania, "is that of a girl. It was a bitter day. A snowstorm had come in the night, and by morning a blizzard was on. A friend of mine started to his office in a limousine, but the car stuck in the drifts. No trolleys were running; there was nothing for him to do but to walk. He turned up his great coat collar and struck out. Pretty soon he came alongside a slight girl beating her way against the wind and snow. 'Say, this is fierce!' he said to the girl. 'Not so good; but it might be worse,' she said, smiling back at him. For another hundred yards they fought the storm together; then my friend stopped. 'Sister, this is no day for you to be out,' he said. 'Let's turn back.' 'Oh, I can make it all right,' she bravely answered. 'But what's the use?' he asked. 'I can go back and do my business by telephone.' She waved her hand cheerily. 'Nope,' she said, 'I can't go back. I'm your telephone operator.' It is such daily devotion to duty as this," concluded Mr. Kinnard earnestly, "that makes the wheels go 'round. The other things are all right—fine, wonderful! But they happen only once in a while. The devotion that counts most happens every day." From the **American Magazine.**

Are church members like that?

VII. Food for Thought

"I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye
And graven on thy hand.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

"Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield
And brighter bliss of heaven."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

HEROES OF BROTHERHOOD AND JUSTICE
Program for July 20, 1941

For Daily Reading:

July 14	Justice is Required	Deut. 16:19, 20
July 15	Samuel was a Hero	I Sam. 12:4, 5
July 16	A Brother to the Undeserving	Gen. 45:1-15
July 17	Cornelius, an Example of Brotherhood	Acts 10:25-33
July 18	Peter was a Brother	Acts 10:34-43
July 19	Brotherly Love is Good	Heb. 13:1-3
July 20	Topic	James 2:1-9

Call to Worship

"The race of mankind would perish did they cease to aid each other. We cannot exist without mutual help. All therefore that need aid have a right to ask for it from their fellow men; and no one who has the power of granting can refuse it without guilt." —Walter Scott

Hymn: "In Christ There is No East or West"

Prayer by Superintendent

Scripture Reading: James 2:1-9

Read and discuss, Deut. 16:19, 20, and Matt. 5:38-48

Topics: "Samuel was a Hero," I Sam. 12:4, 5. "Joseph, Man of Virtue," Gen. 45:1-15

Song: "Yield not to Temptation"

Topics: "Cornelius an Example of Brotherhood," Acts 10:25-33. "Peter was a Brother," Acts 10: 34-43

Hymn: "Love Divine, all Loves Excelling"

Read in unison, Heb. 13:1-3

Modern Heroes of Brotherhood

(a) Jane Addams, founder of Hull House in Chicago
(b) Caroline Wood who went with Jane Addams into Germany at the end of World War I
(c) Mennonite Relief workers who have gone to foreign countries to relieve the need of sufferers whatever their race might be

Questions

1. Is it enough for me to try to be Christian in my own life?
2. To what extent am I, not only my brother's keeper," but also my brother's brother in the sense of being a genuine brother to him?
3. Is it enough to "witness" to Christianity by the character of our lives?
4. Must every Christian become a missionary for the faith which he has?
5. Have we an obligation to pass on the religion which we have?

Song: "Serve the Lord in the Days of Youth"

Offering and Announcements (Would it not be a good idea to send today's offering to the Relief work of our denomination?)

Quiet Meditation

Sentence Prayers

Mizpah Benediction

HEROES OF THE CHURCH

Program for July 27, 1941

Call to Worship

There ought to be such an atmosphere in every Christian church, that a man going and sitting there should take the contagion of heaven, and carry home a fire to kindle the altar whence he came. —H. W. Beecher

Song: "The Church in the Wildwood"
Scripture Reading: Rev. 7:9-17
Prayer by Leader
Hymn: "The Church's One Foundation"

Reading and Discussion of Daily References

Peter and John	Acts 5:19, 20
The Man of Ethiopia	Acts 8:27-39
The Jailer at Philippi	Acts 15:30-34
Lydia	Acts 15:14, 15
Justus	Acts 18:7, 8
Paul	II Cor. 11:23-27

Round Table Discussion

"What Common Qualities are Found in the lives of These Heroes?"

Hymn: "I Love Thy Kingdom, Lord"
Talk by Pastor: "Heroes of the Mennonite Faith"
Hymn: "How Firm a Foundation"

Research Reports

Ask members to prepare a brief report on a modern church hero and respond to Roll Call with it. A few that might be used are: Bishop Latimer, Dr. Ridley, Martin Niemoller, and Toyohiko Kagawa.

Hymn: "Jesus, I My Cross Have Taken"

Discussion

1. Forces against which we struggle as heroes of the Church:
   - (a) The foes within us: Physical weariness, leisure time and its proper use, jealousy, selfishness, bad habits. (Read Psalm 51:1-4; Rom. 7:15.)
   - (b) The crowd or gang: The appeal to popularity, the appeal to good sportsmanship, excessive and unwholesome amusements, the influence of popular leaders, the customs or traditions of the school or community group.
   - (c) Society at large: Cheap fiction, degrading movies, propaganda, patriotism, crusading world movements

2. The powers that work with us:
   - (a) The forces within us: Conscience, a sense of duty, pride, self-respect, a sense of honor, high ambition.
   - (b) Our friends: Their influence, their expectations, their inspiration, their good help in time of emergency.
   - (c) The Church: Its influence, high ideals, Christian help, values of attendance.
   - (d) God, the Father: Luke 6:12-19; 10:25-37; 11:5-13; 12:4-9; 15:1-32; 18:9-14; 22:39-47; 23:33-46.

—General Guide to Youth Action

Mizpah Benediction

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

CITIZENSHIP AS SEEN IN SONG

Program for July 20, 1941

BEING A CITIZEN OF THE WORLD

(World Citizenship)

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

I. Worship Period

1 Prelude: Melody of "In Christ There is no East or West," **Mennonite Hymnary,** No. 320.

2. Call to Worship: "Draw nigh to God and He will draw nigh to you. Humble yourselves in the sight of the Lord and He shall lift you up." James 4:8a, 10.

3. Read the verses of the song, "In Christ There is no East or West," in unison while the pianist plays the melody very softly.

4. Sing verses one and four of the above song.

5. Junior Leader's opening prayer

6. Scripture Reading by a Junior boy: Matt. 5:38-48.

7. Sing in unison verse one of "O God, We Pray for All Mankind," **The Mennoite Hymnary,** No. 350.

8. Reading from memory of Matthew 25:31-46

9. Solo: "Somebody Did a Golden Deed"

II. Study Period

Aim: To help our Juniors to realize that as citizens and Christians they have the supreme duty to carry the message concerning the salvation of the world throughout the entire world. To help them appreciate and respect those of another language, color, and custom.

1. Introduction by a Junior boy:

"Sometimes we think that people who live at a distance, or who speak a language different from our own, or who dress differently are queer; and we do not respect them as we should. Jesus came "for all the world." A Christian citizen of the world will seek the highest good of all the world just as he does for his own country and his own home. The best that can come to the world is salvation through our Lord Jesus Christ, Who died that **all** might be saved. A Christian citizen of the world helps in every way possible that this precious gospel message may be proclaimed everywhere."

2. Stand and sing in unison: "The Whole Wide World for Jesus"

3. Discussion Period: "World Citizens must keep the laws of Jesus Christ if they are to be good Christians." What are they? How can we? (Juniors take part in this discussion).

4. Poem by a Junior girl:

"Peace, peace on earth!
For men shall love each other,

Hosts shall go forth to bless and not to destroy;
For man shall see in every man a brother
And peace on earth fulfill the angel's joy."
—Longfellow

5. Solo: "This is My Father's World."
6. Scripture reading by four Juniors:
   (a) I John 3:11-18
   (b) Luke 6:27-33
   (c) I John 4:7-11
   (d) Psalm 24:1-5
7. Song in unison: "From Greenland's Icy Mountains."

III. Mission Minutes

1. What is our "Mission Board?"
2. What work does our Mission Board do?
3. How can we help our Mission Board?

IV. Closing Moments

1. Sing the song for the month
2. In unison repeat the verse for the month
3. One Junior boy pray the prayer for the month
4. Sing one verse of the song for the month
5. In concert repeat the Benediction, Num. 6:24-26.

IN MEMORIAM

MARIE MARGUERITE PENNER, daughter of Gerhard and Catharine Penner, was born November 14, 1909, at Whitewater, Kansas, and departed this life June 9, 1941, at the Allen Memorial Hospital at ElDorado, Kansas, a victim of the tornado which swept through the Whitewater district, the night of June 8. She reached the age of 36 years, 6 months, and 25 days. Marie became a member of the Emmaus Mennonite Church, near Whitewater, at the age of 17 years. She received her education in the Whitewater schools, having lived her entire life in this community. She was loving and kind, was loyal to the church and the community, and willingly assumed responsibilities although not always in the best of health. Her love for music was manifest in various groups.

She leaves to mourn her early departure her two brothers, Otto of Whitewater with whom she made her home; John of Wichita, Kansas; one sister, Mrs. Martha Stiner of ElDorado; a brother-in-law, Carl Stiner; three nieces, Lorieta, Wilma Marie, and Winifred Stiner; two nephews, Vernon Penner and Floyd Stiner; other relatives and hosts of friends. Funeral services were held Wednesday afternoon, June 11, at the Emmaus Church. Her pastor, Rev. J. C. Kaufman, officiated, assisted by Rev. B. W. Harder and Rev. Theo. Roth.

MYRON KEITH THIERSTEIN, son of Mr. and Mrs. C. B. Thierstein, was born January 4, 1941, at Whitewater, Kansas, and departed this life on June 9, 1941, as a result of injuries received in the tornado which struck the Whitewater community. His age was five months and five days. He leaves to mourn his early departure, his grief-stricken parents; one sister, Pauline; two brothers, Gerald and Eldred; four grandparents; and a host of relatives and friends.

Mine

I closely held within my arm a jewel rare,
Never had one so rich and pure engaged my care;
'Twas my own, my precious jewel—God gave it me,
'Twas mine, who else would care for it so tenderly?
But the Master came one day my gem to take.
"I cannot let it go," I cried, "my heart will break."
"Nay, but I come for it, to bear above, to deck my royal diadem."
"Yes, Master, Thou mayest keep my own, for it is Thine.
Safe in the house not made with hands, 'tis Thine and mine."

Funeral services were conducted at the Emmaus Church, Rev. J. C. Kaufman and Rev. B. W. Harder officiating.

ELVIN W. HERR, son of Peter and Louise (nee Geiser) Herr, was born at Silverton, Oregon, May 5, 1887, and died April 24, 1941, at the age of 53 years, 11 months, and 19 days.

On December 10, 1908, he was married to Ida Rosie Roth. To this union six children, three sons and three daughters, were born. In the year 1909 he made a public confession of faith in the Lord Jesus Christ as his personal Savior, whereupon he was baptized. He was received into the membership of the Emmanuel Mennonite Church at Pratum, Oregon, on August 8, 1926. He remained a true Christian to the end and confessed a strong and an abiding faith in the Lord Jesus Christ as his Savior. He had been in ill health for a number of years, and although he earnestly longed to be made well he bore his sickness without murmuring and with true Christian fortitude. Although hardly realizing that his end was so near, he desired and received the communion of the Lord's Supper about 8 days before the Lord called him to his eternal home.

He leaves to mourn his departure, his wife and the following children: Ralph Leonard, Silverton; Elda May, at home; Marjorie Evelin (Mrs. Rensche), Albany, Ore.; Roy William and Clarence Peter, at home; one sister, Mrs. Leona (C. C.) Witzel, Salem, Ore.; and three grandchildren. One daughter, Alice, preceded him in death.

Funeral services were held on April 26, at 2:00 p. m., at the Emmanuel Church, Pratum. The pastor, Rev. Daniel J. Unruh, spoke on the text II Cor. 5:1-5. He was assisted in the services by Rev. Homer Leisy, a brother-in-law of the deceased. Interment was made in the Pratum cemetery.

E. J. HIRSCHLER, who served Bluffton College as professor of mathematics and astronomy since 1903, was born in Franklin, Iowa, in 1876, and died May 22, 1941. Death came unexpectedly though he had been ill for a period of three years.

He was married to Elida Zepp in 1908. After attending Bethel College he received his A. B. degree from the University of Kansas, and his S. M. degree from the University of Chicago. He also did graduate work at Yale University for a year. He traveled in Europe and was a member of a number of learned societies. He was a capable teacher and a recognized authority in his field. He knew how to find the harmony between the laws and facts of science and the truths of God as revealed in the Scriptures. He wrote the Bluffton College Alma Mater, served as its registrar for many years, and in numerous other ways gave sacrificial service to the institution.

The deceased also served the Mennonite church of Bluffton, Ohio, in many capacities, such as being Sunday School superintendent, chairman of the Board, deacon, and trustee. He served as president of the Middle District Conference for several terms and as program chairman of the General Conference for a number of years. All these institutions will miss a devoted friend.

He is survived by his widow and two children, Mrs. Hershel Ingmire, Lima, Ohio, and Alfred E. Hirschler, Ridley Park, Penn. A son, Paul, preceded him in death.

Funeral services were held in the First Mennonite Church, Bluffton, Sunday afternoon, May 25. Rev. H. T. Unruh officiated and President Ramseyer assisted.

« « JOTTINGS » »

—*West Swamp Menn. Ch., Quakertown, Pa.*—We have just completed the third year of Bible School. Our average attendance was 94, of which 80 had perfect attendance. A very fine program was given on Friday, June 7.—The Young Women's Missionary Society had a special Mother's Day program on May 10, when all the mothers of the church were invited to attend.—On Sunday, June 22, our C. E. Society presented a program at the Home for the Aged. In the evening they presented an exchange program at the Swamp Reformed Church. —*Anna Bauman, Corr.*

—*Rev. J. J. Esau* writes June 27: We closed two weeks of services at the Bethel Church, Wolf Point, Montana, last night. The interest and attendance was very good. The people are very busy in the fields; the grain harvest looks very promising at present. I will also visit the Lustre and the Bloomfield churches with evening services after which I am going home to Bluffton, Ohio.

First Annual Retreat

"The Oregon Mennonite Young People's Retreat."

PLACE—Silver Creek Recreational Area near Silver Creek Falls, Camp No. 3, or Smith Creek Camp.

TIME—August 29 to September 1.

THEME—"I CHOOSE CHRIST," John 6:67-69

Retreat Chairman—Rev. Daniel J. Unruh
Recreational Leader—Rev. Arnold Regier
Girl's Counsellor—Mrs. Daniel J. Unruh

TEACHERS—

Rev. Homer Leisy, Pastor of Grace Menn. Ch., Dallas, Ore. Subject: "Search the Scriptures." Main Course.

Rev. P. A. Kliewer, Pastor of Grace Menn. Ch., Albany, Ore. Subject: "Challenges in the Christian Life." High School Group.

Rev. Daniel J. Unruh, Pastor of Emmanuel Menn. Ch., Pratum, Ore. Subject: "Christian Stewardship." Young People's Group.

Devotional Leaders: Saturday morning: Miss Helen Thiessen; Sunday morning: Mr. Burt Russel; Monday morning: Miss Alma Stauffer.

Special Speaker for Sunday Evening: Rev. Abe. Loewen, Pastor of the Menn. Brethren Ch. of West Salem, Ore.

Retreat Committee for 1941:

Pratum: Daniel J. Unruh, Chairman, Alma Stauffer, Edgar Nafziger, Henry Buetler.
Dallas: Homer Leisy, Helen Thiessen, Treas.
Portland: Arnold Regier, Burt Russel, Lila Luginbill, Secretary.
Albany: P. A. Kliewer, Ezra Widmer.

Please get in touch with your local Retreat Committee member for information on registration and expenses. You can contribute food articles instead of cash for your board. Registration fee is only 50 cents.

—*Rev. W. F. Unruh, Pulaski, Iowa,* writes: In accord with a suggestion by the Church Unity Committee, the Pulaski Mennonite church invited as the speaker for its "June Meetings" the Reverend Wm. B. Weaver of the Central Conference of Mennonites. Not only did Brother Weaver bring us heart-stirring Gospel messages, but the Christian fellowship we enjoyed with him and his wife who had come with him brought to us the conviction that we are one and belonging together and should get together, the sooner the better.

—*Mrs. P. J. Boehr,* missionary on furlough from China, is attending the School of Missions at Winona Lake, Indiana, as a representative of the St. John's Menn. missionary society, Pandora, Ohio. *Mrs. S. F. Pannabecker,* who recently returned from China, is attending the school as a representative of the Bluffton missionary society.

—*Rev. J. B. Epp* sends the following notice: We were obliged to discontinue our trip as intended through South Dakota, North Dakota, Montana, etc., and have come back to Kansas, for rest and occasional service. Our address is: 622½ Main St., Newton, Kansas.

—*The Hillsboro Menn. Church* is again uniting with the Evangelical, *Johannestal,* and *Brudertal* churches for union meetings on the lawn of its church on Sunday evenings during July and August.

—*Daniel Carter Beard,* the founder of the Boy Scouts of America, passed away June 11, just ten days before his ninety-first birthday. At the age of approximately 60 he founded the youth organization to teach American boys "to stand on their own feet."

—*The Bethel Church, Mountain Lake, Minn.,* had special farewell services Sunday, June 29, for their old church building which has served the congregation since 1895 and is now being wrecked to make room for the new structure which is to go up on the same site. In the afternoon the annual Children's Day services were held and Communion was observed at the evening meeting.

JUST OFF THE PRESS

The Story of The Mennonites

By Dr. C. Henry Smith

This "Story of the Mennonites" aims to cover the whole field of Mennonite history from the time of Menno Simons, who lived in the days of Martin Luther, to the outbreak of the present world war; and includes, not only the religious experiences of the Mennonites, but—since they have often formed self-sufficient economic and social units with special political privileges—their whole economic and social life as well, in Europe, Asia, North and South America.

Because of their migrations from one country to another through the centuries in search of religious toleration and civil liberty, the Mennonites have developed certain differences in their social and religious practices. The diversity of the national, linguistic, and social backgrounds found among the Mennonites has resulted in the formation of numerous separate groups and branches of the denomination. The author has attempted to treat each group impartially, without favor or prejudice; and has given each the space which, in his judgment, it deserves in relation to the movement as a whole.

Its 824 pages contain a wealth of information never before printed, and this book should find a place in every Mennonite home. It is bound in attractive brown satin cloth, gold stamped, and has a beautiful jacket. Price: $2.50, postpaid.

Send orders to: MENNONITE BOOK CONCERN, BERNE INDIANA.

—The Conference on the Christian World Mission is being held at Silver Bay on Lake George, New York, July 1 to 9, 1941. China, India, Africa, Japan, and Latin America were to be represented by missionaries and nationals. E. Stanley Jones was to be one of the main speakers.

—*Rev. and Mrs. G. A. Linscheid* have changed their address in Newton, Kansas from 1001 East Broadway, to *127 North Pine Street.*

—*Rev. Erland Waltner* from the Second Menn. Ch., Philadelphia, was in Mountain Lake, Minn., conducting meetings in the Bethel Church on June 22, 23, and 24.

REPORT OF TREASURER OF THE EMERGENCY RELIEF BOARD OF THE GENERAL CONFERENCE, May, 1941

Received for War Relief:

Meadow Menn. Ch., Mingo, Kans., by E. D. Goossen, $11.17; M. Woelke, Los Angeles, Calif., $5.00; W. P. Rempel, Pasadena, Calif., $15.00; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $5.00; First Menn. Ch., Beatrice, Nebr., by H. Reimer, $73.30; John Stauffer, Deer Creek, Okla., $50.00; O. B. A., Meno, Okla., by Nelson Wedel, $15.76; Eden Menn. Ch. S. S., Inola, Okla., $25.00.

Received for General Fund:

Martha Suderman, Newton, Kans., $10.00; Pleasant Valley Menn. Ch., Kismet, Kans., by Smith Bros., $5.00; Tabor Menn. Ch., Newton, Kans., by H. B. Schmidt, $26.81; Jacob J. Enns, Canton, Kans., $5.00; First Menn. Ch., Mt. Lake, Minn., by H. T. Nickel, $39.70; Emmaus Menn. Ch., Whitewater, Kans., by W. H. Claassen, $67.65; N. N., Richfield, Pa., $5.00; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. S., $16.31; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $40.00; Buhler Menn. Ch., Buhler, Kans., by H. B. Buhler, $18.88; Hebron Menn. Ch., Buhler, Kans., $19.40.

Received for U. S. A.:

Mrs. D. J. Jantz, Lehigh, Kans., $3.00.

Received for China:

Junior C. E., Reedley, Calif., by Clara M. Vogt, $1.00.

Received for Canada:

M. Woelke, Los Angeles, Calif., $1.00.

Received for Paraguay:

M. Woelke, Los Angeles, Calif., $1.00.

TOTALS:

Received for war relief in Europe	$ 200.23
Received for General Fund	253.75
Received for U. S. A. Relief	3.00
Received for China	1.00
Received for Canada	1.00
Received for Paraguay	1.00
	$ 459.98
Remittances as per resolution	$ 421.50

Respectfully submitted,
Peter H. Unruh, Treas.

Home Mission Treasury Western District Conference, June, 1941

Bethel College Ch, Helen Penner, $29.14; General Conf. Home Mission Board, J. J. Plenert, $25.00; Buhler Menn. Ch., H. B. Buller, $7.91; Hoffnungsau Menn. Ch., A. B. Reimer, $21.13; Ransom Menn. Ch., Elmer Huxman, $100.00; S. S. South-west Area, Wichita, Mrs. Susie Friesen, $7.50; First Menn. Church of Christian, John E. Goering, $37.00; A Friend, $3.00; S. S. New Hopedale Ch., R. M. Koehn, 19.28; General Conf. Home Mission Board, J. J. Plenert, $25.00; Hebron Menn. Ch., C. L. Wall, $24.43; From: God knows it, $5.00; Montezuma Menn. Ch., Rachel Unruh, $1.31; Walton Group, Will Voth, $35.00.

Total **$340.70**

Gratefully acknowledged,
G. A. Linscheid, Treas.

FOREIGN MISSION RECEIPTS FOR JUNE, 1941

First, No. of Butterfield, Minn., $21.80; Menn. Ch., Summerfield, Ill., $40.00; Christian Ch., Mdge., Ks., $73.00; Interested Friend of Zionsville, Pa., $30.00; Menno, Lind, Wash., 69.52; Bergfelder, Delft, Minn., $29.71; Menn. Ch., Richey, Mont., 113.92; Lorraine Ave. Ch., Wichita, Kan., $40.00; Emmaus Ch., Whitewater, Ks., $28.00; Woodland, Warroad, Minn., $10.14; Brudertal, Hillsboro, Ks., $50.35; Okla. Convention at Meno, Okla., $99.13; Garden Twp. S. S., Mdge., Ks., $11.35; First S. S. Allentown, Pa., $65.00; Salem, Freeman, S. Dak., $200.00; Friend, Cleveland, Ks., $3.00; Mrs. John Roth, Salem, Oreg., $5.00; P. C. Andres, Moundridge, Ks., $5.00; Mrs. Katherine Harms, Whitewater, Ks., $5.00.

Goessel Menn. Ch., Goessel, Ks., $33.26; Menn. Ch., Halstead, Ks., $36.13; Jacob H. Unruh, Lancaster, Pa., $20.00; Emmanuel, Galva, Kan., $18.26; S. S. and C. E. Conference, Calif., $50.00; San Marcos, Paso Robles, Calif., $29.16; Menn. Ch., Newport, Wash., $3.13; Sicher, Cordell, Okla., $2.02; Emmanuel, Pratum, Oreg., $27.46; Bethel, Inman, Ks., $33.59; Menn. Ch., Buhler, Ks., $16.91; Johannestal S. S., Hillsboro, Ks., $30.69; Tabor, Goessel, Ks., $129.47; West Side Mission, Wichita, Ks., $5.00; Herald, Clinton, Okla., $12.22; Bethel C. E., Inman, Ks., $15.51; Bergfelder, Mt. Lake, Minn., $27.81; Salem, Munich, N. Dak., 37.96.

Friedensberg S. S., Avon, S. Dak., $50.00; Eden, Inola, Okla., $15.96; Bergthal, Pawnee Rock, Ks., $25.55; First, Paso Robles, Calif., $20.10; Hebron, Buhler, Ks., $21.81; Menn. Ch., Ransom, Ks., $6.97; Menn. Ch., Pulaski, Iowa, $16.26; Eicher Emmanuel Ch. School, Noble, Iowa, $20.51; Alexanderwohl, Goessel, Ks., $208.83; B. B. Neuman, Marion, Ks., $15.00; Gnadenberg, Whitewater, Kans., $17.15; Hoffnungsau, Inman, Ks., $33.62; First, Upland, Calif., $22.67; First, Reedley, Calif., $23.88; Bethesda, Henderson, Nebr., $55.33; First, Geary, Okla., $6.00; Friend, Newton, Ks., $310.00; Hopefield S. S., Mdge., Ks., $30.00; Bethel College Ch., N. Newton, Ks., $22.95; Bruderthal, Hillsboro, Ks., 54.68; Christian, Mdge., Ks., $34.00.

Grace, Enid, Okla., $9.40; Rudolf Mueller, Halstead, Kansas, $5.00; First, Berne, Indiana, $529.61; First S. S., Phil., Pa., $50.00; First, Upland, Calif., $100.00; A Friend of Missions, Goshen, Ind., $85.00; West Zion, Mdge., Ks., $24.40; American S. S. Line Refund, $18.11; Oraibi Ch. Fire Loss Check, Oraibi, Ariz., $1,000.00; Ex. Comm. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $430.54.

Total		**$4,691.83**
Balance on Hand June 1, 1941		$1,065.26
Gifts for General	$4,436.01	
Special Support	120.00	
Pension	28.00	
Sundries	107.82	
		4,691.83
		$5,757.09
Paid out on Orders	$3,360.23	
Bills Payable	2,000.00	
		5,360.23
Balance on hand — July 1, 1941		**$396.86**

Respectfully submitted,
J. E. Regier, Treasurer
Menn. Board of Foreign Missions

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JULY 15, 1941 NUMBER 27

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Editorial

The Fellowship of Reconciliation recently released the report that more than one thousand ministers of leading Protestant denominations in all parts of the United States had signed an affirmation pledging themselves not to use their ministry to "bless, sanction, or support war." The pledge signed by these ministers reads as follows: "As a Christian, I see no possibility of reconciliation between the central teachings of Jesus and the necessary operations of war; as a loyal citizen, devoted to the cause of liberty and democracy, I am unalterably opposed to the present threatened belligerency of this country. Both as a citizen and as a Christian, therefore, I must in loyalty to conscience affirm my pledge not to use my ministry to bless, sanction, or support war."

Dr. Allan Knight Chalmers, minister of the Broadway Tabernacle Church, New York, who had sent out letters in response to which this affirmation by these leading ministers was made, comments on this statement as follows: "Such a statement seemed to be required because some people apparently think that the ministers who have been preaching peace will naturally back down now and find good reasons for changing their minds on the problem of the Christian in the time of war. These thousand and more signatures indicate that there is one bright spot anyway in a dark-seeming world. Men of our point of view are certain of the truth of their convictions and are standing by them sturdily and steadily."

It is a sad fact, though, that not all ministers "of the gospel" take this stand and recognize that there is no possibility of reconciling the central teachings of Jesus and the operations of war. The following are a few statements quoted from a sermonette by an American minister and recently published in an American periodical: "The people in the pulpits and the pews must ring the bell calling the people to God until the Kingdom of God shines under this American sun. Let us not fail God and our country. . . . Any American is unpatriotic who does not attend church and ask God's blessing on the defenders of freedom during these days while our national destiny hangs in the balance and the future of the universe is in jeopardy. Put yourself on the side of the spiritual forces of the nation and let the power of prayer loose in this world."

Evidently there is a difference of opinion as to what constitutes true patriotism between the ministers who signed the affirmation and the minister who wrote the sermonette. Let us thank the Lord that there are still so many who have not been blinded by war propaganda, but who still stand up for their convictions that war is wrong, for as soon as the pulpit is used for the preaching of lesser things than Christ and His teachings of love and goodwill, as soon as it is employed for the spread of war and nationalistic propaganda instead of the spread of the Kingdom of God, the cause of Christ, Who should own every pulpit, is retarded.

May we do what we can to encourage those who have pledged themselves not to use their ministry to sanction war, so that this "bright spot" in these dark days may not become dimmed, but that it may increase in brightness until all people may know the Prince of Peace and follow His teachings which alone can lead to peace in our hearts and in the world.

—MB

Is the Size of the Church Important?

By an Observer

Our Mennonite churches were built in the horse and buggy days. Nobody wanted to drive much farther than five miles. There were many younger families that started the church, and for many years there was healthy growth. But many of the rural churches have a struggle to maintain their present membership and not give the appearance that they are slipping.

Town and city churches boast rapid increases, but there is little chance for our country churches to increase their membership. Is it necessary to have so many rural churches? Many farmers have, during the last generation, moved to town, but they love to attend the home church in the country. Meanwhile a live church has also been built up in the town, which is growing at the expense of the rural churches round about. And while the older people love to attend the home church, their children prefer to attend in town.

Thank God, our Mennonite people still go to church on Sunday mornings! As they pass each other on the way to church, and they may all belong to the same conference, they greet each other in friendly fashion. They don't all go to the nearest church. They go to *their* church.

As they start the Sunday School, they have either very small classes or too wide a range in age in the same class. They don't have enough pupils. For the preaching service the choir is supposed to sing, but the best tenor is missing, and without him the leader does not want to sing, so they have no choir selection. There are several in the audience who have good voices, but they find little interest in singing in such a small choir.

In the evening they have Christian Endeavor. If the group is divided into Juniors, Intermediates, Young People, and Adults, they feel they do not have enough to make any of the groups really interesting. They tried to have the Juniors and Intermediates together, but the Intermediates don't want to work with such small children. All they can do is to meet in one group.

The church, inside and outside, also the church yard and cemetery, are often not kept very well. They depend on volunteer service, since they cannot afford to hire a keeper, and the majority are willing to "pass the buck" to others, so that much of the work remains undone.

It is hard for the church to pay their minister. For many years their income has been small, and although the minister's monthly check is very modest, sometimes he has to wait for it, and sometimes he does not get the whole check, as much as he needs it.

Sometimes the minister would like to take his family to a different community for one Sunday, but then he would have to give his substitute $5.00, and he does not have it. So he stays at home. He hears of a fine Bible conference that is being conducted for two weeks. How hungry he is for something just like that. But that would cost him about twenty or thirty dollars and he would have to get a substitute for one or two Sundays and that is impossible. Would not the church be willing to help? Maybe they would if they understood how anxious their pastor is to get there, but knowing what a struggle they have with him, he does not have the heart to ask them. The minister knows that the church itself would be the winner if he could be refreshed at such a conference, but it just cannot be done. He must by all means attend their church conference, but what a struggle it sometimes is!

Why cannot churches unite? They can, but why don't they? Ten miles of driving by automobile is far less of an effort than three by horse and buggy. Distance is not a very great factor. Why then, don't they get together? Are these hindrances insurmountable: (1) Which church building shall be chosen and is either one large enough? (Possibly they could be moved together, or one disposed of and the other enlarged.) (2) There are two cemeteries. Can't they both be maintained? We must not let the dead keep the living apart. (3) The ministers. Which one, if either, shall remain? Since there is such a shortage of ministers at present, one could be released to serve another church. (4) The greatest difficulty to overcome might be the social readjustment. We are so used to each other. We enjoy one another. If another group comes in with us, we would not feel at home. We would have to give up some of our fond practices, as the other church does things differently. But remember, they, too, will have to give in. This will be mutual, and soon you will enjoy this new fellowship greatly. Your circle of friends will increase.

What will be the advantages of such union? Some may think first of financial economy. That will not be the most important factor. Although the churches will save one pastor's salary, to obtain a large enough house of worship, may require all of that saving for several years. Furthermore, the church will then be willing and able to really let her pastor so live that he will be relieved of financial worries, and also be able occasionally to obtain spiritual and intellectual refreshing for himself, so that he will again be a better and more cheerful minister.

When a church has 400 or more members, there will be enough musical talent that singers will love to sing in the choir. They will also sing an occasional Christmas or Easter cantata. What joy that is! They will sometimes have only the men sing, and at another occasion the ladies' choir will furnish the music.

For the children's classes in Sunday School the graded material will be used far more effectively, and they will also be able to organize various Christian Endeavor groups. Even mid-week services can be made far more attractive when the congregation is large enough.

The July number of the *Christian Herald* has an article on "Saving the Rural Church." Read it. The country church is worth saving, but when the church is too small to do effective work, many folks lose interest. In this age of automobiles there is no need for having many small struggling churches close together. We as Mennonites must show the world that we can and want to work together, and that we *are* willing for this cause to make minor sacrifices.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

From One Home to the Other

(Continued from last week)

After we had gone about twenty-five miles we came to a very fascinating handiwork of our Creator. It is a place called Tagaytay. Those of the readers who have seen the Royal Gorge in Colorado, or the Grand Canyon of Arizona, or Dry Falls of Washington state, will have somewhat of an idea what this place looks like. It is an enormous crater, likely of volcanic origin. The crater itself is now a huge lake. Then another volcano broke out in the middle of the old crater, or as it now is, in the middle of the lake. This second volcano also ceased erupting in time; and its crater has filled with water, but on a much higher level than the older lake. So the whole formation is really unique. First, the one Philippino island in the Pacific ocean. Then on that island the lake. Then in the lake another island—the dead volcano. Then on this island or volcano another lake. We tried to take some pictures of it, but the whole formation is so enormous that we do not know yet whether the camera saw all there is to be seen.

From this place we went to see something of the creation of man. We went to the airport at Cavite, where we saw the Honolulu Clipper, one of the mammoth airliners which travel across the great Pacific Ocean as regularly as the steamships do. This giant of the air has room for seventy passengers, and there are ten men in the crew. Besides this human load there is always much mail on the liner, and some other goods too. The grand total weight of the ship and its cargo is about eighty-four thousand pounds, the man told us. So over forty tons rise up and fly away. Marvelous!

This clipper is a product of modern man's genius. But we also saw something of medieval man's ability. We went to an old Spanish cathedral, where we saw a pipe organ of bamboo sticks. The priest in charge told us that there were nearly a thousand pipes. He played the organ for us. The tone was as mellow and beautiful as the finest modern organ anywhere in the world. One is surprised that not more such fine organs are made today, from such simple and commonplace material. God has given the raw material for man to make something beautiful and edifying out of it, but too often man turns these gifts of God into instruments of destruction and harm.

Before we went back to our "home" on the ship we went to the market to buy a few things. Our minds had to do some swift readjusting in order not to get run over by traffic in the busy streets. On the Philippine Islands the auto drivers drive on the left side of the road. The steering wheel of the car is on the right side. They pass other cars on the right side. When we cross the street from west to east we must first look right to see whether a car comes, and then look left when you are half across the street. At first one feels upset in one's own thinking, and if car drivers would not reckon with the possible mixup in pedestrians' minds, then I am afraid we would have been hit by some cars. When we went into a store to do some business we were reminded of the fact that we were again in an atmosphere of business ethics, where it is not so wise to accept the first price asked for an article. But we human beings get used to all kinds of conditions in this world, and it all seemed quite at home to us.

At 2:00 P. M. on April 15, our old trusted *S S President Harrison*, which has just now crossed the Pacific Ocean the fifty-third time, left Pier No. 7, the largest pier in the world, at Manila, turning its face to Singapore, near the equator. The ocean was calm, and we sailed along in peace. All of a sudden at midnight there was a peculiar stir mixed with a weird hush. "A man overboard," came the announcement. Somehow things were bungled somewhere, so the captain did not get word at first. The ship went on. All of a sudden the engines stopped. The ship turned around and went back at full speed. Somehow it was fairly clearly known where the man had fallen. So at the suspected place, the ship stopped. The chief officer, Mr. Nilson, and seven sailors, were lowered in a lifeboat, and went out into the dark. The large searchlights were sweeping over the waters, but no man could be seen. Yet these seamen have such a keen sense of the where-abouts in the ocean, that the lifeboat circled around only a short time before they found the man. He was still somewhat conscious, at least conscious enough to make use of his knowledge of swimming. Soon they were back near the ship with him. Then we all saw what was behind the whole matter. The men in the back part of the ship had been drinking, and this man had gone too close to the edge of the ship in his uncertain and top-heavy condition. He fell in, and the rest were too drunk to inform the captain at once. Hence the delay. The man's life was saved, but it shows again the condition of those poor people who think that they must at least periodically worship at the shrine of John Barleycorn. For us the whole event was worthwhile, because we could see a little of what is being done on board ship in case of an emergency, how a lifeboat is actually put into the ocean, and how it is hoisted up again. The ocean was calm, and yet when that little lifeboat was on the waves, it looked as though a nutshell was being tossed here and there. We do hope that by the grace of God we never need to enter a lifeboat on the great ocean.

I must add here another event which is of interest to our conference as a whole. When we came to Manila we somehow felt certain that some of our fellow missionaries from China might come to Manila on the *S S President Coolidge,* which came a few hours after we had arrived. So I went to the purser of our ship (The purser is the ship officer in charge of all general business on the ship. He really is next to the captain in authority.), and asked him whether he would kindly find out for me if any family by the name of Jantzen or Dirks had come on the *Coolidge.* He said he would. After some hours he told me that he had investigated, and he had been told that there were no such names on the passenger list. So we felt at ease thinking they had not come. After we had left Manila I noticed a young man among the new passengers who had boarded our ship in Manila, who looked very familiar to me. I walked up to him and found that he was Harry Schaeffer, son of our neighboring missionaries in India. He had come from the U. S. on the *Coolidge,* via Japan and China. Of course I asked him whether he had met such and such people on the *Coolidge,* and sure enough, he had met and known Albert Jantzens on that ship. There we and the Jantzens had both been in Manila, on the same pier, not more than a hundred yards apart, and had not met. Our ship was on the south side of pier No. 7 and their ship, the *President Coolidge,* was at the same time on the north side of that pier. When young Schaeffer told us this we somehow felt an inner defeat. How anxious we were to meet, and talk to our fellow missionaries from China, and learn something directly about their problems there. But it has not been. It is a real chagrin. Young Schaeffer told us that the Jantzens plan to go to Baguio, one of the larger cities on the Philippine Islands, and rather high in elevation, hence cooler than Manila; and there study advanced Chinese. The Paiping language school has been moved from China to Baguio, Philippines.

A missionary belonging to the Salvation Army who has worked in China for some years came on board our ship in Manila. She said that the difficulty for Christians is most acute in Korea. She said that Japanese soldiers stood in front of the church doors, and everyone who came to church had to show a certificate that he had first worshipped at a Shinto shrine just before he came to church. If he could not show such a certificate then he was not permitted to enter the Christian church. It does seem so similar to what the Christians in the first two centuries in our church history experienced. Will the blood of the martyrs once more become the seed of the church?

FOURTH CONTINUATION

Between Singapore and Penang

April 24, 1941

Many of our friends and relatives we know have been concerned about when we would get to the Singapore area; because conditions in this world are not as we would gladly have them. We also were a bit uneasy before we got there. But long before we were there, we had very definitely committed ourselves to the care of our heavenly Father, and so a calm came upon us which was remarkable. During the entering of Singapore harbor and during our four days stay there we could be absolutely at peace. We could of course see signs of concern around us; but all the work connected with the ship was done in a normal condition. The loading went on day and night. Also on the ship when we sail, we have so far had no "black-out." Yet we do long for the day when we shall arrive in Bombay, which we are told will be the second of May.

Although we are, in a way, cut off from the rest of the world when we are on such a long journey, yet through modern air service one finds that contacts can be made in a short time. When we came to Manila a post office man came on board ship and called out our name. We were wondering what now. But there was a very welcome airmail letter from our boys in Bluffton, Ohio. That we were most glad to hear from them there in the middle of our long journey, will not surprise the readers. When we came to Singapore, a similar event occured twice. Our name was called, and one day there was an airmail letter from Brother P. W. Penner of Champa, and the next day a letter from Rev. F. J. Isaac from our old home, Mauhadih. Both of those letters brought us into fresh and intimate contact with our co-workers in India.

Since we are here in the Singapore area we feel that we are on the other side of the world. We have to wear our thick cork hats again when we go out. And it is well to put on dark glasses, because the Oriental sun is so glaring. On the Singapore docks, where our ship was unloaded and loaded with different freight, the Oriental workers swarmed like the bees, and the noise was similar. It reminded us of the bazaars in India (markets in the open). And then many of the ordinary workers in Singapore also spoke the Hindi language. We seemed to be home again.

Well, this section of my report is only a sign of life, letting friends know that we were in Singapore and that all is well, thank God. Next time more.

Fraternally, John Thiessen

DAILY DEVOTIONAL MESSAGES

by Jacob J. Enz

JULY 18—*"Come unto me all ye that labor and are heavy laden and I will give you rest."* Matthew 11:28.

Hurry! Worry! Bury! These three words have often been used to characterize our modern way of living. A colored man, alighting from a merry-go-round, was met by his wife with this accusation: "Now look at you; you spent your money; you got off right where you got on, and you aint been nowhere." There seems to be a rush and "meaninglessness" about life that robs us of the quietness and rest that a soul hid with God in Christ should possess. Even you, Christian worker, you who spend much time in the work of the Kingdom, do not neglect to come to Him daily for that renewing strength which rest gives. Remember, inspiration in private devotion can never be replaced by perspiration in public service.

JULY 19—*"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?"* 1 Cor. 6:19.

The truth expressed in these words are certainly among those so easily overlooked by Christians. What are some of the implications here? We belong to God. Now, we know that most people have a high regard for the property of others; they will often treat others' property with such care as they would give to something very sacred. But think of the care which the average Christian gives that which belongs to God—that which He not only created and owned in the first place, but also that which He redeemed in the precious blood of the Lamb.

JULY 20—*"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."* Philippians 4:6.

Someone has said, by way of briefly summing up these words, that to be careful for nothing means to be prayerful about everything. If it is not natural for us to pray, then either we have never been born again or we are allowing the pleasures and attractions of sin to distract our gaze upon His lovely face and our communion with Him. It was R. A. Torrey who made this significant, oft-repeated statement: "By praying more we will not do less and we shall accomplish vastly more."

"Oh! what peace we often forfeit,
Oh! what needless pain we bear,
All because we do not carry
Everything to God in prayer."

JULY 21—*"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."* Philippians 4:7.

To speak of peace in this time of "wars and rumors of wars" seems, to the casual observer, to be almost futile. But how grateful we should be that although there is strife and conflict *around* us that need *not* be the case *within* us. Within is peace which is not temporary but which was negotiated by a treaty written in the blood of the Lamb that was slain before the foundations of the world, that men might be saved eternally. Because it is such a solidly grounded peace, it is one that not only passeth understanding but also all misunderstanding—a peace which continues throughout the shocks and strains of life.

JULY 22—*"Behold I have graven thee upon the palms of my hands; thy walls are continually before me."* Isaiah 49:16.

In this beautiful passage, reference is made to a custom practiced by Jews, namely of puncturing on their hands a representation of their city and temple to signify their zeal and inseparable connection with them. The Lord is speaking here to Israel telling His children of His infinite love and zeal for them, that they shall never be cast from Him eternally as a people. We may also translate this verse into New Testament terminology, for it is the nailprints in the precious hands of the Master Himself which portray to us His unending zeal and love for sinners who need redemption.

JULY 23—*"He must increase, but I must decrease."* John 3:30.

This is indeed an excellent formula for daily Christian living, and, incidentally, it is also a good motto for a healthy mental life. Taken as a formula for our own lives, we may ask several questions. Is He becoming more and more our central interest, and do we become progressively less engrossed in ourselves? How much less self-pity there would be if this were the case. Is He becoming daily the object of a greater part of our conversation and are more people therefore hearing the gospel from our lips? Or do they hear only our troubles? Does He daily captivate more and more of our thought life so that we are continually seeking new ways to glorify His Name? Oh, that many would resolve to take this verse as their motto!

JULY 24—*"So there was division among the people because of him."* John 7:43.

Down through the ages this has been the result of the preaching of the gospel. Wherever His glorious message has been presented, some have listened and accepted Him with open arms. Others have rejected Him crucifying in their earth-bound hearts the Son of God afresh. They have chosen rather to enjoy the pleasures of sin for a season. If this meditation should be read in the hearing of one who has closed his heart to the Lord Jesus, let this be a renewed appeal to you. *"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool."*

CORRESPONDENCE

HEREFORD MENN. CHURCH, BALLY, PENNA.

It has been some time since you have heard from our group. We have been so busy with the activities of our church that we became so engrossed with its duties that we forgot some obligations.

On Sunday afternoon, June 22, at 3 o'clock, one of our parishioners, Andrew R. Shelly was ordained to the ministry in an impressive service. Dr. Elmer E. S. Johnson, our pastor, preached the ordination sermon while other ministers of the Eastern District Conference performed the act of ordination, the prayer, the charge, and offered the right hand of fellowship. Andrew has one more year's work at the Hartford Theological Seminary, but the Sterling Avenue Mennonite Church in Kitchner, Ontario, wants him to serve them for the summer months, so it was necessary that he be ordained.

A successful Bible School was again conducted at our church under the direction of Andrew Shelly. About 165 children attended, with 108 having a perfect attendance, 29 missed only one day and there was an average attendance of 151 for the two-week's period. There were 23 churches represented and on each Friday an offering was taken, part of which was used for relief work among the children of those areas in our world where suffering is most intense. It will be used for food, clothing, and shelter. Secondly, part will be used to secure Bibles for children who desire them. A lot of credit is due to the teachers and folks who provided transportation for the children because some of them have never been to Sunday School, and we trust that the seed sown will not return void.

On Sunday evening, June 29, a program conducted by these young people themselves was presented to a full house and a very appreciative audience. After the program the parents and friends were privileged to see the items of handwork which amounted to more than 1000 pieces.

On Wednesday evening, July 2, a farewell service for Rev. Andrew R. Shelly was held before he left for his new field of service. We wish him God's richest blessing in his work. —*Mae Latshaw, Corr.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 20, 1941

THE RESPONSIBILITY OF THE CHURCH REGARDING BEVERAGE ALCOHOL

1 Cor. 5:9-13; Titus 2:1-8

TOPIC: THE CHURCH'S DUTY IN REGARD TO LIQUOR

Introduction

Today we consider the responsibility of the Church concerning the evil of beverage alcohol. When a live organization with a large membership, takes a definite stand for something and is well known as taking its stand, its influence is far greater than would be that of many individuals separately. In its importance and in its numbers the Church surpasses any other organization in Christian lands. A united Church would have a tremendous weight.

Christian Living a Rebuke to Willful Sinners, vs. 9-13

Christians are to avoid having social intimacy with professing Christians who are notoriously wicked. It is their duty to rebuke them for their evil conduct. Sinful living must not be condoned by the Church. Paul does not forbid all social association with non-Christians (v. 10). Christians are to move about among them as chaste and sober witnesses to the gospel of Christ. Paul believed that the Church must keep herself pure and free from the reproach of harboring wicked people. To this end a separated life is the only sure way of showing disapproval of gross sin (v. 11). Christians should not even eat with them. Paul would expel drunkards, fornicators, and other gross sinners from the church (v. 13). The brewers and distillers are trying hard to make America a nation of drinkers and drunkards. It is the clear duty of the Christians to see that this can not be accomplished. The people of the world have a right to expect that the lives of Christians should resemble that of Christ.

Conduct Befitting Sound Doctrine, vs. 1-8

Sound doctrine in the early church had to do with every-day conduct. Sobriety and temperance have a prominent place. It is the duty of the Church to preach the way of salvation through Christ and also the kind of living which He requires. Paul has exhortations for all, the aged and the younger. All had their trials and temptations and each one needed Christ. Titus was to carry Paul's exhortation to the churches on the island of Crete. It is said that the Cretans, both men and women, were notorious drinkers, and hence this warning was especially needed. Paul was very anxious that the conduct of the Christians should not bring reproach upon the Word of

God (v. 5). Christianity is a holy faith and demands right conduct for its expression.

The Church's Duty in Regard to Evil Conditions

The Church, above every other institution, is under obligation to take a decided stand against everything that is manifestly wrong. The Church was founded by Christ and her standards are set forth in His teachings. He declared very definitely that it is the duty of His followers "to observe all things whatsoever I have commanded you." The Church ought to stand always for the things which are highest, purest, and best in human life; for the things which promote spirituality and draw one closer to God. The Church ought to stand against all that leads people from God and that tempts people to sin. The Church, to be true to Christ, must take her stand openly and boldly against that triumvirate of evils—drink, gambling, and vice—which is bringing degradation and ruin to so many. The Church has the greatest moral power of any organization in the world. She is not using it as she could. The church people helped the liquor trade back to legal standing in our nation.

Why is the Church under special obligation to take her stand against evil conditions in the community?

What is our denomination doing regarding beverage alcohol?

MENNONITE CENTRAL COMMITTEE

CIVILIAN PUBLIC SERVICE NEWS

Since the last issue of the Civilian Public Service News on June 12, additions were made to the assignments at each of the existing camps and two assignments were received at the new camp at Bluffton, Indiana.

According to latest information, the present status of the camps is as follows: Grottoes, Virginia, 64 men; Colorado Springs, Colo., 81 men; Marietta, Ohio, 43 men; and Bluffton, Ind., 139 men.

A few of the assignments made by Selective Service were of a temporary nature for expediency and consequently some necessary transfers are anticipated in an effort to place all the boys as advantageously as possible for the carrying out of the planned educational and religious programs of the several churches.

Ernest Bennett went to Cooperstown, N. Y., June 30, to receive five Mennonite boys who were transferred to the Grottoes, Virginia camp. This is but an example of other efforts that will be made toward placing the boys in the most desirable camps.

With the additional classification of young men, more camps have become necessary. Consequently, two additional camp sites have been selected which await the final approval of the Washington authorities. One of these, which is to serve the assignees of the Middle West, is located near Decatur, Illinois. This camp has just been approved by Selective Service. Its work is of the nature of soil conservation and related activities. The second is still in doubt but several camp sites in the hills of Pennsylvania or West Virginia are under consideration. The work here will largely deal with the problems connected with forestry, including tree planting, gardening, and public park improvements. It is expected that these two camps shall be ready to receive assignees within the next two weeks. A third camp is contemplated in conjunction with the Brethren for the draftees in the distant Northwest. Mr Fast, representing the Mennonites, and Mr. Zigler, representing the Brethren church, are now inspecting possible camp sites in Oregon and Washington. The next issue of the Civilian Public Service News will probably be able to bring additional information.

Reports from the camps are generally quite reassuring. Both the camp personnel and assignees appear quite well satisfied and contented. The state of health also is generally good, even though the effects of the required inoculations have occasioned a number of the boys considerable inconvenience. Those of us who have been permitted to visit one or more of the camps are very much encouraged by what we saw. By the way the boys acted and worked, we realized that the morale in the camps was all that we could expect. The boys seem cheerfully willing to give a year of faithful service to their country and at the same time improve their time by practicing a desirable Christian social fellowship. Even boys from different groups that live more or less distant, appeared to see the good in one another and to enjoy their new comrades and friends.

The educational program which we intend to develop for the boys in the camps is necessarily somewhat slow in assuming definite form, but if its progress is not as rapid as some may have expected, we should remind ourselves of the fact that in a new venture, such as this is, one must of necessity proceed carefully while we feel our way on untrodden paths and uncharted fields.

(Compiled by P. C. Hiebert, released July 3, 1941)

A LIBERAL OFFER TO NEW SUBSCRIBERS

New subscribers to **The Mennonite** can now have this paper from NOW UNTIL JANUARY, 1943, (almost 18 months) for only $1.00. This Christian denominational paper should be in every Mennonite home so it can be read by both young and old. It is of special interest to Mennonites at this time because it brings regularly the latest information on the draft and news from the Civilian Service Camps. Please subscribe now and obtain the benefit of this very liberal offer. An order blank will be found on the last page of the paper.

Address all orders and payments for **The Mennonite** to: Mennonite Publication Office, Newton, Ks.

ANNOUNCEMENTS AND PROGRAMS

SPECIAL RAILROAD RATES TO THE CONFERENCE

We may have the following round trip party coach rates from Newton to Souderton or Philadelphia, it being necessary for the party to travel together on one ticket on the going trip; however, individual tickets will be issued for the return trip if desired, the return limit to be 20 days from date of departure:

For party of 15 to 29 ---------------- $40.20
For party of 30 to 74 ---------------- 37.90
Lv. Newton 10:27 AM Santa Fe Streamliner Aug. 15
Ar. Chicago 9:30 PM Santa Fe Streamliner Aug. 15
Transfer to Michigan Central Station
Lv. Chicago 10:15 PM Michigan Central Aug. 15
Ar. Buffalo 9:04 AM Michigan Central Aug. 16
Lv. Buffalo 9:20 Lehigh Valley Aug. 16
Ar. Souderton 7:00 PM Reading Aug. 16

We must know by July 20 how many wish to join this party on date and route indicated. There can be no variations of time or route if these rates are to hold and the party ticket must be purchased at Newton. No Pullman, coach only.

Will those who wish to join this party kindly so notify the undersigned not later than July 20.

Mennonite Publication Office
Newton, Kansas

ALL-MENNONITE RETREAT
A WEEK OF
FELLOWSHIP - INSPIRATION - INSTRUCTION
AUGUST 4-10, 1941

Quaker Haven, Dewart Lake
Syracuse, Indiana

REV. HARRY YODER - CAMP DIRECTOR

PROGRAM

WHAT IS CHRISTIANITY - Prof. A. C. Schultz, Bluffton, Ohio
THE CHURCH IN ACTION - Rev. Paul Whitmer, Bluffton, Ohio
WORSHIP - Miss Elva Mae Schrock, Nappanee, Ind.
YOUTH AND TOMORROW'S WORLD - Rev. William Stauffer, Sugar Creek, Ohio
MUSIC - Prof. Freeman Burkhalter, Berne, Ind.
DEVOTIONS - Rev. Jesse Smucker, Bethel College, North Newton, Kansas

EVENING SERVICES

Monday - Social evening and lighted trail service.
Tuesday - Dr. Bosler, Medical Missionary from Africa.
Wednesday - Holland Youth Conference, Rev. Stauffer.
Thursday - Mrs. Floyd Pannabecker, Missionary from China.
Friday - Program of music by retreaters, Mr. Burkhalter.
Saturday - Wiener roast followed by Dedication Service.
Recreation and Dean of Men - Rev. Stauffer
Dean of Women - Miss Schrock.
COST - Registration: two dollars; meals and room: six dollars.
For further information address:
I. W. BAUMAN, Chairman Retreat Committee, Bluffton, Ohio.

FIRST QUARTERLY CONFERENCE
SAUCON MENNONITE CHURCH
COOPERSBURG, PENNSYLVANIA
Monday, July 21, 1941

Afternoon Session, 2:30

Song service in charge of Conference Chorister, Rev. Burkholder
Devotional service - George D. Geiger, Supply Pastor
Business Session and Special Conference Session
Our New Hymn Book - "The Mennonite Hymnary" Prof. Russell A. Lantz
Discussion - Opportunity will be given to ask questions
Picnic and Social Period
The Ladies of the Local Church will serve the evening meal

Evening Program, 7:30

Song Service in charge of Chorister
Scripture Lesson and Prayer - Rev. Sylvan Lehman, Conference Vice-President
Special Music
Message - "Making God's Word Clear to the Cheyennes," Rev. Alfred Habegger, Missionary to the Cheyenne Indians, Busby, Montana
Offering
Special Music
Message - "National Repentance" - Rev. C. H. Suckau, Pastor of the Berne Menn. Ch., Berne, Ind.
Prayer and Benediction

Fifty-third Session of the
MIDDLE DISTRICT CONFERENCE
will be held
August 12-14, 1941
at the Ebenezer Church, Bluffton, Ohio

The Ohio-Indiana Young People's Conference will be held at the Eighth Street Mennonite Church, Goshen, Ind., July 26 and 27, 1941. A cordial invitation is extended to all young people of the various churches and we hope many will be able to attend.

—*Winifred Sprunger, Sec'y.*

(Announcements continued, Page 12)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

WESTERN DISTRICT RETREAT

July 22 to 27

CAMP WOOD, Elmdale, Kansas

Arnold E. Funk, Hillsboro, Kansas, Retreat Chm.

Purpose of Retreat

The Aim of the Retreat is to encourage and help our Young People to find Christ and grow in spirit, in knowledge, and in all godliness; enlarge their vision of Christ in all phases of life; to foster and encourage a wholesome and uplifting social and recreational life.

PROGRAM

MORNING DEVOTIONAL—Mary Becker, missionary candidate for India.

BIBLE COURSE—P. A. Wedel, pastor, Mennonite Church, Aberdeen, Idaho.

PEACE COURSE—E. G. Kaufman, president of Bethel College.

BOYS' PROBLEMS COURSE—J. D. Unruh, president of Freeman Junior College.

NATURE COURSE—L. C. Kreider, chemistry department, Bethel College.

GIRLS' PROBLEMS COURSE—Ella M. Wiebe, health department, Bethel College.

CHOIR SINGING, ORCHESTRA, and RETREAT TALENT PRACTICE—Henry Hege, pastor, Bergtal Mennonite Church, Corn, Okla.

DIRECTED RECREATION—Otto Unruh, director of athletics, Bethel College.

EVENING DEVOTIONAL—Alida Schrag, missionary candidate for India.

EVENING MESSAGE—P. A. Penner, missionary in India for 40 years.

Send in your advance registration card with $6.50 to Arnold E. Funk before July 16. Otherwise registration is $7.00.

YOUNG PEOPLE'S DAY

The Northern District Young People's Day was held at Butterfield, Minn., on June 11, following the sessions of the Northern District Conference.

The special Young People's Day of the N. D. Conference, having been begun only a year ago, had been looked forward to by the executive committee and the young people of the district with eager anticipation. Great enthusiasm was shown by the young people through their regular attendance of the meetings and their hearty cooperation.

The special speaker was the Reverend P. H. Unruh of Goessel, Kansas. The topic chosen especially for this day by the executive committee was, "Christ, Our Savior, Companion, and Consumator." The different phases of this topic were brought out very vividly by the speaker.

In opening the first session, Rev. Unruh explained to us the way of salvation made possible by Christ as our "Savior". The following message, "Christ Our Companion," was beautifully connected with the first. After appealing to us to accept this one and only plan of salvation, Rev. Unruh gave out the challenge to take Christ into our daily walk and make Him our constant companion. Then in a very appropriate closing message we saw Christ as our "Consumator". The "Consumator" of victory, of righteousness, of judgment, and of numerous other things, was very clearly presented and discussed by the speaker.

We can truly say that the Lord richly blessed us during our Y. P. Day. We are looking forward to another special day for the young people in 1942, at Freeman, S. D. *The Y. P. Committee*
Jacob T. Friesen, Sec'y.

INSPIRING TIME AHEAD!

When we are young there is nothing quite so inspiring as fellowship with other young people who are interested in the same worthwhile things that interest us. One of the finest ways of fellowshiping with like-minded folk is by attending conferences and conventions. This is also an excellent time for finding new friends—friends among the young people as well as among the convention leaders who may make lasting impressions on us and often influence our choice of life work.

At this time we are particularly concerned with arousing the interest of our young people in the Western District C. E. Convention which will meet at the Grace Mennonite Church in Enid, Oklahoma, August 2 and 3.

The officers of the convention and committees of the host church are working hard to make the convention worthwhile. Soon they will be ready to make detailed announcements regarding the program. Please watch these pages for more information, and plan to meet us at Enid. —*Helen Hiebert Mueller*

From a Le Tourneau Worker

(The following letter was written by Dan Epp, son of Rev. J. F. Epp of Henderson, Neb. Mrs. Dan Epp is a daughter of Rev. and Mrs. P. J. Wiens, former missionaries to India.)

"One is your teacher and all ye are brethren." Matt. 23:8. That is how we feel about all our many friends though miles and miles apart.

Perhaps there are those who have heard of "Carry-All Scrapers", "Bull-dozers", and "Turnapulls", and who have wondered just what sort of things they are. The foregoing is earth-moving equipment manufactured by the R. G. LeTourneau Companies of Peoria, Illinois. and Toccoa, Georgia.

Despite the fact that we often dream of, not only being nearer to our loved ones, but also to those who share with us our faith, somehow, each morning as we awaken we still find ourselves in the vicinity of Toccoa, Ga. Toccoa is located in northern Georgia, and consequently it is surrounded by many beautiful hills and trees. Trees such as oak, long-needle pine, and ash are very plentiful. If in lack of entertainment, one needs only to step out through the back door and begin a hike through the woods right there. A large lake, dammed up by the company, makes swimming and boating very convenient.

What about the industrial life? What is it like? Frankly, industry does consume one's time all too hurriedly. At present we are working ten hours a day (written a number of months ago). Add to that, let's say, two or three hours for personal chores and meals and the usual time one takes out for sleeping, and a day of twenty-four short hours is soon spent leaving only a morsel of it to be lived to our choosing.

Every Monday noon after lunch, and also on other special occasions, the company takes time out for devotional services, known to us as "shop meetings". These services consist of music, both group singing and special numbers, prayers, and a sermon. Much emphasis is always laid upon acceptance of salvation and a confession of the same by word of mouth. The average shop meeting is generally closed with a request for a show of hands of those who would like to accept this true and glorious gift and who would appreciate being aided toward that end by being mentioned in a special way in the closing prayer.

Outside of the plant, religious efforts, too, are not lying idle. The Presbyterian, the Baptist, and the Methodist churches more than welcome any and all of us to come and worship with them, both on Sunday and during the mid-week prayer services. (We happen to feel most at home among the Presbyterians.) Also local prayer meetings and Bible clubs are organized. The "Gideons" have a chapter in this territory, and the "National Business Men Evangelistic Club" also has an active group here, and continued efforts are put forth for larger and more regular attendance. Here, too, much emphasis is laid upon personal testimonies and prayers.

Some of the readers may ask, "What about the race problem?" As in most other places the lot of the colored people is that of a servant. Educational institutions are entirely separate from those of our race. In many homes the same colored maids have come and gone daily to take care of the household duties for more than twenty years. These are by far the more fortunate and happy. "Yes, the 'nigger' is all right, (in his place)." Naturally though, he wouldn't enter nor leave the house through the front door, (nor do numerous other things). And then there is such a thing as a "chain gang", colored convict labor for the benefit of the state. However, thus far I have not heard any boastful remarks concerning this plan. The "anti-lynching bill", which caused so much disturbance in Congress two years ago, too echoes a bit differently here than in the Middle West. In several "bull sessions" in which I, the sole minority, was duly corrected in my views, very vividly revealed how it was possible for Congress to squander so much time on such a simple question.

"Pacifism? C. O.? What's that?" Yes, I have attempted to explain—"But surely not that, Dan—." Yes, pray for peace, of course, and do all we can to help England win the war!

(To be concluded)

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

MY RECREATION

Program for August 3, 1941

(To save the space for other material in the Youth section, no program will be written for July 22)

Leading Topic: Setting Christian Standards in My Recreation. I Cor. 10:31-33; Col. 3:17.

I. Worship Service

1. Songs from **Mennonite Hymnary:** "We Praise Thee, O God, Our Redeemer, Creator," No. 15; "Jesus, the Very Thought of Thee," No. 155; "Give of your Best to the Master," No. 400.
2. Reading of leading topic, and prayer.
3. Reports from those who have been attending Retreats.
4. Offering for "Ernst Harder Fund."

II. Leader's Introduction

Normal growth includes spiritual, social, mental, and physical development. It includes work and play. The time given to recreation is by no means lost time if the recreation is of the right sort. It means recuperation from the stress and strain of the work-a-day work, refreshment of body and spirit, rest; and gives one new zest to go on with this business of living.

A Christian will fill his time for recreation with activities consistent with his Christian outlook on life. He will enjoy those things which contribute to the fulness of life, but will avoid those which would lower the tone of his Christian standards. Christ walked the fields and enjoyed the wheat, the flowers, the world about Him; He lived among men and shared their social joys; He took time off for rest, and for being alone, or with a choice group for mountain-top experiences.

III. Suggested Topics for Short Talks

1. Godly people, happy. Ps. 144:11-15.
2. A warning against frivolity. Eccl. 11:9, 10.
3. A happy situation. Zech. 8:4, 5 .
4. A day of recreation. Luke 9:10-17.
5. Abundant life in Christ. John 10:9, 10.
6. A mountain-top experience. Luke 9:33.

IV. For Discussion

1. Should the church plan a program of recreation for its young people? If so, along what lines?

2. Does your program of living allow any time for recreation? Do you plan how to use this time?

3. Does your recreation contribute anything to your life? What?

V. Facts for Study

A program of recreation should contribute to the abundant life. It should be healthful, elevating, inspiring, educational, on the one hand. It should be restful, relaxing, and refreshing for body and soul on the other. It should contribute to Christian growth. It is well if it offers opportunity for creative self-expression. It should fit into a total program of work and play, not taking up too much time and energy. It would not be good Christianity to make play and recreation the main thing in life, and neglect daily duties and responsibilities.

VI. Illustration

There is a story told by naturalists of fish found in African lakes. It is said that the same species of fish attain to different sizes somewhat in proportion to the size of the habitat. That is, the same fish will generally run to larger sizes in the larger lakes. However true, and whatever the explanation, it is suggestive of what happens with us human beings. Our personalities—mental and spiritual—tend to bear a proportionate relation to the size of the world we live in and the number and quality of the major interests that enlist our active interest.

VII. Food for Thought

"The little cares that fretted me
I lost them yesterday
Among the fields, above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

"The foolish fears of what might happen,
I cast them all away,
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

GOD SPEAKS THROUGH THE SILENCES

Program for August 3, 1941

Prelude: "A Silent Prayer" by Kullak

Call to worship: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Ps. 19:14.

Hymn: "Take Time to be Holy"

Scripture Reading: I Kings 19:8-13a.

Silent Prayer

Responsive Reading:

Leader: I have called upon thee, for thou wilt answer me, O God.

Members: Incline thine ear unto me, and hear my speech (Ps. 17:6).

Leader: Have mercy upon me, and answer me.

Members: Hide not thy face far from me . . . thou hast been my help (Ps. 27:7b, 9).

Leader: Incline thine ear, O Jehovah, and hear;

Members: Open thine eyes, O Jehovah, and see (Isa. 37:17a).

All: Hear thou in heaven thy dwelling place; and when thou hearest forgive, and bless (I Kings 8:30b).

Vocal Duet: "The Beautiful Garden of Prayer"

Suggestions for finding help through Meditation and Prayer:

1. Find a quiet place which you use each day.
2. Do not hurry through your devotions.
3. Relax completely.
4. Use a good devotional book. Ask your pastor for suggestions.
5. Read the passage thoughtfully.
6. Find the central idea.
7. How does the passage fit your personal need?
8. Memorize a portion which you can repeat frequently during the day.
9. Follow with spoken or inaudible prayer.

Poem: **Faith and Sight**

Our eyes are holden that we do not see
How patiently He stands, how lovingly,
The while we pause, affrighted at the way,
E'er we have crossed the threshold of the day,
The fullness of the joy He'd have us know
Ofttimes we miss, because we are so slow
To trust Him, even when we hear Him say,
"Fear not; lo, I am with you all the way."
Sometimes He lifts the veil and lets us see
How close beside He stands to you and me.
Ah! then we know it is His hand, His touch,
Moves this and that, that hinders overmuch,
And learn, at last, unfalt'ringly to say,
I know He will abide with me today.

—Anna M. King, F. H. Revell, Co.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

CITIZENSHIP AS SEEN IN SONG

Program for July 27, 1941

BEING A CITIZEN OF HEAVEN

(Eternal Citizenship)

"For our conversation (citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ" (Philippians 3:20).

I. Worship Period

1. Prelude: "Jerusalem the Golden," by the pianist, with violin from the rear of the church.
2. Call to worship: "Draw nigh to God and He will draw nigh to you. Humble yourselves in the sight of the Lord and He shall lift you up" (James 4:8a, 10).
3. Stand and sing in unison: "There's a Land That is Fairer Than Day," **The Mennonite Hymnary** No. 504.
4. Scripture Reading by a Junior boy: John 14: 1-6.
5. Leader's Opening Prayer
6. Sing in unison, "Jerusalem the Golden," **The Mennonite Hymnary,** No. 262.
7. Reading of verses from Revelation 21, by a good reader (Juniors may follow the reading in their Bibles). Revelation 21:2, 10-21.
8. Trumpet Solo: "The Holy City."

II Study Period

Aim: To help our Juniors realize that there is life beyond this life, and to create in them the desire for citizenship in heaven. To help them to anticipate eternity with joy.

1. Introduction by a Junior girl:

Many of our grandmothers and grandfathers came from across the waters to make their homes here. Before they came they sent men to see the country and to bring a report back to them. When a person is planning a trip or a visit to another country he is usually interested in that country and studies maps and books so that he may know something about it. We all know that we will not always live here on earth, and we hope to spend eternity in heaven, because if we are God's children our citizenship is in heaven. The happy songs we sing at this meeting will help us to know something of our eternal home.

2. Poem by a Junior girl:

The Home of the Soul

"I will sing you a song of that beautiful land,
The far-away home of the soul,
Where no storms can beat on the glittering strand,
While the years of eternity roll.
O, the home of the soul, in my visions and dreams,
Its bright jasper walls I can see;
Till I fancy but thinly the veil intervenes
Between that fair city and me."

—Gates

3. Sing in unison: "Heaven Is My Home," Mennonite Hymn Book, No. 344
4. Duet: "There is a Land of Pure Delight," Mennonite Hymn Book, No. 343
5. Scripture from memory by three Junior boys: Revelation 7:9-17.
6. Girls Chorus: "No Night There."
7. Song in unison: "O That Will Be Glory," Service Hymnal, No. 417
8. Discussion:

"How do we become citizens of heaven?" John 14:6; John 3:3b; John 1:12; Rev. 21:7.

(Leaders, prepare for this with much prayer.)

9. Boy's Chorus: "When the Roll is Called Up Yonder."

III Mission Minutes

1. Review of mission work in India. Source material: "Twenty-five Years with God in India," and "India Calling," Spring Issue, Page 4.
2. Pray earnestly for all of our missionaries.

IV Closing Moments

1. In concert repeat the verses of the month from memory, Rom. 13:1.
2. Sing all verses of "Come, Thou Almighty King" from memory.
3. A Junior boy pray from memory the prayer for the month, 1 Chron. 29:11-13.
4. All sing softly, "Into My Heart."

Announcements and Programs

(Continued from Page 8)

PROGRAM FOR THE 25TH ANNIVERSARY, 1916-1941, OF THE SETTLEMENT OF NORTHEASTERN MONTANA,
at the Bruderthaler Church, near Lustre, Montana,
July 22, 1941

9:30	General Singing	Orlando J. Wall, director
9:45	Invocation and Purpose of Program	Rev. J. F. Thiessen
10:00	Song by Pioneers	J. J. Wall, director
10:05	Pioneer moving out from Oswego	P. P. Fast
10:20	Pioneer moving out from Wolf Point	Aron J. Wall
10:35	Instrumental Music	Jac. P. Tieszen
10:40	Church, Sunday School, and Christian Endeavor Reports	
10:40	M. B., Lustre	Rev. J. J. Toews
10:50	Bruderthaler	David Olfert
11:00	M. B., Volt	J. J. Heinrichs
11:10	Choir	M. B. Lustre
11:15	Bethel, Wolf Point	A. F. Toavs
11:25	Larslan	Jacob Neufeldt
11:35	Bethel, Lustre	F. J. Huebert
11:45	Closing remarks and Prayer	D. H. Unrau
	Community Lunch at Noon	
	Afternoon Session	
1:00	Instrumental music in charge of	J. J. Heinrichs
1:30	General Singing	Albert Fachner

1:45	Invocation	
1:55	Developments of Northeastern Montana	Arlie Foor
2:15	Report of S. S. Convention and Saengerfest	J. K. Fast
2:25	Report of Bible School	J. C. Wall
2:35	Song by all Bible School students	Rev. A. A. Dick, director
2:40	Quartets by C. K. Dick and Dan Toavs	
	Offering for Red Cross	
2:50	25-year Song Service	C. K. Dick
3:00	Pioneer Nurses Work	Mrs. J. J. Becker
3:10	Song	Bethel, Wolf Point
3:15	Public School	A. A. Dick
3:25	Financial Blessings	N. F. Toavs
3:35	2-minute talks by P. E. Penner, P. E. Epp, and Mrs. J. F. Thiessen	
	Song by all choirs	Otto Kliewer, director
	Closing Remarks and Benediction	
	Children's Song by all Public School children	C. K. Dick, director

Hy. G. Baerg, Chairman
J. J. Wall, Secretary

IN MEMORIAM

JOHN H. BARTEL, son of Heinrich and Helena Nagel Bartel, was born at Norka, South Russia, on August 5, 1877, and departed this life at the Salem Hospital, Hillsboro, Kansas, Sunday evening, June 15, 1941, at the age of 63 years, 10 months, and 10 days.

In 1892, as a 14 year old youth, he with an older sister, Katherine, came to America. After a short stay at Durham, Kansas, he spent some time with his relatives, John H. Bartel, in Otis, Kansas, where he began to attend school. After some time he returned to his uncle, Adam Bartel, Durham, who had aided him in coming to this country. He had to work hard for his own support and to repay his traveling expenses to America, so that little time was left for further schooling. On May 22, 1899 he was baptized upon his confession of faith in Jesus Christ as his personal Savior, by the Elder Wm. J. Ewert, and received into the fellowship of the Brudertal Menn. Church where he remained a faithful member.

On Nov. 27, 1902, he married Maria Janz. They founded their home on a farm northeast of Hillsboro. This union was blessed with ten children, six sons and four daughters, all of whom are living and were able to attend the funeral.

He was quiet, conscientious, and of a cheerful disposition. He enjoyed good health until March 4, 1939, when he suffered a stroke from which he never fully recovered. Although he gradually grew weaker, he suffered little pain. Without any complaint, cheerfully and resigned, knowing that the time of his departure was drawing near, he slipped away shortly after ten o'clock to be with Christ Whom he loved.

He leaves to mourn his departure, his bereaved wife; ten children; one son-in-law; six daughters-in-law; seventeen grandchildren, one having preceded him in death; one brother, Peter Bartel of Southard, Okla.; and many relatives. Funeral services were held on Wednesday, June 18, 1941, at the Brudertal church, conducted by Rev. Arnold Funk and Rev. J. M. Regier. Interment was made at the church cemetery.

SISTER AGANETHA WIENS was born near Inman, Kansas, June 2, 1891. Hers was the privilege of a simple Christian home and the fellowship of a large family circle.

She opened her heart to the call of the Savior early in youth and confessed Him in baptism on the 30th of May, 1909, joining at that time, the Defenseless Mennonite church near Inman. Later she became a member of the Bethel church near the same place. After she made her home in Newton, she transferred her membership to the First Mennonite church in that city.

Sister Aganetha received her preliminary education in the district school near Inman and later the academy in Bethel College. On September 22, 1922, she entered nurses' training at the Bethel Deaconess Hospital School of Nursing. It was during her years of training here that she felt the call to serve her Lord as a deaconess, and wishing to give her life unto this service, she was taken into the Sisterhood on September 25, 1925. She entered the work with a gladness of heart and found a deep satisfaction in her calling. She grew in grace and in the knowledge of her Lord and Savior, Jesus Christ, and ministered unto Him in faithful loving service. On May 29, 1927, she was ordained as a deaconess. It can be said of her: "They that have served well, gain to themselves a good standing and great boldness in the faith which is in Christ Jesus." (1 Tim. 3:13).

Sister Aganetha was injured fatally in an automobile accident on June 8, 1941. She was taken to a hospital in Eureka, Kansas, and her last days were spent in painful suffering for which there seemed no relief. She died on June 10, conscious in mind, and with the assurance and comfort of a redeemed child of God.

Funeral services were held in the First Mennonite church of Newton on June 14. The Reverends J. E. Entz and A. Warkentin of Newton, P. T. Neufeld of Inman, and H. J. Dyck of Elbing officiated.

BERNARD ABRAHAM SCHOWALTER, son of Abraham and Anna Schowalter, nee Kaufman, was born at Halstead, Kansas, on November 12, 1906.

He grew to young manhood in the home community and graduated from the Halstead High School with the class of 1924.

On May 22, 1921, he was baptized by the Reverend J. E. Amstutz upon confession of his faith in the Lord Jesus Christ and became a member of the First Mennonite Church of Halstead.

Bernard was endowed with an unusual tenor voice and a great interest and love for music, and after his graduation from high school, he entered the State Teachers College at Emporia where he received his degree of Bachelor of Science in 1928, having majored in music. He continued his studies at the Chicago Musical College and was awarded a Master's Degree in voice in 1932.

After teaching for some time in Stevens College at Columbia, Mo., and at the State Teachers College at Minot, North Dakota, Bernard returned to Chicago where he has lived for the past few years, striving toward higher attainments in his chosen work.

Early in November of 1940, he became seriously ill, and before long he decided to return to Halstead to consult with the physicians there. As soon as the diagnosis was made, it was evident that there was little hope for his recovery. A subacute bacterial endocarditis, which was apparently a carry-over from a severe childhood illness, developed with alarming rapidity. After a stay at the hospital of six months, he died on June 26, at 10 p. m., at the age of 34 years, 7 months, and 14 days.

He leaves to mourn his death, two sisters, Olga and Elizabeth Schowalter of Halstead, one brother, Arthur Schowalter of Route 1, Newton, and other relatives and friends.

Funeral services were held in the First Mennonite Church of Halstead on June 28, 1941. The Reverend A. E. Kreider of Bethel College officiated, assisted by Doctor C. E. Krehbiel of Newton.

The time for the General Conference session at Souderton is drawing near. Plans have been made to care for the entertainment of the delegates and guests, with the prayer that the sessions will prove a spiritual blessing to all who can attend. The committee in charge would be glad to receive any suggestion which the delegates feel would prove helpful, and to arrange for any special sightseeing trip to points of interest. The Conference sessions will be held at a point which will make it possible to make a trip to New York, Atlantic City, or Washington following the Conference, or before if desired. The committee will be glad to outline routes, itineraries or offer any assistance desired. Just drop a line to *Walter H. Temple, Secretary General Committee, 238 South 14th Street, Allentown, Pa.*

« « JOTTINGS » »

MARRIED

Albert Armstrong, son of Mr. and Mrs. Edward Armstrong, of Quarryville, Pa., and *Mary I. Kinsey,* daughter of Mr. and Mrs. F. S. Kinsey, of Lancaster, Pa., both members of the Calvary Mennonite church, Saturday afternoon, June 21. Their present address is Route 1, Quarryville, Pa.

Peter T. Unruh, son of Mr. and Mrs. Jacob H. Unruh, of the Calvary Mennonite church, Mechanic Grove, Pa., and *Adeline E. Lehman,* daughter of Mr. and Mrs. N. M. Lehman, of the Berne Mennonite church, Berne, Ind., Thursday afternoon, June 26. Their address is Route 1, Quarryville, Pa.

Elvin Souder, Jr., son of Mr. and Mrs. Elvin Souder, of the Zion Menn. church at Souderton, Pa., and *Ester Patterson,* daughter of Mr. and Mrs. Burtine Patterson, of the Hereford Menn. church at Bally, Pa., June 14, at 2:30 p. m. in the Zion church. The bride is supervisor in the Grandview Hospital, Sellersville, and the bridegroom, a last year law student in Philadelphia. They will reside in Souderton.

William Rhoads Kemmerer, son of Mrs. Clayton Miller of Pennsburg, Pa., and *Anna Amanda Shirey,* daughter of Mr. and Mrs. Raymond Shirey, June 28, at 3:00 p. m., in the Hereford Menn. church, Bally. They will reside in Clayton, Pa.

Willard Smith Green, son of Mr. and Mrs. Wilson H. Green of Green Lane, and *Pearl Emes Snyder,* daughter of Mr. and Mrs. Frank Snyder of Boyertown, July 5, at 9:00 a. m., in the Hereford Menn. church. Both are members of the "Singing Strings Orchestra" of which the groom is also the conductor. They reside in Boyertown, Pa.

TREASURERS OF THE GENERAL CONFERENCE

Conference treasurer: Karl A. Richert, Newton, Kansas.
Foreign Missions: J. E. Regier, Newton, Kansas.
Home Missions: J. J. Plenert, 429 Knorr, Philadelphia, Pennsylvania.
Publication: E. W. Baumgartner, Berne, Indiana.
Education: A. S. Rosenberger, Dalton, Ohio.
Emergency Relief: P. H. Unruh, Goessel, Kansas.
Peace: L. J. Horsch, Ontario, California.
Doctrine and Conduct: J. E. Entz, Newton, Kansas.
Women's Miss. Soc.: Mrs. Frieda Regier Entz, Newton, Kansas.

Stanley W. Bauman, son of Mr. and Mrs. John W. Bauman, of Sassamansville, Pa., and *Ruth Clemmer Latshaw*, daughter of Mr. John H. Latshaw, of the Hereford Menn. church, Bally, Pa., June 28, at 2:00 p. m. in the Hereford church. The young couple will reside in Sassamansville where the groom is in business and also holds the office of justice of the peace.

—*Rev. J. P. Glanzer* has been called as pastor to the Bethel Mennonite church, Winton, California. Church and Sunday School attendance is good and is increasing. May the Lord continue to bless this work here. —*Mrs. Leah Heppner, Corr.*

—*The Friedensberg Menn. Ch.*, of Avon, South Dakota, gave a reception for their new pastor, Rev. Edw. Duerksen and family, Sunday forenoon, June 29. Rev. Alfred Waltner of Freeman, S. D., gave the installation address. The various departments of the church were represented by speeches and musical selections. Following the services, a fellowship dinner was observed. —*J. E. Unruh, Corr.*

—*Rev. and Mrs. Alfred Habegger*, missionaries among the Cheyenne Indians of Busby, Montana, showed pictures of the mission field in the Home for the Aged at Newton, Kansas, Friday evening, July 4.

—A cable was received from *Brother Ted Claassen* Saturday, July 5, by Mrs. Claassen that he has been able to leave London, England, and is now in Lisbon, Portugal, and is trying to secure passage home. May the Lord be with him and give him a safe journey home.

—*Emmaus Church, Whitewater, Kansas.* Our annual C. E. picnic was held Sunday, June 22. The guest speaker was Waldo E. Harder from Newton, Kansas, who is a Wheaton graduate. We were all blessed by the inspiring message he brought. On July 6, a male quartet representing the Bible Institute of Los Angeles, rendered a program which was a great spiritual blessing to a large audience. Only eternity will reveal the result from meetings such as these. —*E. E., Corr.*

—*Dr. P. A. Penner*, who recently returned from India after having served as a missionary there for 40 years, has temporarily accepted the pastorate of the Bethel Mennonite Church, Mountain Lake, Minn. Mountain Lake is his original home.

REPORT OF THE EX. COM. OF MISS. SOCIETIES

For June, 1941

Foreign Mission General Treas.

Miss Soc., Summerfield, Ill., $25.00; Young Ladies Soc., Near Hamburg, Ont., $10.00; Eden Ladies Aid and Miss. Soc., Mdge., Kans., $66.67; Miss. Soc., Reedley, Calif., $50.00; Miss. Soc., Los Angeles, Calif., $17.20; Dorcas Soc., Halstead, Kans., $25.00; Sr. Miss. Soc., Halstead, Kans., $15.00; Sew. Soc., Pratum, Ore., 34.00.

Total $242.87

Home Mission, General Treas.

Eden Ladies Aid and Miss. Soc., Mdge., Kans., $33.33; Miss. Soc., Reedley, Calif., $30.00; Miss. Soc., Los Angeles, Calif., $17.20; Dorcas Soc., Halstead, Kans., $25.00; Sr. Miss. Soc., Halstead, Kans., $10.00; Sew Soc., Pratum, Ore., $17.00.

Total $132.53

Retired Miss. Pension Fund:

Worthwhile Circle, Reedley, Calif., $20.00; Zion Miss. Soc., Donnellson, Iowa, $40.81; Eden Sew. Soc., Inola, Okla., $11.00; Miss. Soc., Hutchinson, Kans., $8.02; Bethel Miss. Soc., Mt. Lake, Minn., $12.86; Newhopedale Miss. Soc., Meno, Okla., $12.50; Miss. Soc., Hanston, Kans., $7.16; Menn. Sew. Soc., Buhler, Kans., $12.71; Eden Ladies Aid and Miss. Soc., Mdge., Kans., $53.64; Bethany Miss. Soc., Kingman, Kans., $5.00; Sr. Bethesda Miss. Soc., Henderson, Nebr., $19.29; Miss. Soc., Upland, Calif., $21.21; Miss. Soc., Reedley, Calif., $25.00.

San Marcos Miss. Soc., Paso Robles, Calif., $6.46; West Zion Sew Soc., Mdge., Kans., $6.89; Miss. Soc., Los Angeles, Calif., $17.18; Miss., Sew. Soc., First Menn. Ch., Newton, Kans.. $15.49; Dorcas Soc., Halstead, Kans., $20.00; Sr. Miss Soc., Halstead, Kans., $9.55; Serving Others Circle, Upland, Calif., $10.00; St. John's Miss. Soc., Pandora, Ohio, $4.29; "Mission Workers", West Zion, Mdge., Kans., $26.58; Ladies Aid, Lind, Wash., $31.45; Tabea Sew. Soc., Tampa, Kans., $7.00. **Total $404.09**

For India:

Sew. Soc., Goltry, Okla., for Biblewoman, $25.00; Hoffnungsau Sew. Soc., Buhler, Kans., Biblewoman, $50.00; Same Soc., for Widow, $10.00; Miss. Soc., Upland, Calif., for Biblewoman, $20.00; Same Soc, for Orphan, $20.00; Miss. Soc., Reedley, Calif., Orphan, $30.00; Sr. Bethesda Miss., Soc., Henderson, Nebr., Orphan, $30.00; Miss. Soc, Avon, S. Dak., Native Worker, $22.00; Tabea Sew. Soc., Tampa, Kans., Bibles etc., Manhadih St., $5.00; West Zion Sew. Soc., Mdge., Kans., Same St., $10.00; Miss. Soc., Upland, Calif., Leper Work, Champa St., $15.00; Tabea Sew. Soc., Tampa, Kans., Same project, $5.00.

Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., Champa St., $10.00; Eden Ladies Aid and Miss. Soc., Mdge., Kans., New Church, Basna St., $50.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Buildings, Basna St., $20.00; Miss. Soc., First Menn. Ch., Nappanee, Ind., Same project, $5.00; Miss Sew. Soc., Berne, Ind., Roof on Church, Basna St., $50.00; Same Soc., Bible School, Janjgir St., $50.00; Same Soc., General Repairs, Janjgir St., $40.00; Miss. Soc., First Menn. Ch., Paso Robles, Calif., Same project, $10.00; Helping Hands Sew. Circle, Hillsboro, Kans., Same project, $5.00; Miss. Soc., First Menn. Ch., Nappanee, Ind., Septic Tanks etc., Janjgir St., $5.00; West Zion Sew. Soc., Mdge., Kans., Same Project, $10.00; Same Soc., Repairs, Mauhadih St., $5.00; Bethany Miss. Soc., Kingman, Kans., Training Class, Janjgir St., $15.00; Miss. Sew. Soc., Berne, Ind., Christmas Gifts to Missionaries, $40.00.

Total $557.00

For China:

Bergfeld Miss. Soc., Mt. Lake, Minn., Biblewoman, $30.00; Serving Others Circle, Upland, Calif., Biblewoman, $35.00; Sr. Bethesda Miss. Soc., Henderson, Nebr., Evangelist, $40.00; Miss. Soc., Upland, Calif., Native Nurse, $31.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Hospital Work, $20.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., Same project, $10.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., Same project, $5.00; Miss. Soc., First Ch., Nappanee, Ind., Poor Mothers and Babies, $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Elizabeth Goertz, Birthday, $5.00.

Total $181.00

Relief Work:

Bergfeld Miss. Soc., Mt. Lake, Minn., $10.00; Sr. Bethesda Miss. Soc., Henderson, Nebr., $10.00; Miss Soc., Los Angeles, Calif., $5.00; Miss. Soc., First Menn. Ch., Newton, Kans., $10.00.

Total $35.00

Oraibi Station, Arizona:

Emmanuel Miss. Soc., Mdge., Kans., $5.00; Primary S. S. Class, Brudertal Ch., Hillsboro, Kans., $8.01; Oakleaf Miss. Soc., Mt. Lake, Minn., $5.00; Brudertal Sew. Soc., Hillsboro, Kans., $10.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., $10.00; Miss. Sew. Soc., First Menn. Ch., Newton, Kans., $10.00; Tabea Sew Soc., Tampa, Kans., $10.00; Eicher Emmanuel Ch., Noble, Iowa, $10.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $10.00; Sr., Miss. Soc., Ebenezer Ch., Gotebo, Okla., $8.00; Eden Ladies' Aid and Miss Soc., Mdge., Kans., $50.00; Eden Miss. Soc., Inola, Okla., $10.00; San Marcos Miss Soc., Paso Robles, Calif., $10.00.

Total $156.01

Christmas Fund:

Sew. Soc., Gretna, Man., $25.00; Tabor Sew. Soc., Goessel, Kans., $15.00; Bethany Miss. Soc., Kingman, Kans., $10.00; Sr. Bethesda Miss. Soc., Henderson, Nebr., $10.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $25.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., $10.00; Dorcas Soc., Halstead, Kans., $2.50; Sr. Miss. Soc., Halstead, Kans., $2.50; Onecho Miss. Soc., Colfax, Wash., $10.00; Tabea Sew. Soc., Tampa, Kans., $3.00.

Total $113.00

Expenses of Ex. Com. and "Miss. News and Notes":

Miss. Soc., Hanston, Kans., $2.30; Menn. Sew. Soc., Buhler, Kans., $2.00; Sew. Soc., Turpin, Okla., $2.40; Newhopedale Miss. Soc., Meno, Okla., $2.00; Miss. Soc., Goessel, Kans., $4.64; Mrs. David Jantzen, Plymouth, Nebr., $.25; Sr. Bethesda Miss. Soc., Henderson, Nebr., $3.50; Oakleaf Miss. Soc., Mt. Lake, Minn., $2.60; Miss. Soc., Reedley, Calif., $5.00; Miss. Soc., First Menn. Ch., Nappanee, Ind., $3.00; West Zion Sew. Soc., Mdge., Kans., $2.50; Miss. Soc., Los Angeles, Calif., $4.10.

Miss Sew Soc., Berne, Ind., $50.00; Dorcas Soc., Halstead, Kans., $3.00; Sr. Miss. Soc., Halstead, Kans., $1.50; Ladies Aid, Lind, Wash., $1.90; Miss. Sew. Soc., Inman, Kans., $2.10; Ladies Aid, Geary, Okla., $1.50; Willing Workers Sew. Soc., Canton, Kans., $1.00; Miss. Soc., First Menn. Ch., Bluffton, Ohio, $10.00; Miss. Sew Soc., Summerfield, Ill., $3.00; Zoar Sew. Soc., Goltry, Okla., $2.50; Northeast Alexanderwohl Sew. Soc., Hillsboro, Kans., $2.10; Tabea Sew. Soc., Tampa, Kans., $3.00; Eden Miss. Soc., Inola, Okla., $2.65; Miss. Soc., First Menn. Ch., Paso Robles, Calif., $2.75; Miss Circle, Meno, Okla., $3.60; Herald Publ. Co., Newton, Kans., (Donation) $2.23; Same $2.77.

Total $129.89

Miscellaneous

Sr. Bethesda Miss. Soc., Henderson, Nebr., Bibles, Clinton, St., Okla., $3.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Same, $5.00; Same Soc., to Rev. A. Friesen for needy Indians, Okla., $5.00; Eden Ladies Aid and Miss. Soc., Mdge., Kans., Lame Deer St., Mont., $26.17; Oakleaf Miss. Soc., Mt. Lake, Minn., Same project, $10.00; Miss. Sew Soc., Berne, Ind., Ashland St., Mont., $25.00; Same Soc., Moen Copi St., Ariz., $15.00; Same Soc., Miss Mary Schirmer, Ariz., $25.00; Same Soc., Miss Elizabeth Foth, N. Y., $10.00; Same Soc., For Canada, $100.00; Sew. Soc., Pratum, Ore., Three Girls' Homes, Canada, $15.00; Tabor Sew. Soc., Goessel, Kans., Birney St., Mont., $5.00; Miss. Sew Soc., First Menn Ch., Newton, Kans., Mary Becker Traveling Expenses to India, $25.00; Miss. Soc., Reedley, Calif., Work of Pacific Dist. Conf., 20.00; Same Soc., Civilian Camp Work, $75.00; Zion Miss. Soc., Souderton, Pa., Migrant Work, $10.00; "Mission Workers," West Zion Ch., Mdge., Kans., Extension Library, $5.00.

Total $379.17

GRAND TOTAL $2,330.56

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JULY 22, 1941 NUMBER 28

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What Americans Read

What do our American people read? The July issue of *The Religious Digest* brought a condensed article by Charles J. Dutton, entitled, "Death on the News Stand," in which he reports a study he made of the reading matter of the great mass of our people. He found that the best selling magazines are the ones playing up crime, immorality, cheap love, etc. Most of the stories and articles are written, as Mr. Dutton points out, "in the guise of preaching a moral, going suggestively into details, which a few years ago no magazine even dared slyly to hint. The more sensational the text and provocative the pictures, the more the moral purpose is shouted to the skies in the last paragraph."

How does the sale of this cheap reading matter compare with the sale of better magazines? Mr. Dutton reports that one of the love story magazines sold in one month "more copies than the *Atlantic Monthly* will sell in a year. Together, their monthly sale was greater than will be *Harper's*, the *Atlantic Monthly, Scribner's, The Forum,* and *The American Mercury* during the next five years."

What is the effect of such reading upon the minds of the readers? "To a great extent they believe what they read. Take as their own, the standards of conduct set forth by them. None of these magazines could exist unless people bought them. A vast number of our youths are reading this sort of trash and unconsciously they will make the low standards of ethics and morality their own."

If Australia refuses to admit 64 of our magazines and Canada does not allow a good many of them to cross the border because they are immoral, is there not something that can be done to suppress this menace to the youth of our nation in America? Why does not the church in America take a definite stand against the sale of this trash? Why does it not put forth definite efforts to educate the youth of the churches for a good choice of reading matter? It is the duty of the church collectively and of every Christian individually to throw his influence against this menace threatening to undermine the morality of the youth of our land. —mb

A Visit to Argeles Concentration Camp

by Jesse W. Hoover

The following account of our visit to the concentration camp near Argeles sur Mer should not be considered in any sense a criticism of the Management of the camp, of the French people, or of their officials. It is an item of common knowledge to the world that France has long been a haven for oppressed peoples from almost every nation. The warmth of the hospitality shown to all, and the kindliness of the reception given to myriads of refugees during the past, especially in more recent years, has no need of our eulogies. But their generosity has in a sense been temporarily an embarrassment. For the distressing circumstances into which France has now been plunged are only increased by the tremendous burden of the multitudes of foreign migrants. I present herewith a simple statement of the facts as observed by myself, leaving the reader to judge the merits of this case of most urgent need.

When we arrived at the camp on Tuesday, March 25, just after noon, it was impossible to gain immediate admission due to the visitation of the camp by some of the higher officials from Vichy. This indicates to us that the camp is not a forgotten entombment so far as the government is concerned, nor are the officials callous to the need. We were very courteously accepted and requested to wait until later when the camp managers could arrange for us to see it. We walked over to an evergreen grove and sat down on the sand to await the appointed hour. The camp is located right on the shores of the beautiful Mediterranean Sea, at the very edge of a beautiful little village. The clean, well-kept cottages, the green gardens, and the rich, dark verdure of evergreens and palms made it stand out like a little gem in its richly wrought settings.

In horrid contrast to this pretty little village, right at its very threshold lay the most gruesome spectacle of human misery. The concentration camp joins the northern limits of the town. It is built on the sandy beach, close by the sea. We were escorted, at the appointed time by a very courteous camp official who acted as guide for us. We wish it to be understood, however, that we were not restricted in our observations by the officials. No attempt was made to hide or disguise any of the more unpleasant features of the camp. We were permitted to see everything which we asked to see.

A brief description of the plan of the camp will be helpful for a better understanding of the observations which follow. The camp is arranged in row after row of rough, temporary buildings, nearly identical in size and appearance. It is very much like a crude, uncouth, unkempt army barracks, dingy and unspeakably dirty, the buildings all made of rough lumber, covered with black tarred building or roofing paper. They are perhaps fifty feet long by fifteen feet wide by eight or ten feet high at the gables. The first section inside the camp is occupied by the managers and workers of the camp. Their quarters do not differ materially in appearance from the rest of the camp. There are eight or ten long rows of barracks in this section. A second wire barrier separates this from the next section which is occupied by the men of the refugees. The men and women are now separated. This section consists of dozens of long rows of rough buildings, the rows stretching from the very edge of the sea for perhaps the greater part of a mile inland. How many shacks were in each row or how many rows there were, I do not know, but the camp seemed to me to extend for miles. Other fences again separated this section from the section occupied by the women and smaller children. The entire camp is again enclosed by other outer barricades all of barbed wire. This camp alone is supposed to contain around eighteen thousand refugees. It will give you some conception of the size of the problem if you will stop to think of a city of that population, living in temporary huts, without water systems or sewage disposal, without street lights, trees or grass. Then add to that the further fact that there are eighteen such camps and you have a problem that challenges the imagination.

Brethren Lehman, Wiens, and I entered the camp at around 2:30 in the afternoon. The entrance is at the south side of the camp, right at the north side of the village referred to before. We passed the very narrow opening in the high barbed fence, past armed guards who presented arms as we passed. A peculiar feeling swept over me, for I realized too well that it was due only to more fortunate circumstances that I could hope to return to freedom in a couple of hours. Scores and hundreds of men more capable than I and far more highly trained, some in the highest of the professions, are confined there without any assurance of a return to freedom. We passed the workers' quarters without a pause, on through another narrow opening in the second barricade, past another guard, and were in the long corridor that extends along the western side of the whole camp. This corridor is enclosed as is the whole camp, and then is separated again from the camp proper by a final barricade. The corridor serves as a road to all parts of the camp.

We did not go into the men's quarters, for we were more interested in the children, since that is the phase of work we are in. We walked on past the men's camp with scarcely a pause, a camp that seemed almost interminable, until we arrived at the point of our destination, the women and children's camp.

We passed from the corridor through another gate and past a coterie of guards, and were in the midst of what to that moment we had seen only at a little distance. Hundreds and thousands of women, and boys and girls were milling around aimlessly in the loose shifting sand, which was almost ankle-deep and indescribably filthy. These people have been crowded together for months, and there is no way to effectively clean a street of sand. Besides, the alleys are sand, the floors of the shacks are sand. That in conjunction with the lack of proper sewage disposal facilities makes a situation that is very bad indeed. If you add the further fact that there are reported to be only three places in the entire camp where water is available, and no bath facilities whatever, then give your imagination a bit of latitude and you can feature the sanitary condition of the place. Is it any wonder to you that children ofttimes get sick under such circumstances?

Those women and children presented a most pitiable sight. Some were dressed apparently in only one shabby garment, perhaps an old dress, or perhaps an underskirt, or perhaps a pair of old trousers or an overcoat. And on their faces was written in gruesome, indellible lines the depths of suffering and demoralization into which they had been plunged.

We pressed through the crowd to the kitchen, located in a building identical with the rest in its outward appearance. In the interior was a long row of large iron kettle cookers, similar to the cookers commonly used in America for butchering or for boiling applebutter. There were about twenty-five of them lined up along the back wall of the shack. On the other side piled along the long wall, and stacked on the sand floor with the sacks reaching nearly to the roof, were the vegetables, beans and chick-peas, and the other coarse, simple foods which made up the diet of the camp. From this one kitchen alone we were told that four thousand of these hapless refugees are fed.

(To be concluded)

(Jesse W. Hoover, the writer of this article is a representative of the Mennonite Central Committee doing relief work in France. He accompanied Dr. M. C. Lehman when the latter returned to Europe last spring after having spent some time visiting the churches in this country. Mr. Hoover is a member of the (Old) Mennonite Church.)

HOME MISSIONS

A. J. Neuenschwander, Secretary

FIRST MENNONITE CHURCH

Chicago, Illinois

The Church

The work of the church under the direction of Rev. Erwin Albrecht has progressed very satisfactorily. Although there has not been a large growth of the work in numbers, the spirit of the members and friends of the church has shown a fine improvement. Rev. Albrecht has introduced a number of new services to the congregation and the interest and attendance at all of them has been good. The usual Sunday evening service has been a disappointment since the attendance was small, and for this reason Rev. Albrecht has introduced a Christian Workers' Program. This program, held the first Sunday of the month at 7:00 P. M., combines the Young People's and church program and also combines the talents of the two groups. It has been very successful in increasing the attendance on this evening. The Sunday morning service has been well attended and Rev. Albrecht has been delivering Christ's Gospel in a clear and understanding way. The attendance at all the special programs has been especially good and through these programs numerous acquaintances have been made. A new service was held Christmas morning, and the interest shown was good. The church council is working as a unit with Rev. Albrecht and a fine feeling of cooperation exists.

The Sunday School

The work of the Sunday School continues to grow under the fine and able leadership of the superintendent, Mr. Anderson. The average attendance has been ninety-five scholars, a large increase over our last report. Mr. Anderson's fine illustrations and explanations on each Sunday's lesson have been arousing the interest and spirit from the youngest to the oldest scholar or teacher. A number of attendance contests have also helped to stimulate interest in the work. Under the continued leadership and guidance of Mr. Anderson the work of the Sunday School is sure to keep growing and winning boys and girls as well as men and women to Christ.

COMING

WESTERN DISTRICT CHRISTIAN ENDEAVOR CONVENTION

August 2 and 3, 1941,

See detailed program, Page 9

FOREIGN MISSIONS

P. H. RICHERT, Secretary

FROM ONE HOME TO THE OTHER

(Fifth Continuation)

We are in Indian waters. That means that we are not far from home anymore. It is the twenty-ninth of April. Tomorrow our ship is to arrive in Colombo. Although the land is called Ceylon, it really is India already. We have set our watches for the last time today; and we find that we are now fourteen hours behind the time our sons have in Bluffton, Ohio. This indicates that we have gone a little more than half around the globe. We now have the same time we shall have in India.

Our ship left Penang last Saturday (April 26), early in the morning. The harbor pilot went with us for a long distance in order to give the ship safe guidance. It reminded us of the great fact that the pilot of our souls stays very close with us when dangers arise. We welcome that pilot to guide, and do not try to grab the rudder out of his hands. In Penang harbor and also in the city we saw a good bit pertaining to war. To see such things depress one's heart. Oh, if mankind could once again live in peace.

Since we had two days in Penang, some of us took our chance to go out to see something of the country. When we stopped in this harbor eleven years ago we saw on the mountain slope in the distance the famous Ayer Itam temple. At that time our ship made only a very brief stop in Penang, so we could not go to see the temple or anything else. But now we had more time. So one automobile full of passengers went out. We first visited the beautiful rubber plantations. At first we thought that after all a rubber plantation would be just so many trees, and nothing further. But when we came there, and saw how artistically the little grooves are cut in the bark of the tree, and how gently the milky white raw juice trickles along the grooves into a little cup; and when we actually felt the rubber congealing on our fingers; we could not help but marvel at the wonder of the handiwork of God. When the raw rubber comes out of the tree it looks just like heavy white milk. I stuck my finger into a cup full of that juice. Then I held my finger about ten minutes in the air, and then I had a rubber cap over the end of my finger. I used to imagine that raw rubber was crude and porous and weak. But I found that it is really very strong. Especially when it comes out of a young tree. I kept that little piece of rubber, and one has to pull on it with a good bit of strength in order to tear off a little part of it. Yes, the natural raw product is already very strong and useful. When we saw how ready-made rubber comes out of the tree, it did not seem a long distance between those trees and the juice they give and the rubber balloon tires on the automobile on which we rode.

Then we also visited the enormous coconut groves. It seemed to us that there are enough coconut trees in the Penang area alone to supply the world with the coconuts, and oil that is needed. But the coconut groves around Penang are by no means the only groves of that kind in the world.

From the wonderful natural gifts prepared by our Heavenly Father, we went again to see some of the handiwork of man. This time it was a handiwork connected with religion. In the Orient we of course find many more people of the kind that Paul found in Athens of old, viz. those who are very religious. We went first to the snake temple. Our Western mind would wonder, what is there in the snake that would lead people to build a temple for it and worship it. But in the Orient there is found that type of faith. In this temple there are scores of snakes for which the temple is being maintained. We of course asked the guide whether those snakes were poisonous. He said they were, but since they were so well taken care of, they were not at all dangerous. But as for me, I have never developed much confidence in snakes, so when the guide took us through between the open racks, full of live snakes, I tried to make myself as narrow as possible in order not to get too near them on either side.

From the snake temple we went to see the famous Ayer Itam temple, which is a Buddhist holy place. The temple is built on a steep slope of a high mountain. We had to walk up one thousand steps in order to get to the temple, but the guide here assured us that with every step taken our souls obtained more holiness. One could not help but think of Martin Luther of old on the steps of St. Peters in Rome, also seeking soul satisfaction, though the situation there was different from what we witnessed here in Ayer Itam. Here in our experience it meant that we were very much out of breath long before we came to the thousandth step. Fortunately the temple authorities have provided for midway stations. One of those is the turtle pool. The guide told us that there were 267 turtles, and to feed them gave the soul merit. We stood there for a moment to rest; and some worshipers on the other side of the pool ventured for some of that merit and fed the turtles. But the unholy fashion with which those turtles snapped at the food thrown in! Surely, their first concern was to get something into their stomachs. This temple is filled with scores of images of Gautama Buddha, who lived in India about the time when Jeremiah worked in Jerusalem. Buddha became a god when he died, and Buddhists all over the world worship him today. The guide pointed out to us that this famous temple was the home of the various Buddhas of the various lands on earth. There was the Tibetan Buddha, the Siam Buddha, the Malaya Buddha, the Chinese Buddha, and so on. Then one's thoughts went to the Father Whom Jesus revealed, and one's heart went out in deep sadness to these poor people who really think there is healing for their sick souls in all such bunkumb. One consoling fact there is however in all this, and that is that these worshipers feel that they need something which is beyond them; and many a person in America seemingly has lost that urge. Another noteworthy point we observed was the beauty of flowers. The Psalmist speaks of worshiping God in the beauty of holiness. Though there is no comparison in this temple to what the Psalmist thought of in that connection, yet the thousands of very beautiful flowers in this temple attracted our attention. And it occurred to us that it might be well if we Christians would more often really worship God among the beautiful flowers.

Our time had come to go back to the ship. We had seen something of the hunger of the Orient for the powers beyond the material. Gods they have, more than they can count, but where is the Savior Who loves them, and has given Himself for them, to lead them and us back to the Father heart of God? Let us never give room to the thought that since these people are religious, we have no religious duty towards them. Each person on earth has a right to hear about the One Who gives life, and gives it abundantly.

Fraternally,
John Thiessen

IMPORTANT NOTICE TO GENERAL CONFERENCE DELEGATES

All delegates and others who desire rooms during General Conference time are requested to send in advance registrations with the following information, to facilitate making lodging arrangements: *Name and address; Mode of travel* (Train or private auto); *Accommodations desired* (Single or double bed).

Parents bringing children to the conference should send in the number and age of the children since preparations for their care are made.

Pastors will please note and have interested parties comply with the above request. *Information should be mailed by AUGUST 5TH* to Mrs. Henry S. Detwiler, 228 E. Summit St., Souderton, Penna.

DAILY DEVOTIONAL MESSAGES

by Jacob J. Enz

JULY 25—*"If any man will come after me, let him deny himself, and take up his cross, and follow me."* Matthew 16:24.

Here we have stated the fundamental requirement of true discipleship. Jesus asks those who would follow Him to become God-like in their manner of life. As God has given for us the very best that He had in letting His only beloved Son be crucified at the hands of sinful men, so also He asks of His own that they lay everything on the altar of sacrifice that redemption's story may be told and men find the abundant life.

"Is your all on the altar of sacrifice laid?
Your all doth the Spirit control?
Oh, you cannot have rest or be perfectly blest
Till you yield Him your body and soul."

JULY 26—*"My cup runneth over."* Psalm 23:5. When David first sang these words he must have reached a height of spiritual blessing seldom attained by man. He had experienced what so many Christians desire—an overflowing life. A life whose spring of joy is unceasing in its blessings. What was the secret? Every need had been filled. A cup does not run over until it is full. A stream does not overflow its banks into the lowlands until the channel is full. Nor does the life in which there is a single area of need not yet filled by His abounding grace know the glorious experience of the overflowing life which is "filled into all the fulness of God."

JULY 27—*"But there is a God in heaven that revealeth secrets."* Daniel 2:28.

A similar thought is taken from Luke 12:2: *"For there is nothing covered that shall not be revealed; neither hid that shall not be known."* It is so easily forgotten that although we may succeed in hiding things from men, yet it is absolutely impossible to hide things from God. In a day when man has been able to develop a camera which is capable of taking pictures in absolute darkness, that same man must be reminded that his Creator Who gave him the mentality to create such an instrument has also His method of recording that which was intended to be covered. How important that we join with David saying, *"I acknowledged my sin unto thee, and mine iniquity have I not hid."*

JULY 28—*"But if our gospel be hid it is hid to them that are lost."* II Cor. 4:3.

We have referred to the evil, the sin which we are not to leave covered; but we are also exhorted not to cover up the light that is given for us to hold up for those lost in darkness of sin. Oh, that our inner sense of the perception of eternal things were sharpened by communion and prayer so that we could more adequately perceive how thousands are going down to destruction, to a Christless grave! But remember

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by kindness
Chords that were broken will vibrate once more."

JULY 29—*"Unto him that loved us and washed us from our sins in his own blood . . ."* Rev. 1:5b.

These are the first two lines of a song of praise which the Apostle John has left for the practice of the redeemed, and what blessed lines they are! Here in these lines we see first of all the source of our salvation in eternity, and then the manifestation of that love in time. Another rendering of the verse is, "Unto him that loveth us and loosed us from our sins in his own blood . . . " The tense of the verb brings out the thought; first, the source of salvation is God's everlasting and unceasing love. That love became effective in time when the blood flowed on Calvary for a world of sinners; but here the verb is in the tense which denotes completed action. "For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God."

JULY 30—*"And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."* Rev. 1:6.

If the source of salvation was the ever-present love of Christ, and the manifestation of salvation was Calvary, then the ultimate result of salvation as we have read is the exalted position among a kingdom of priests unto God. Think what that means; it was the priests who went into the temple, into the presence of God. We, too, have that privilege now and shall have it in a fuller measure when some day by His grace we shall see Him as He is. Read again these precious lines: "Unto him that loveth us and loosed us from our sins in his own blood, and hath made us a kingdom of priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

JULY 31—*"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."* Rev. 5:12.

This is one of those verses found in Holy Writ upon which it is quite possible to stop for a great length of time and just meditate. It almost seems as if our human vocabulary has become exhausted in the process of ascribing praise to the Lamb Whose precious blood became the cleansing flow. How precious to know that a time will come when the limited symbolism of time shall be replaced by the full realities of eternity—that time when our heavenly communion which is a perfect communion shall replace an earthly communion so limited by words.

MENNONITE CENTRAL COMMITTEE

RELIEF NOTES

July 10, 1941

AKRON, PENNSYLVANIA

The following letter was received at our Akron office from London written by one of the workers among Basque refugee children in England:

"Dear Mr Miller,

"I want to thank your Committee on behalf of the Spanish children here under my care, for the great help you have been to us in contributing clothes and shoes. Frankly, I do not know what we should have done without this assistance, for, as you probably know, things are very difficult nowadays.

"I have met both Mr. Coffman and Mr. Claassen in London, and their sympathetic kindness, and earnest goodwill have encouraged me when I have been finding it hard to obtain all that was needed for this Home.

"I feel very keenly therefore, that I should like to send you a personal letter of sincere thanks and appreciation for the goodness of the Mennonites in America.

"Some of the clothes you have given us have had little messages enclosed, and these have been answered by the children in letters. I hope some of these manage to arrive at their destination.

"I do not need to tell you how we people here feel about the noble work which you are doing for all needy children in this country. I can only say for my forty-five Spanish children and myself, that we thank you from the bottom of our hearts. Your gifts have been a godsend to us, and we are grateful.

Yours very sincerely,
Margaret Holliday, Matron"

LONDON, ENGLAND

Word has just come through that Brother Ted Claassen, who has been waiting several months to get back to America, has now reached Lisbon, Portugal. Brother Claassen has been detained in England for quite a while due to the impossibility of getting passage from England to Lisbon.

LONDON, ENGLAND, John Coffman letter of June 26, 1941.

"I am glad to report also that a part of the shipment of clothing which was packed in Kitchener, Ontario, the last of February, has finally arrived in London. Unfortunately only five cases out of seven cases and thirteen bales which composed the original shipment have come through to us, the rest having been destroyed in an air raid shortly after the shipment was unloaded. I hesitate to send such a report to our people lest it should dampen their enthusiasm for making clothing and knitting garments in the future. However, I feel sure that in thus bringing the results of war to their attention in such a personal way as the loss of these garments will do, will help them to realize all the more, the great losses which helpless people in this country are suffering. It should then arouse their sympathy and incite them to greater efforts to relieve the distress which arises out of the war. I feel sure, too, that their Christian love should be great enough to rise above these disappointments and enable them to continue their noble efforts in affording relief to those whose lives are made miserable and wretched by these acts manifesting the hatred of men. They will thus be able to give a greater testimony for the gospel of peace and goodwill and salvation to men which comes to men by the blessing and grace of God, through Jesus, our Lord and Savior."

CANET PLAGE, FRANCE, from Jesse Hoover letter of June 8, 1941.

"The colony, or Convalescent Home, at Canet Plage is growing very rapidly. There are now, at the time of my latest information, between thirty-five and forty children there. As you can well imagine, there are some very great problems with so large a family of children who have been sick. Miss Gerber needs your special prayers, and our special thanks, for she has done a noble work in being both mother and father as well as nurse to those extremely unfortunate little waifs. My heart nearly bursts with emotion sometimes when I am there and see the tragedies that are written indelibly into the minds and personalities as well as the bodies of these victims of war. This is the real tragedy of the spueing venom of heartless men.

"The work at Cerbere and Banyuls remains the same. We have been unable so far to secure all the necessary things to put into operation the anticipated expansion program in connection with the distribution of the Red Cross milk in those places. We are still trying to complete the necessary arrangements for this phase of work. Meanwhile the food distributions continue as always."

MARSEILLE, FRANCE, Jesse Hoover letter, June 8, 1941.

"I had the opportunity to escort five new children to La Rouviere recently. . . . We volunteered to make room for these five in our colony. The children arrived here at the office after a couple days of travel alone by train. Those who have not had the experience of traveling in Europe cannot appreciate what that means. They were sent by means of the transport service of the French Red Cross, from Biarritz by way of Paris, through Lyon to Marseille. They wore rather large tags on the front of their clothing, with the official insignias of the French Red Cross, with their names and other personal information. It reminded me a little of transporting baggage or other property. These poor Spanish refugee children were nearly worn out, as you can well imagine after being shoved and bumped around for those days enroute. It is very difficult for an adult to travel here at present, due to the very congested conditions. I was very much touched by the pitiable plight of these two brothers, fourteen and ten years of age, taking a brotherly care of the three little sisters from another family. The girls are six, five, and four. When we arrived at La Rouviere, their new home, and were waiting for the preparation of their very late supper, I was sitting in the kitchen talking to Madame Garcia when the little girls came up to me and snuggled into my arms. They needed the warmth of an affectionate heart to protect them from the cold, harsh world."

(Compiled by H. Ernest Bennett and A. Warkentin)
(Released, July 10, 1941)

PROGRAM, MIDDLE DISTRICT CONFERENCE

in its Fifty-Third Session
at the Ebenezer Mennonite Church
August 12-14, 1941

Tuesday Evening

8:00	Worship Service	Rev. William Penner
	Conference Sermon	Pres. A. S. Rosenberger

Wednesday Morning

9:00	Worship Service	Rev. Erwin Albrecht
	Business	
	1. Presentation of Delegates	
	2. Reading of Minutes	
	3. Announcement of Committees	
	4. Report of Floor Privileges Committee	
	5. Report of Conference Trustees	
	6. Report of Educational Committee	
	7. Report of Home Mission Committee	
	Address	Dr. C. E. Krehbiel
	Foreign Missions	Rev. P. P. Wedel

Wednesday Afternoon

1:30	Worship Service	Rev. Erwin Albrecht
	Business	
	1. Report of Bluffton College	
	2. Report of Seminary	
	Address	Dr. P. A. Penner
3:20	Business Meeting of the Women's Missionary Societies	
	Men's Round Table Discussion led by Mr. Winfield Fretz	

Wednesday Evening

8:00	Program by the Women's Missionary Societies, Mrs. N. N. Soldner, Presiding	
	Devotionals	Mrs. A. C. Schultz
	Music	Berne Choir
	Missionary Address	Mrs. Pannabecker
	Music	Combined Choirs of Bluffton and Pandora
	Missionary Address	Mrs. P. A. Penner
	Music	Combined Choirs of Bluffton and Pandora
	Announcements and Offering	
	Music	Berne Choir
	Close	

Thursday Morning

9:00	Worship Service	Rev. Erwin Albrecht
	Address	Dr. H. A. Fast
	Business	
	1. Report of Women's Work	
	2. Report of Young People's Work	
	3. Election of Officers and Committees	
	4. Choosing place for next meeting	
	Home Missions	Speaker to be selected

Thursday Afternoon

1:30	Worship Service	Rev. Erwin Albrecht
	Business	
	1. Report of Peace Committee	
	2. Unfinished and New Business	
	3. Resolutions and Conference Problems Summarized	
4:00	Business Session of the Young People	
	Devotionals	Wadsworth
	Fellowship Supper	

Thursday Evening

7:30	Program by Young People's Societies	
	Theme: *To Know Christ and To Make Him Known*	
	Prelude	
	Hymn	
	Call to Worship - "That we may know him, the power of his resurrection, and the fellowship of his sufferings . . ." "Then said Jesus unto them, again, Peace be unto you: as my Father hath sent me, even so send I you."	
	Hymn	
	Scripture and Prayer	Trenton
	Special Music	St. John's, Pandora
	Offertory	
	To Know Christ	
	Talk - Why?	Berne
	Talk - How?	Berne
	Hymn	
	To Make Him Known	
	Talk - Our Responsibility	Dalton
	Talk - How Can We Make Him Known?	Bluffton
	Special Music	Sugarcreek
	Talk - Our Program of Work	Carl Lehman
	Special Music	Grace, Pandora
	Closing Service of Consecration	

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 27, 1941

The Holy Spirit Inspires New Testament Letters

Gal. 1:11, 12; 1 Thess. 2:13; 2 Tim. 3:14-17; 2 Peter 3:14-16; Jude 3

Introduction

The chief theme of our lesson is the inspiration of the Holy Spirit in the writing of the New Testament letters. The human mind is prone to err so God revealed His divine truth to these writers so they could write it without error. Inspiration is then the divine mind of God working on and through human understanding. Paul was thus led to write his letters which have become authoritative Christian literature and form a large part of the New Testament. Jesus treated the Scriptures as the infallibly true "Word of God" and divinely inspired.

The Inspiration of Paul's Gospel Message

The New Testament letters were written to churches and individuals as the circumstances seemed to require. Galatians was written to counteract the teachings of the Judaizers who were discounting the value of Paul's message. He states clearly that he received it by direct revelation from Jesus Christ (vs. 1, 11). The gospel of Christ, salvation by faith through grace, is from God. Paul refers (v. 12) to his experience on the Damascus road and the Holy Spirit enabled him to understand clearly its meaning.

Paul praises the Thessalonian Christians because they recognized his gospel message to them as being in truth the inspired message of God. He makes a strong declaration that his message was indeed from God. God stands back of the gospel of Christ. The effectual working of the gospel in their lives is added proof that it is from God. Peter also is fully persuaded as to the source of Paul's gospel, declaring that "the wisdom was given to him" (v. 15). Some things are hard to understand, but the things essential to our salvation can be readily understood. Scripture passages are frequently wrested, twisted from their true meaning. Frequently they are approached in an unfriendly spirit. A proper approach to Scriptures is to let them explain the meaning which the inspired writer wished to convey.

The Power of the Word of God, 2 Tim. 3:14-17

Paul had just warned Timothy (v. 13) of the increasing designs of "evil men and imposters," and now he tells him that he will be safe by clinging to the things learned in the Scriptures as taught to him since early childhood. Timothy had been carefully trained in a Christian home (2 Tim. 2:22). Happy indeed is the child whose mother and grandmother have a living faith and a knowledge of the Word of God. The responsibility of the home for the religious training of the child cannot rightly be delegated to anyone else.

The Scriptures make known the way of salvation through Christ (v. 15). They point the way to better living in this world and to heaven. It is needful to read the Bible daily for the proper nurture of the soul. The Bible is concerned with God and the human soul. It is concerned with God's love and man's sin and with forgiveness and reconciliation. Paul declares that "all Scripture is given by inspiration of God" (v. 16), literally, God-breathed. "Holy men spoke as they were moved by the Holy Spirit" (2 Peter 1:21). Scripture is profitable, it gives needed spiritual instruction to those who read, study, meditate, and apply it in life. The Bible is to be read, not merely looked at and kept as a charm. Through its influence life is made richer, more perfect and effective for service (v. 17). The New Testament gives us the highest revelation of God. We have no higher authority which we can follow.

What facts convince you that the Bible is indeed the Word of God?

What are the chief causes for the misuse and harmful interpretation of the Bible?

Why do professing Christians so frequently neglect the Bible?

A REMINDER

Dear Church leaders:

The time for the session of the General Conference is drawing very close. Only a few more weeks and August 17, 1941, is here. As secretary of the Conference I would kindly ask those who have not yet sent in their Conference Reports as well as list of delegates to do so at once. It is necessary to have this information in time to complete the statistician report. The delegate lists should be printed before the session of Conference.

Yours in His service,
Phil. A. Wedel, Sec'y.

CORRECTION!

Rev. Ernest J. Bohn of Souderton, Pa., sent in the following correction to be made in the article, "General Conference Session" in *The Mennonite* of July 8:

"Instead of $1.00 a night in single beds or 75c a night per person in double beds, it should be 75c a night in single beds or for one person for one bed, and 50c a night per person in a double bed, or $1.00 a night for two people in a bed."

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. & Treas.
McPherson, Kans.

49th ANNUAL WESTERN DISTRICT C. E. CONVENTION

Grace Mennonite Church, Enid, Oklahoma

Would you like to get away from your work and enjoy a refreshing week-end of fellowship, inspiration, and instruction? If so, come to the 49th session of the CHRISTIAN ENDEAVOR CONVENTION of the Western District, to be held at the Grace Mennonite Church, Enid, Oklahoma, August 2 and 3.

Study the program below. Moving pictures (part in color) of the Colorado Springs Civilian Service Camp will be shown on Saturday night. The evening session will be preceded by a picnic in an Enid park. Come for it and get acquainted with other young people.

OKLAHOMANS THRILLED

Do you know that only once before, since its organization, the Western District C. E. Convention has met in Oklahoma? Needless to say, we Oklahomans are thrilled at the prospect. Here in Enid we are happy to have the privilege of entertaining friends from other states with whom we may have a "thinking" acquaintance because we read of what they are doing and what they would like to do in their C. E. societies. Now we will have an opportunity to meet many of these young people personally. Then, too, we are glad to have the convention here because it will enable more of the Oklahoma C. E. societies to be represented. We are anxious to get better acquainted with you people from Kansas and Nebraska. The program sounds almost too good to be true.

—*Helen Hiebert Mueller*

PROGRAM

Convention Theme: "A Charge To Keep I Have."

Saturday August 2, 1941

3:30 — 5:00 P. M. Registration
5:30 P. M. Picnic Lunch at Park
7:30 P. M. Evening Session
Song Service
Devotionals - Rev. Henry Harder, pastor of host church
Special Music - Swiss Church, Whitewater, Ks.
"A Charge to Keep" - The Civilian Camps — Dr. Henry Fast
"A Charge to Keep" - Relief Work — Mr. Ted Claassen, Newton, Kans.
Special Music — Meno Church, Meno, Okla.
Closing Prayer

Sunday, August 3, 1941

2:30 P. M. *Afternoon Session*
Song Service — Rev. Henry Harder
Devotionals — Rev. R. Weinbrenner
Junior and Intermediate Program (20 minutes) — Mrs. J. E. Entz
Special Music — Deer Creek group (Rev. Herbert Miller)
"A Charge to Keep" - The Work of the Young People's Union:
Secretary's report — Mrs. Richard Langenwalter
Peace Committee — Harley Stucky
Standards and Prayer Calendar — Rev. Henry Harder
Retreat — Member of Retreat Committee
Youth Paper — Rev. R. Weinbrenner
Report of District Representative — Rev. Walter Dyck

Offering and Special Music
Mission Oration Miss Ellen Waltner, McPherson, Kansas
Closing Prayer
4:30 P. M. DELEGATE LUNCHEON
(Special Music by Quartet from Herold Church, Bessie, Oklahoma)
5:00 P. M. Business Session
5:00 P. M. Junior and Intermediate Leaders' Conference
7:00 P. M. *Evening Session* Hans E. Regier, Vice-president, presiding
Song Service Jake Enz, Newton, Kans.
Devotionals (15 minutes) Buhler C. E., Buhler, Kans.
Message from Mission Candidates Alida Schrag
Mary Becker
Violin Music Helen Krehbiel, Moundridge, Ks.
"A Charge to Keep" - The Call to Witness
Rev. Walter Gering, Moundridge, Kans.
Music - Rev. Henry Hege, Corn, Okla., in charge
Closing Resolutions
Benediction

(Note: Mr. Ted Claassen did relief work in London, England, during the time when England was most severely attacked by Germany. Come and hear what he has to tell. Dr. H. A. Fast is General Director of Mennonite Civilian Public Service Camps, with the administrative staff of each camp working under him. He has intimate knowledge of the whole program.)

CALIFORNIA RETREAT

The Retreat will be held August 2-9 at Lake Sequoia. The Retreat Committee has adopted the following aim: "The aim of the Retreat is to make possible a vital experience with God; to provide Christian fellowship and recreation; to foster spiritual growth; and to challenge retreaters to consecrated Christian service." The theme is to be, "Climbing," Phil. 3:14. The program has been planned in accordance with this theme.

Rev. Edgar Toews will serve as Dean and Mrs. Boshart will serve as Dean of Girls. There will be classes in Mission Study, Bible Study with emphasis on N. T. Peace Principles, Y. P. Life Problems, and Music. —*Pacific Dist. Workers' Exchange*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

MY FRIENDSHIPS

Program for August 10, 1941

Leading Topic: "Having Christian Standards in My Friendships." Prov. 17:17; 18:24; Luke 19:1-10.

I. Worship Service

1. Songs in **Mennonite Hymnary:**
"In Christ There is no East or West," No. 320
"In Our Work and in Our Play," No. 417
"Lead On, O King Eternal," No. 399
2. Reading of leading topic, and prayer.
3. Special music: "Hushed was the Evening Hymn," No. 416 **(Mennonite Hymnary).**
4. Offering for Mission project.

II. Leader's Introduction

Henry Drummond once said, "There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words."

Keeping our friendships Christian is not so much a matter of choosing the right kind of friends as it is a matter of being the right kind of a friend. No friendship should stand still. There should always be an advance toward better things.

There is no better place, however, for a person to find friends than in the church. There is no better environment for wholesome, creative friendships than the church.

III. Suggested Topics for Short Talks

1. A Friend of God	Jas. 2:21-23
2. Friends in Sorrow	Ruth 1:19-22
3. Friendship of Two Lads	I Sam. 18:1-4
4. Christ's Code of Friendship	John 15:12-17
5. Compassionate Friends	Acts 20:32-38
6. Friends of Jesus	John 19:25-27

IV. For Discussion

1. What made the friendship between Jonathan and David fine and beautiful?
2. Is friendship a "gift" or a "task?"
3. What can we do to cultivate friendships?
4. Do you choose your friends, or do friendships just happen?

V. Facts for Study

For true satisfaction of heart we need the sympathy and understanding of a friend. Sorrow asks for the opportunity to share grief with a kindred spirit and is eased thereby; joy and happiness wants a trusted friend with whom to rejoice and be glad.

Friends help to mold our lives. The explanation of many a life is, "I had a friend." For it is true that "God never loved me in so sweet a way" as when He gave me a friend. Friendship is a gift, a treasure, something to be appreciated, something of the very finest that life offers. Yet it is not just taking and receiving and enjoying—it is also giving. Friendship is unselfish. Christ says, "Ye are my friends if ye do whatsoever I command you." Among the greatest words that Paul ever wrote is this one, "Love never faileth." Love is the cement of friendship.

The test of friendship is whether it enlarges your life, widens your sympathies, helps you to want to do the very best that is in you. No friendship is complete without the satisfaction there is in spiritual communion.

VI. Illustration

Blest Be the Tie

Not one in a thousand who sings the old hymn, "Blest Be the Tie That Binds," knows its history. It was written by the Rev. John Fawcett, who in the eighteenth century was the pastor of a poor church in Yorkshire. In 1772 he felt obliged to accept a call to a London church. His farewell sermon had been preached. Six wagons loaded with furniture and books stood by the door. His congregation—men, women, and children—were in agony of tears. Looking up, Mrs. Fawcett said, "Oh, John, I cannot bear this. I know not where to go!" "Nor I," said he, "nor will we go. Unload the wagons and put everything back." His letter of acceptance was recalled, and he wrote this hymn to commemorate the episode.

VII. Food for Thought

"What a great blessing is a friend with a breast so trusty that thou mayest safely bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very looks give comfort to thee." —Seneca

INTERMEDIATE DEPARTMENT

By Huldah Myers

GOD SPEAKS THROUGH THE HEAVENS

Program for August 10, 1941

Song: "This is My Father's World."

Call to Worship: "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1).

Scripture Reading: Psalm 19:1-6.

Hymn: "O Worship the King"

Prayer Hymn: "Fairest Lord Jesus"

Leader's Talk: "The Psalmist, David, wrote, 'The heavens declare the glory of God and the firmament showeth his handiwork.' Wherever we turn in the realms of nature we can see God. Only a great power could have made great beauty spots like Niagara Falls, the Grand Canyon, and the Sahara Desert. Man has made beautiful gardens, but none of them can compare with those which God has created.

"Have you ever looked up at the stars at night, and, remembering what you have been told about the vast distances of the stars, and that worlds like ours are moving through space as fast as cannon balls, have you ever had the feeling of wonder, of how great the universe is, and you but a tiny mite in it all?"

"It is God Who rules the stars in the heavens, Who lifts the sun in the morning and guides the moon at night; Who causes the crops to grow; Who brings the birds back from the South in the spring. Wherever you find life and beauty and goodness, there you will find God.

"People see what they look for. If they are thinking of beautiful things, they will learn to see them, and everywhere they will find a world filled with beauty. The people who love birds see many more birds than those who are not looking for them. We see what we look for.

"As we look around at the things of nature we will see the graciousness and beauty of the Lord. He has given us so many things to make life more pleasant. He could have made everything black instead of all the beautiful colors of nature. He could have planted only a few trees and flowers. But God has given us plenty of everything to make the world beautiful. Each thing that He has given us has a lesson for us. We can learn about God through studying the beauties of nature." —N.M.W.

Vocal Solo: "Trees" (Joyce Kilmer)

Hymn: "For the Beauty of the Earth"

The Rainbow: Read the account in Gen. 9:13-17. "The rainbow of the Old Testament was a promise of God's care over the physical life of the people. Christ is the rainbow of the New Testament and brings the promise of eternal life for our souls.

"Life has troubles for all of us, some great and some small. Sometimes everything looks dark because we are discouraged, but always after the storm we see the rainbow. When we look upon Jesus and His promises we are never afraid, because we know that the rainbow of His love will always be in sight to cheer and strengthen us."

Nature Talks: (Have the members give instances when they have been especially impressed by the heavens or nature about them).

Hymn: "Hushed Was the Evening Hymn"

Closing Prayer by the Superintendent.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

Plans for August, 1941

PEARLS FROM PROVERBS

August 3—Proverbs 1:10, "My son, if sinners entice thee, consent then not."

August 10—Proverbs 16:32, " He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

August 17—Proverbs 25:11, "A word fitly spoken is like apples of gold in pictures of silver."

August 24—Proverbs 4:23, "Keep thy heart with all diligence; for out of it are the issues of life."

August 31—Proverbs 3:5a, "Trust in the Lord with all thine heart."

Verse of the Month: Proverbs 3:6, "In all thy ways acknowledge **Him** and **He** shall direct thy paths."

Song of the Month: "Here Is My Heart," Mennonite Hymn Book, 222.

Prayer of the Month: Psalm 51:10, 15. "Create in me a clean heart, O God; and renew a right spirit within me. O Lord, open thou my lips; and my mouth shall show forth thy praise."

Program for August 3, 1941

PEARLS FROM PROVERBS

Proverbs 1:10. "My son, if sinners entice thee, consent thou not."

I. Worship Service

1. Prelude: "Largo"
2. Call to Worship (singing in unison): "The Lord is in His holy temple, Let all the earth keep silence before Him. Amen."
3. All stand to sing: "What a Friend We Have in Jesus."
4. Scripture reading by a Junior boy, Psalm 1.
5. Leader's Prayer
6. Solo: "Yield not to Temptation."
7. Leader reads the words of the song, "Here is My Heart," while the pianist plays the melody softly. (The Juniors may hum it as it is read). If necessary explain difficult phrases, so that the song means something to its singers.
8. Sing in unison, "Here is My Heart."

II. Study Period

Aim: To warn our Juniors against evil companions and to encourage them to make friends with those who love the Lord.

1. Introduction: Proverbs is a book in the Old Testament. "Proverbs" means "wise sayings." Although this book is not so well known, it has many precious truths which are to guide us heavenward. The word **wisdom** occurs in the book about **forty times**. In Proverbs we find instructions as to whom we are to choose for our friends or associates. Let us learn to know this book better.
2. Bible drill: Prov. 1:7, 8; 1:10; 2:6; 3:5; 3:6; 3:7; 3;12; 4:14; 4;27; 6:6-11; 6:20.
3. Song: "I Need Thee Every Hour."
4. Short talks by four Junior boys:

(a) "My son, if sinners entice thee, consent thou not." Prov. 1:10; Eph. 5:11a. (Entice means to tempt, to lead astray. Into what sins may we be led by sinners? Is it easy to say, "No"? Can you illustrate with a story?)

(b) "The way of transgressors is hard." Prov. 13:15b. (A transgressor is one who disobeys. His way is hard because he is afraid of punishment. His conscience does not let him rest. One sin leads into another. Judas Iscariot is an example of this).

(c) "He that is a companion of riotous men shameth his father." Prov. 28:7b. (Do we have a duty to bring honor to our parents? What do we do to make our parents ashamed of us? Tell the story of Absalom).

(d) "He that walketh with wise men shall be wise." Acts 13:20a. (Who are the truly "wise"? How did Ruth, the Moabitess, show that she desired to be with the "wise"?)

5. All read in concert, Proverbs 4:14, 15.
6. Boys' chorus sing: "Dare to be a Daniel" Gospel Hymns.
7. Short talks by Junior girls:

(a) "A man that hath friends must show himself friendly," Prov. 18:24a. (How can we show ourselves friendly?)

(b) "A friend loveth at all times," Prov. 17:17a. (Tell a story that illustrates this.)

(c) "Faithful are the wounds of a friend." Prov. 27:6a. (It is easy for us to have a friend tell us about our faults? How should we act if a friend points out our faults to us?)

(d) "Thine own friend, and thy father's friend, forsake not." Prov. 27:10a. (Who is our very best friend? How do we sometimes forsake our Lord Jesus Christ?)

8. Girl's chorus: "The Best of Friends I Have in Heaven," (Mennonite Hymn Book, No. 364.)

III. Mission Minutes

1. Pass around pictures of missionaries giving each child a chance to look at them carefully. (Do not use too many pictures.) Ask the children to name the missionary on the picture and tell where he is active.
2. Describe a missionary and let the Juniors name him.
3. Pray for all of our workers.

IV. Closing Moments

1. Memorize together the verse of the month: Proverbs 3:6. (Leader discuss the meaning of this verse with the Juniors.)
2. Sing the song of the month: "Here Is My Heart."
3. Together pray the prayer of the month, Psalm 51:10, 15.
4. Sing very softly: " Into My Heart."

IN MEMORIAM

ABRAHAM H. GOERTZ, son of Mr. and Mrs. David A. Goertz, was born August 15, 1885, at Goessel, Kansas. He received his education in a country school near Goessel. In 1903 he and his parents moved to Oklahoma where they settled on a farm where the parents now live. On July 16, 1905, he was baptized upon confession of his faith by Elder H. R. Voth, and joined the Ebenezer Menn. Church where he was an active member until his death. On September 16, 1909, he was united in marriage to Susie Brandt, to which union four children, three boys and one girl, were born.

He always took an active part in the affairs of the church and the community. He served as choir director in his church for many years, and also held the position of trustee. He was a dutiful son to his aged parents, seeing them every day. He was especially of great help to his blind father. Three years ago his oldest son, Albert, was killed in a car accident in Illinois, but he found refuge and strength in his Lord and Master.

He died suddenly, Tuesday morning, June 19, 1941, at his home. He reached an age of 55 years, 10 months, and 4 days. He leaves to mourn his death his widow and children: Edna of Oklahoma City, Ewald of Rockford, Ill., and Ernest of the home;

his parents; five sisters, Mrs. A. H. Reimer and Mrs. Frank Goossen of Newton, Kansas, Mrs. John Brandt of Claypool, Arizona, Mrs. A. H. Thiessen of Mountain View, Oklahoma, and Mrs. Gerhard Harms of Whitewater, Kansas.

Funeral services were conducted from the church, Sunday afternoon, June 22. Rev. H. H. Hege of Corn, Okla., Rev. Gerhard Friesen of Newton, Kans., and Rev. Abe Froaze of Cordell, Okla., officiated. Interment was made in the church cemetery.

CORRESPONDENCE

SALEM ZION CHURCH, NEAR MARION, S. D.

"The night cometh when no man can work," John 9:4. These words spoken by our Master gather momentum as time goes by. On every hand we are reminded that the night is coming and that we must make the most of every God-given opportunity. Privileges such as attending church for meditation and worship, instructing our youth in the fundamental truths of our faith, and daily access to the Word of God are privileges that often times are taken too much for granted.

This year again, as in former years, a short term of Daily Vacation Bible School was offered to the children below high school age. The fine program given by the children at the end of the term was evidence that such time is well spent. On Pentecost Sunday a catechetical class of fourteen members was baptized and received into the membership of the church. A young man from a neighboring congregation, desiring to join in fellowship with us, was also admitted. Two weeks later we were invited to partake of the Lord's Supper. A large number had gathered for this service.

Recently the Ladies' Mission Society presented Miss Justina Schmidt, missionary from Nigeria, Africa, and Mrs. August Ewert, returned missionary from China, as guest speakers on their public programs. Both ladies related various and interesting incidents of their work. We were impressed by their courage. Their lives truly bespeak an earnestness of purpose that makes them willing to leave the comfort of their native homes and brave the perils that beset the journey of every true missionary.

One young man from our congregation has been called to serve in the army. A goodly number of others have had to register. Let us pray that they may be found steadfast and that their lives may be a light in an unlightened world.

A hailstorm that left marked signs of destruction in its wake swept the vicinity around Freeman. Promising fields of grain were leveled to the ground. It takes real courage to be thankful and optimistic in the face of such an experience. —*Correspondent*

REPORT OF THE 42ND SESSION OF THE

Pacific District Conference

held in Dallas, Ore., May 15-18, 1941

Amid the blessings of God in the form of a gentle rain the delegates and visitors to the 42nd session of the Pacific District Conference of the General Conference of the Mennonite Church of North America, began to arrive in Dallas, Oregon, on May 14, 1941.

On Thursday morning, May 15, the session was in the form of a Minister's Retreat, at which Rev. Phil A. Wedel of Aberdeen, Idaho, presided. In the absence of Rev. Shelly of Aberdeen, Washington, Rev. D. J. Unruh of Pratum, Ore., read a paper which had been prepared by Rev. Shelly, on the subject, "The Preparation of the Sermon." Discussion followed this as well as all the other presentations.

The second topic, "The Minister in his Study," was presented by Rev. Lester Hostetler of Upland, Calif.

"The Minister's Responsibility in Time of War" was the subject presented by Rev. J. M. Franz of Salem, Ore. The Conference adjourned for luncheon.

At 1:30 the Conference re-convened for the Worker's Retreat at which Rev. M. M. Lehman of Monroe, Wash., presided.

After the devotional period, Rev. Harley King of Colfax, Wash., discussed the topic, "How to Stimulate Interest in Bible Study." This was followed by a presentation of the topic "The Heritage Our Youth Has a Right to Expect," by Rev. F. F. Jantzen, of San Marcos Church, Paso Robles, Calif.

A third topic, "A Teacher's Opportunity and Responsibility," was presented by Rev. Arnold Regier of Portland, Ore. The Conference recessed for the evening meal.

The evening session began with an inspiring song service led by Mr. Diehm, local choir director. After devotionals, led by Rev. W. A. Regier of Los Angeles, Calif., an address of welcome was given by Homer Leisy, pastor of the host church. The response was given by Rev. Edmund Miller of Lind, Wash. After special music, Rev. Homer Leisy, Conference President, delivered the Conference Sermon, using Phil. 2:16 as the basis of his thought. Certification of delegates followed as well as the appointment of committees.

FRIDAY MORNING SESSION

After a short Prayer Service led by Rev. W. A. Regier of Los Angeles, Calif., the President called for the report of the Committee on Complimentary Votes. The Committee composed of F. F. Jantzen, M. M. Lehman, and P. A. Kliewer moved to grant complimentary votes to the following persons: Rev. D. A. Schultz, Miss Etta Davis, and D. B. Hess. The Secretary's report was then called for. D. B. Hess, Conference secretary reported the following summary.

Statistical

Churches in Conference, 17; 14 had delegates here, 3 were represented by proxy. The 17 churches represent 285 votes. Present total membership, 2723; membership one year ago, 2651; gain in membership, 72. Sunday School enrollment, 2905; S. S. enrollment a year ago, 2745; gain during year, 160; C. E. enrollment 1941, 1303; C. E. enrollment 1940, 1350; loss 47. Enrolled in Ladies' Missionary societies, 536; enrolled in Junior Missionary societies, 110.

Financial

Totals for church expenditures, 17 churches, $24611.70; for S. S., $2910.19; C. E., $576.41; Ladies' Mission Soc., $1018.12; Foreign Missions, $5326.94; Home Missions, $3077.71; Education, $3662.21; Relief, $601.07; Pac. Dist. Conf., $1225.57; other expenses, D. V. B., etc., $1112.41.

Total expenditures of all churches as sent in in the reports, for all purposes, $46679.94

The President now read the application of the Bethel Mennonite Church of Winton, California, for admission into the Conference of the Pacific District. Rev. Phil A. Wedel moved to receive the Bethel Church into the Conference. Motion was adopted.

The Treasurer, J. C. Jantz, reported a balance on hand June 1, 1940, of $45.88; Receipts over period to May 1, 1941, $2454.31; making a total of $2500.19. Paid out over same period, $2481.91; leaving a balance on hand in treasury of $18.28.

The treasurer outlined a detailed report which showed that the amount paid per member by the different churches was from nothing to as high as $3.06.

The Auditing Committee reported the books to be correct and commented very highly on the practical method of bookkeeping employed by the treasurer. The Committee consisted of J. P. Glanzer, Julius Franz, and A. E. Heppner. The motion to accept the treasurer's report was adopted.

Motion made and carried that in the future all statistical and financial information for the secretary's report shall be figured from January 1 to the next January 1, instead of from one conference to the conference following.

President Leisy called for the report of the Field Secretary, Miss Emma Ruth. In the absence of Miss Ruth, her report was read. She reported that every phase of the work had been able to function and prosper. Every state now has a Young People's Retreat. The *Worker's Exchange* had been sent to about 475 workers, seven issues were prepared. The Young People's Committee had functioned successfully during the year and had plans for further constructive work. Regret was indicated that Sunday Schools and C. E. societies had failed to send in sufficiently accurate reports so that comparisons might be made. Two recommendations were forthcoming: (1) That greater stress be laid on a more thorough knowledge of the Scriptures by the young people; and (2) a more vital experimental knowledge of Christ in the lives of the young people. It was moved and adopted to accept the Field Secretary's report with thanks and to include the work of Mrs. Miller, and that the secretary write letters of thanks to each. (Such letters have been written).

The Bethel College Report prepared by L. J. Horsch was read by Edmund Miller in the absence of Mr. Horsch. Stress was laid on the fact that our young people who are facing a most critical situation need to be well equipped to fit into their environment successfully, as Christians. He referred to the admonition given to Israel in Deut. 6:4-7. Bethel College is equipped to give the necessary preparation. The faculty remains much the same, but it will soon be necessary to add to the Bible Department. Memorial Hall has been added to the physical plant, the Kauffman Museum has been moved to Bethel from Freeman, S. D. A much-needed sewer system has been installed. Financial condition is "fair." Progress is being made in most funds and the budget could be successfully balanced. Motion was made and carried to accept the Bethel College Report.

At this point the Secretary read a letter from Rev. M. M. Horsch speaking for the heirs of the late John Dettweiler, in which he revealed the conveyance of thirteen votes in the Bethel College Corporation from the Dettweiler Estate to the Pacific District Conference.

The report of the Educational Committee, presented by Rev. Edmund Miller revealed that the young people are taking hold and financing various projects. Work with the Juniors is being stressed in several districts. Peace literature is being distributed, legislators are being contacted regarding peace issues. Young people have been urged to arrange to get their education at our own colleges. A fine book display was arranged at this conference through the efforts of this committee. Special emphasis was placed on the new Hymnary. Moved and seconded to accept the report as read.

The Educational Committee presented the following resolutions:

BE IT RESOLVED

1. That each church take an active interest through prayer, and moral and financial support in our C. O. Camps;
2. That we recommend and encourage our conference officials in a body to send a request to our senators and President at Washington, D. C., to keep us out of war and seek a just and honorable peace;
3. That we urge the individuals of our conference to write to our own senators and representatives to prevent participation in war and actively promote a just and honorable peace;
4. That we work to the end that the teaching of

the Bible as Christian Ethics be introduced into our high schools as an elective course;

5. That we encourage our young people to attend our own colleges;

6. That we encourage all our churches to send their ministers to the General Conference, convening at Souderton, Pa., on Aug. 17-24;

7. That we hereby express our thanks to Mr. Ferd Wiens for his services in connection with the book display, this service having been free.

Signed M. D. Linscheid, E. J. Miller, M. M. Lehman, Educ. Comm.

These recommendations were adopted by motion.

The forenoon session closed with a worship period at which Rev. D. J. Unruh of Pratum, Oregon, spoke to the Conference on the theme, "The Leadership of Christ in the Church," using Joshua 5:13-15 as his text.

FRIDAY AFTERNOON SESSION

The Friday afternoon session was opened by a devotional period led by Rev. J. P. Glanzer of Shafter, Calif., using I Cor. 3:9-15 as a basis for thought. Miss Louise Richert of Los Angeles, Calif., then reported for the Young People's Committee. She pointed out that the young people were successfully sponsoring Retreats. They were raising the money to finance the Ummels in the migratory camps about Shafter. They had distributed to all the churches of the Pacific District the Missionary Prayer Calendar and just recently they have inaugurated a letter project by which every missionary would receive a letter from the home field and in return we at home would all receive at least one letter a year from one of the missionaries, thus drawing the bond of mutual interest closer. This report was accepted by motion.

Bro. S. S. Baumgartner then presented the report of the Evangelization Committee as follows:

Dear Brethren: The services of your committee in the past conference year consisted in giving counsel and financial aid to six of our churches. Beginning in the northeastern end of the state of Washington in the foothills of the Pend-O-Riele country we find the settlement of the NEWPORT brethren. These dear people were confronted with the task of taking down the unsafe declared church building and out of the material construct a new one. This new building, with full basement, frame structure, size 36x56, will have a seating capacity of 200 in the auditorium and will be so far along as to accommodate the Washington S. S. and C. E. Convention next month.

With a loan from the Church Building fund of the General Conference the liberal contributions of churches and friends, and mostly of the volunteer labor of the Newport people, the brethren are doing a commendable work, both spiritually and materially. Rev. P. D. Unruh gets a monthly assistance of 20 dollars from this conference. The Committee recommends to continue this aid to Rev. Unruh and requests kindly that the Newport Church compensate Brother Unruh with a like amount.

About 25 miles to the north of Spokane in a partly wooded and partly open country, our dear DEER PARK brethren are settled. They have rented an unused school building, which is in good shape, for their place of worship. There a congregation of 20 members, about 45 souls assemble themselves every Sunday for Sunday School and worship, under the leadership of Rev. and Mrs. A. J. Wiens. This church is still in its pioneer stage. The grace of God and His peace dwells among them. The Committee recommends to assist Brother Wiens with 20 dollars a month and the congregation pledge themelves to do what they can.

(To be continued)

« « JOTTINGS » »

MARRIED

Marie Lepp, daughter of Mr. and Mrs. Herman Lepp of Inman, and *Arnold Wall*, son of Mr. and Mrs. A. B. Wall of Buhler, by her pastor, Rev. J. E. Kaufman, June 10, 1941. At home on a farm near Buhler, Kansas.

Mary Bauman Frederick, daughter of Mr. and Mrs. William Frederick, and *Ralph Emerson Garber*, July 2, at 7:00 p. m., in the Second Menn. church, Philadelphia.

R. Emerson Niswander, son of Mr. and Mrs. Noah Niswander, of Bluffton, Ohio, and *Evelyn Mullett*, daughter of Rev. and Mrs. E. S. Mullett, Sunday, June 8, in the First Menn. church of Nappannee, Ind. The bride's father performed the ceremony in the presence of 100 guests.

Ernest Tschetter, member of the Bethany Mennonite church of Freeman, S. D., and *Martha Boese*, member of the Friedensberg Mennonite church of Avon, S. D., June 29.

—No doubt Mennonite readers are grieved to hear of the death of Mrs. David Toews, Rosthern, Saskatchewan, on July 11. We express our deepest sympathy to Brother Toews and relatives.

—Mrs. J. J. Schmidt of Route 2, Newton, Kansas, received word by airmail letter that her daughter, Augusta Schmidt, who is serving as a missionary in India, had to submit to a major operation on June 10. May the Lord grant her quick and complete recovery.

—The ninth joint conference of Mennonites, Schwenkfelders, Brethren, and Friends, was held at the Palm Schwenkfelder Church, at Palm, Pennsylvania, Saturday, July 5, 1941.

—Andrew Rickert Shelly was ordained as a minister of the gospel at the Hereford Menn. church, Bally, Pa., Sunday afternoon, June 22, 1941.

—Sister Frieda Kaufman, Sister Helene Marie Bartsch, and Sister Lena Androes, of the Bethel Deaconess Hospital, left for Colorado Springs, Colo., July 10, for a month's vacation.

—Mrs. Ted Claassen has received word that Mr. Claassen has left Lisbon, Portugal, on the *Exeter*, an export boat, which is due to arrive in New York this week.

THE STORY OF THE MENNONITES

JUST OFF THE PRESS:

By Dr. C. Henry Smith

This "Story of the Mennonites" aims to cover the whole field of Mennonite history from the time of Menno Simons, who lived in the days of Martin Luther, to the outbreak of the present world war; and includes, not only the religious experiences of the Mennonites, but—since they have often formed self-sufficient economic and social units with special political privileges—their whole economic and social life as well, in Europe, Asia, North and South America.

Because of their migrations from one country to another through the centuries in search of religious toleration and civil liberty, the Mennonites have developed certain differences in their social and religious practices. The diversity of the national, linguistic, and social backgrounds found among the Mennonites has resulted in the formation of numerous separate groups and branches of the denomination. The author has attempted to treat each group impartially, without favor or prejudice; and has given each the space which, in his judgment, it deserves in relation to the movement as a whole.

Its 824 pages contain a wealth of information never before printed, and this book should find a place in every Mennonite home. It is bound in attractive satin cloth, gold stamped, and has a beautiful jacket.

Price: $2.50, postpaid

Send orders to:

MENNONITE BOOK CONCERN, BERNE, IND.

GENERAL CONF. PEACE COM. RECEIPTS

For June, 1941

Newhopedale Church, Meno, Okla., $16.00; Bethel College Church, North Newton, Kans., $100.00; Lehigh Mennonite Church, Lehigh, Kans., $13.75; Menno Mennonite Church, Lind, Wash., $107.00; Hebron Church, Burrton, Kans., $4.50; Buhler Mennonite Church, Buhler, Kans., $16.35.

Total June receipts, $257.60

Gratefully acknowledged,
L. J. Horsch, Treas.

HOME MISS. BOARD TREASURER'S REPORT

For Month of June, 1941

Receipts:

Menno Church, Lind Wash., $34.76; Bethel, Fortuna, Mo., $9.55; Salem, Freeman, So. Dak., $100.00; Okla. Convention held in Meno, Okla., $49.56; Jacob H. Unruh, Lancaster, Pa., $10.00; Garden Twp., S. S., Moundridge, Kans., $11.35; Johannestal S. S., Hillsboro, Kans., $15.34; Menn. Ch., Summerfield, Ill., $20.00; Menn. Ch., Buhler, Kans., $7.92; A Friend of Missions, $5.00; First, Paso Robles, Calif., $22.04; Eden, Inola, Okla., $16.36; Friedensberg S. S. Avon, So. Dak., $30.00; Bergtal, Pawnee Rock, Kans., $19.00; First, Berne, Ind., $30.00.

Hopefield S. S., Moundridge, Kans., $10.00; Eicher, Noble, Iowa, $9.10; First, Berne, Ind., $159.85; First, Reedley, Calif., 23.87; Int. C. E. Union, Eastern Dist. Conf., $20.00; San Marcos, Paso Robles, Calif., $20.76; West Zion, Moundridge, Kans., $14.25; Menn. S. S. Convention in Kans., $75.23; First S. S., Reedley, Calif., $10.00; Mrs. Frieda Regier Entz, (Women's Organizations), $106.08; Same, $24.59; Mission Offering of Northern Dist. Conf. (One half), $123.90; First, Chicago, Ill., $12.92.

Women's Miss. Soc., Northern Dist. Conf., $18.75; Pacific Dist. Conf., on Note, $20.00; Menno Church, Lind, Wash., $18.17; Eden, Moundridge, Kans., 332.33; Bethesda, Henderson, Nebr., $80.56.

Total $1,460.24

Disbursements:

Vouchers drawn for Taxes, Salaries, etc., $1,909.10

All receipts gratefully acknowledged,
J. J. Plenert, Treas.
429 Knorr Street, Phila., Pa.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, JULY 29, 1941 NUMBER 29

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Living the Christ-Life

It is said that St. Francis of Assisi one day said to a young monk, "Brother, let us go into the town and preach." And so the gentle old man and his young companion went forth to the town, conversing as they walked. Upon reaching the town they walked along the main streets, passed through lowly valleys and down narrow lanes until they finally arrived at the monastary again.

"Father," asked the young monk, "when shall we begin to preach?" To this St. Francis replied, "My son, we have been preaching while we walked. We have been observed by our fellow-men, our behavior has been noticed, and thus we have delivered a sermon. My son, it is of no use that we walk anywhere to preach unless we preach as we walk."

One of the marks of a true child of God is that of living up to all the light that he has. The Bible says that "to him that knoweth to do good, and doeth it not, to him it is sin." And Jesus said, "If any man will do His (God's) will, he shall know of the doctrine." One of the Christian's highest privileges and greatest responsibilities is to let his light shine, i. e., to let the life of Christ shine out in his daily walk and conduct. It is the life that Christians live that gives the world an idea of what Christianity is like. In the words of St. Francis of Assisi: "It is of no use that we walk anywhere to preach unless we preach as we walk." —S

There are two kinds of warfare: carnal warfare and "the good fight of faith." The first is destructive, the second constructive. The first is waged with instruments of destruction, the second by returning good for evil. The first is kept alive by hatred, the second by love. The most needed military campaign at the present time is a campaign of love and good will. —*Gospel Herald*

Gentleness is one of the most powerful incentives to disarmament and peace. The writer of Proverbs says, "A soft answer turneth away wrath, but grievous words stir up anger." Love of peace and the striving to make and maintain peace are characteristics most becoming to Christians. Jesus voiced this truth when He said, "Blessed are the peacemakers, for they shall be called the children of God." —S

A Visit to Argeles Concentration Camp

by Jesse W. Hoover

(Continued from previous week)

We looked into the Swiss milk distribution center. They are furnishing milk to the younger children. They certainly are doing a splendid piece of work, maintaining a highly commendable condition of cleanliness and good order. Their project gives every indication of being efficiently managed. But of course, like all of the relief projects which any of us have undertaken, it is tragically inadequate for the dire need. There is an urgent necessity for several times as much milk as can at present be supplied. Probably the American Red Cross will help this condition very considerably with their milk shipments.

Then we visited the school, which also was located in a building identical with the rest of the camp, with the exception of its board floor. The American Friend's Service Committee through its representatives here is furnishing the equipment and materials for the school. No compulsory attendance is enforced, and naturally there is only a fraction of the total number of children who attend. But certainly this is a very commendable effort, making available the opportunity for at least a rudimentary education.

We next went over to the building where the Friends are conducting sewing and knitting projects for a few of the women and older girls. Evidence of the untold value of projects of this kind was written clearly in the countenance of the comparatively small group of workers engaged there. They appeared more contented, more satisfied than the majority of the internees who had nothing to do. The morale was distinctly raised by virtue of their having something to occupy their time, something that is useful as well. Double value is attached to such efforts, in that they serve also to help in the clothing of the woefully underclothed camp. But materials for sewing are extremely hard to get, especially thread. Unless more is available soon these projects cannot be continued. Your Mennonite representatives recently have been able to get a sufficient quantity of thread for the most urgent immediate need. We are always happy for such little opportunities for extra service, trying always to keep alert to possibilities.

We were now ready to visit some of the living quarters or "bunks." I do not recall how many we were in, but all were very similar, with the exception that some of the interned refugees apparently retain enough of self-respect and morale, even in spite of their unfortunate situation, to make some attempt at orderliness and what cleanliness is possible, while others have obviously become so far demoralized and dejected that they no longer continue to struggle against their conditions. All of the quarters that we visited had only sand floors. In a few the sand had been partially removed, leaving a more solid floor. The beds were either spread right on the ground or stretched on rude boards in the form of a sort of platform a few inches above the floor. The beds were ranged in long rows along either side of the long, windowless shacks, with only enough room down the center of the hut to walk between. Those women and children squatting there in their miserable pens with no possibility of normal family life or decent human relations, was to me a most depressing sight. Some were trying to rewarm their bit of food over a sickly fire in the center of one of the shacks we visited. Others were eating their pittance of bread as they sat hunched on their filthy beds. We observed water standing in at least one of the huts. And this was probably the best time of the year in the camp. The wet, chilly winter with its almost incessant winds is nearly unendurable. Then, we are told, water stands in many of the miserable houses. And the summer, with its withering heat on the dry sands is little better. There is nearly always a strong wind at Argeles, we were told. With the dirty, corrupted sand shifting ceaselessly through the poor walls of the temporary shelters, sifting into beds and food and clothes, into ears and eyes and mouth, and with no baths and very little water to even wash the hands or face, life certainly is reduced to the lowest level imaginable. With most of them higher moral values are nearly dead.

But the climax of the whole scene, so far as I was personally concerned, came when we visited the nursery. The building was constructed in the same general way as the other houses of the camp, with the exception that it was tighter and had a good floor and several windows. This crude, but not too unpleasant, building served as a kind of maternity hospital for the camp. The mothers were just as miserably ragged, dejected, forlorn, and pitiable creatures as I ever hope to see. Imagine bringing a baby into the world under such conditions! And try to put yourself into the place of one of those unhappy mothers. What hope or joy of new-born life is there for them? Certainly there is pitiable satisfaction in bringing a child into such conditions! It was only with the greatest effort for self-control that I restrained a flood of tears coupled with most passionate emotion, when I looked into the cribs. They are jewels just as priceless as any baby anywhere. They have the same right to a decent opportunity in life. But what promise has the future for them? For them, what star of hope can pierce the storm-shrouded horizons of life? What signal-light of promise can shine through what must seem to their mothers an impenetrable gloom? The answer lies in the response of the Christians of the world to their pathetic, almost inarticulate cry. The answer rests more particularly with the Christians of America. The response should begin more especially with our evangelical Peace Churches which have been entrusted a vision of a better way of life and a nobler level of human relationships. Seemingly secure anchorages have been wrenched and shattered for countless multitudes. We have one of the most stupendous tasks, but withal one of the greatest opportunities of generations, to point out the guiding Star that rose from Bethlehem's rude manger bed, and still shines with undimmed hope for all who open their hearts to its rays. We must be the voice in the storm to point out that unfailing light to tear-dimmed, horror-blinded eyes. We must not fail.

The part which your Mennonite representatives in France have undertaken in the relief of the conditions at Argeles are more fully described in another article. This is the purpose of the establishment of the Home for Sick Children at Canet Plage. We are bringing children from the concentration camps, especially from Argeles which is nearest, to this home which is almost a hospital, in order that they may have a chance to regain their health. We feel that this is a very significant contribution to the betterment of living conditions for the unfortunate refugee children, for it is a direct aid to those who are in the very greatest need. We look to you in America for support, for this is your work and we are your representatives. That support needs to be not only financial but also just as urgently spiritual. We are confident that you are keeping trust "Around one common Mercy Seat."

Yours for Europe's unfortunate children,
Jesse W. Hoover

THE WATCHWORD OF THE DAY IS "PREPARE"

In these challenging days there is an urgent need for mobilization of our young people. We can give them nothing better than a thorough Bible training. The Oklahoma Bible Academy is increasing its teaching staff and is better prepared to serve our young people. Our tuition, board and room are less. As usual there will be offered a fully accredited high school course. Write today for full information. Sept. 8 is the opening day. Attend our Bible Academy. Sane, sound, spiritual.

The Oklahoma Bible Academy

FOREIGN MISSIONS

P. H. RICHERT, Secretary

IN THE CROSS

by Marie J. Regier

(This is a continuation of an article which appeared in this paper some time ago.)

We were hoping that the first visit would be sufficient and that our prayers had been adequate for the healing of the "demon possessed" Mrs. Tuan—but it wasn't. After we were home, we heard that the spells were still continuing. So the next time four of us went. The woman was much better though. She was able to be up and around. She wasn't at home when we came, but after a few minutes she was brought in screaming, "I don't want to go, I don't want to go. Jesus only wants to kill me." We prayed again, all of us, and she came out of it and told us that she had wanted to come and meet us, "but he wouldn't let me." Then she went into another spell, and I, who was nearest to her, put my hands on her and we prayed. I didn't think I could pray so hard. Finally I felt as though my strength was giving out. Just as I thought that, the woman said, if I understood correctly, "Keep on praying, don't get tired." So we kept it up a little while longer. Then she came out of it. After that, like Simon Peter's mother-in-law, she got up and served us by getting dinner for us. She is a very gentle, thoughtful woman when she is normal. In the afternoon she had another spell, but much lighter than in the forenoon.

A few weeks later, the other three again went down and stayed for a night. I was sick and couldn't go. She still had had about two or three spells, but looked much better, Miss Kuyf said, than she had the time before. Again a few weeks passed by and we were having instruction classes here in Tamingfu. The older woman wanted to come, and the men insisted that the younger woman come too. They had to walk most of the ten miles, I think. On the way she got a spell and refused to go any farther, but her husband forced her to go on.

After they got here, where there are so many Christians, it seemed the "demon" made a last desperate stand. During prayer-meeting the younger woman went into a spell, screaming, "There are too many Christians here. This won't do. This won't do." There were, of course, many people praying. Then all at once, after the younger woman was over her spell, the older woman also got it, and worse than the younger one. Both thus took turns a number of times during the next day or two. So the Christians had their hands full. The two Bible women, Miss Kuyf, and I were not at home just then, but we came home about three days later. We were no sooner home when the two momen themselves came over, anxious to see us. It didn't take very long until the younger woman had another spell, but it didn't last long and she didn't say anything, but merely trembled all over and her eyes were closed.

As soon as she got over it, the older woman went into a spell. She tried to ward it off by saying, "I am afraid, but I don't care, I am just going to stay here; I won't go back." But pretty soon she was in the throes of it. When either Miss Kuyf or I came near she pushed us away crying, "What do you want?" Again we prayed, and she quieted down. We thought perhaps she was resting, but other Chinese women who had drifted in while we were praying said, no, it was just the demon which would not let her speak. We turned to some other business at hand and left the woman in this stupor. Finally the other women, I suppose, thought we were not doing anything about it, and so they went out and called the evangelist's wife and a Bible woman who lives near by. The evangelist's wife said too, "No, she isn't resting; look at her teeth, they are clenched."

So we all started praying for her again. As she came out of the stupor she began to shake again. Then she started singing in the voice of the priestess (she had been a priestess when she first got these spells), "Come on, missionaries, let's see who is strongest. Come on, let's fight." One is in a difficult position under such circumstances. You would like to observe from a psychological point of view, but you also have to get under and lift. So we all prayed again. Each time when we all pray like that I feel a real thrill which is more real than that which one feels when battling with wind and weather. After a bit she came out of it again. It is three weeks now since either of the women had the spells, and we have not heard that there has been any recurrence.

This is a rather striking incident, but it is *not the most important result of Christian influence.* I think its importance lies in the fact that it is a concrete illustration of what happens when there is united prayer and full surrender. The *casting out* of the above mentioned demon *is relatively simple in comparison to the casting out of demons of bad temper, jealousy, greed, or lust, or whatever sins one might mention.* Perhaps if we would be as fervent and as united in our prayers for these demons as we were for this one, we would see more results there too.

COMING
WESTERN DISTRICT CHRISTIAN
ENDEAVOR CONVENTION
August 2 and 3, 1941

HOME MISSIONS

A. J. Neuenschwander, Secretary

SMITH CORNER MENNONITE CHURCH

East Freedom, Pa., July 7, 1941

Rev. A. J. Neuenschwander,
Quakertown, Pa.

Dear Brother:

Another three months is history, and the time for our report has again come. During this time, I am glad to be able to report that the blessing of God has been upon us here at Smith Corner. The work has gone along well, we have made strides forward, and have had many blessed times that will long be remembered by us. True enough, we had sorrow too. During the quarter our blind brother, Elmer (Jimmie) Langham, suffered for about ten days. Then our Lord called him home where there is no more suffering. Needless to say he is missed very much both in the church and the community.

Baptism and Reception of New Members

At the beginning of the quarter we held one week of special meetings, closing with Holy Communion on Easter Sunday. These meetings were a success in that there were seven confessions, six to be baptized and received into the church, and one coming out to be reinstated. Among these were the parents of two young children. Now, with them at almost every service, are their two little boys getting Christian training. This, in my opinion, is building with a future. At this time there also were two infants consecrated. And the Communion service was the largest since our coming to Smith Corner. There were fifty-six participating.

New Records

During this quarter we broke all our previous records in Sunday School attendance and offerings. On Easter Sunday there were 84 present; S. S. offering $4.14. We were delighted because heretofore our record attendance had been 77. One month later there were 88; offering $6.16. Two weeks after that all records were broken when 91 came out to the service and the offering was $5.68. The lowest attendance for the quarter was 54, and the highest 91; the lowest offering was $2.44, the highest $6.16. Our average for attendance was 70, and for offerings $4.57. In looking over my old reports I discovered that four years ago, July 7, 1937, I reported to Rev. Gottshall our average attendance of 55, and offerings $1.98. I am glad that the folks here are learning to give a little better for the Lord's work.

The preaching service for the morning has the same number present as the S. S.; offerings about $1.25. The evening service is not attended as well, the difference is not large, most always from 50 to 60 attend; offerings about the same as for the morning service.

Interest in the midweek service is good; from 30 to 50 in attendance; small offering; studying the book of Romans.

Womens Missionary Society and Brotherhood hold their meetings once each month. Good interest is shown; about 30 to 40 attend.

The two organized S. S. classes continue their work. They meet once each month.

It seems I have work to do outside the church also. I was elected this year to serve as President of the Eighth Sunday School District of Blair County, Assistant Bible teacher of the District Men's Organization, and Superintendent of the Home Department of the Blair County Sunday School Association. I enjoy very much being kept busy in the work for Him who has done so much for me.

In this quarter I preached 43 sermons, gave 4 Bible talks, charged and installed the officers of the Eighth District Young People's Organization.

With many thanks for the interest that the Board has shown in the work here, I remain,

John S. Raugh

SPECIAL RAILROAD RATES TO THE CONFERENCE

We may have the following round trip party coach rates from Newton to Souderton or Philadelphia, it being necessary for the party to travel together on one ticket on the going trip; however, individual tickets will be issued for the return trip if desired. The return limit to be 20 days from date of departure:

For party of 15 to 29 ----------------$40.05
For party of 30 to 74 ----------------$37.75

Lv. Newton 10:27 AM Santa Fe Streamliner Aug. 15
Ar. Chicago 9:30 PM Santa Fe Streamliner Aug. 15
Transfer to Michigan Central Station
Lv. Chicago 10:15 PM Michigan Central Aug. 15
Ar. Buffalo 9:04 AM Michigan Central Aug. 16
Lv. Buffalo 9:20 Lehigh Valley Aug. 16
Ar. Souderton 7:00 PM Reading Aug. 16

We now have enough names of those who are going to take advantage of this party rate that we are assured of the first figure, namely, $40.05. However, we are hoping that enough more names can be added to the list so that we can take advantage of the second figure which is $37.75. Additions can be made to the number up to August 14. Stopovers will be granted on the return trip if asked for. The R. R. company assures us of good accommodations, and the saving in R. R. fare is from $5.75 to $7.90 on each ticket (regular round trip fare is $45.80). So why not join the group and save. Report to the undersigned if you wish to take advantage of these special rates.

Mennonite Publication Office
Newton, Kansas

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One way 1st class—Chicago to Phila.—Clergy	$12.28

No chair car clergy east of Chicago.

Pullman Extra: Upper $4.40; Lower $5.80 from Chicago Souderton Penn. on the Reading Railway—about 28 miles from Philadelphia, Penn.—approximate fare 60c C. C.

ANNOUNCEMENT

The time for the General Conference session at Souderton is drawing near. Plans have been made to care for the entertainment of the delegates and guests, with the prayer that the sessions will prove a spiritual blessing to all who can attend. The committee in charge would be glad to receive any suggestion which the delegates feel would prove helpful, and to arrange for any special sightseeing trip to points of interest. The Conference sessions will be held at a point which will make it possible to make a trip to New York, Atlantic City, or Washington following the Conference, or before if desired. The committee will be glad to outline routes, itineraries or offer any assistance desired. Just drop a line to *Walter H. Temple, Secretary General Committee, 238 South 14th Street, Allentown, Pa.*

ANNOUNCEMENT

All those who want lodging while at the General Conference, please write to Mrs. Henry S. Detwiler, 228 East Summit St., Souderton, Penn., and indicate which of the following they would prefer:

1. I will share a double bed with another person at 50 cents for each person per night in a private home.
2. I will want a bed for myself at 75 cents per night in a private home.
3. I will want to stay at a tourist cabin one-half mile out of Souderton and from the high school where the Conference sessions will be held. Cabins are new with modern equipment, running water and bath. $1.00 per person per night.
4. I will want a room at Hotel Spring Mountain, eight or nine miles from Souderton. A very beautiful view and location on a mountain side. Room with running water, $1.50 per person with two people in a room. Room with connected bath, $2.00 per person per night. Room with private bath, $2.50 per person per night. Reservations for these hotel rooms should be made as soon as possible or they may be taken.
5. I am coming by automobile or train.

OUR HISTORICAL LIBRARY

July 17, 1941

Recently the Library was very fortunate in receiving substantial historical material from the heirs of the former minister Rev. J. H. Zimmerman and Mr. Jacob Penner, Beatrice, Nebraska, Mrs. J. R. Thierstein, and Rev. and Mrs. J. F. Moyer, North Newton, Kansas. All the gifts were very much appreciated. The books are all labeled and have been added to the Historical Library of the General Conference.

Pointing out just a few items in the contributions, the Committee would like to mention fifteen complete annual sets of the *Bundesbote* and a considerable number of other papers, as well as Menno Simons works, a Martyr's Mirror, old editions of hymn books, pictures, and other material.

Besides this historical material, religious books and books of fiction were given to us mostly by Mrs. Thierstein, some of which were designated for Bethel College, others for the Western District Conference Loan Library, and some were added to the collection for Paraguay.

The Committee has been serving as a clearing house for old books and shall be glad to do so in the future. Good books are good friends. Whenever we place a good book into the hands of a neighbor we give him an opportunity to find an experienced companion. Write us about your unused books.

The Historical Committee
North Newton, Kansas

REPORT OF THE 42ND SESSION OF THE Pacific District Conference

held in Dallas, Oregon, May 15-18, 1941

(Continued from previous week)

PORTLAND, OREGON. Since Arnold Regiers came to Portland 11 months ago, 23 members have been taken into the church. The enrollment in the S. S. is now 108. The church attendance the first three months was 40, the next three months it was 45, and the first quarter of this year it was 55. There is a growing interest evident among the young people. The Dorcas-Hi girls have repeatedly furnished the whole evening service. Also the younger ones, the Rainbow class, prove to be the right-hand maidens of Mrs. Regier's manifold activities. The orchestra is also on the increase under the leadership of Brother Anderson, and a spirit of co-operation permeates throughout the ranks. Portland looks forward to the time when the last particle of the building loan debt is wiped out before the end of the year, 1941. The installment payments which this Conference is paying every month on the parsonage have reduced the debt by this date to $3010.08.

DALLAS, OREGON. When we look at the picture posted on the wall, the eye-sore that used to stand where this church now stands, we marvel and say, "Truly God has done a wonderful work for which we are glad."

The Grace Church of Dallas has a S. S. enrollment of 202. It has an average attendance of 165, and an average church attendance of 220. Its membership at present is 169. They are looking forward to the day when the last particle of the building debt will be wiped out, when they will be able to manage without the aid of the Conference. In the last year Dallas received 25 dollars from the Home Mission Board, and 25 dollars from this Conference. The church council reports that in a recent meeting of its Brotherhood it was agreed to assume the greater part of the minister's support at this time, and all of it when the debt is wiped out this fall. We appreciate this offer and recommend that the church be allowed $15, instead of $25 as before, from this Conference till the time when they can assume the whole responsibility. We further advise them to accept the $15 allowance which the Home Mission Board apportioned to them for the year. This would sum up to $30 till this fall, and then $15 till the end of the agreement with the Home Mission Board.

ALBANY, OREGON. The Grace Church at Albany has prospered under the leadership of Brother and Sister Franz. There has been a healthy growth in the interest and in the number throughout the year. Membership is now 80. To our sorrow Bro. Franz had to submit to the doctor's orders and quit preaching for some time to regain his health. This he did on the first Sunday in May. But we rejoice with the Albany brethren in having our Oregon people, the Rev. P. A. Kliewers of the Ebenezer Church of Bluffton, Ohio, take charge of the church. We welcome the Kliewers back into their home state and into the conference work.

Albany received $15 from the Home Mission Board, and $10 from this Conference. The H. M. B. has already agreed to continue their assistance to the minister at Albany, and we recommend to also continue our part as before.

WINTON, CALIFORNIA. The work at Winton was undertaken almost three years ago. It is a matter of encouragement to report that there has been growth in interest in the following: 1. RELIGION. People who had long shown little interest in a right relationship with God and their fellow men, have done so since the work was started. 2. THE CHURCH. There are those who had lost interest and have found it again; and those who had never found it before, are now interested. 3. OTHERS. Worshipping together has in some cases led to a new type of interest in others whom they had known in a superficial way but never appreciated. 4. THE BETTER SELF. There are those who have consciously or unconsciously learned to realize the difference between just being one's self and to be one's better self or one's best self. This important fact cannot well be expressed in words, it is expressed in attitudes. 5. COMMUNITY WELL BEING. This also is best seen in the attitudes which are taken when self and community well-being either come into conflict or are blended into helpful action.

It gives your committee great pleasure to be able to report the foregoing, because these are the kinds of fruit we hoped for when the work was undertaken almost three years ago, the kinds of fruit which follow when the Spirit of Christ is given a real chance.

Recommendation concerning Winton: We recommend that the Conference declare a recess in the Winton situation as far as support is concerned, in order to give all parties involved an opportunity to discern what can be done in the future. This recommendation is made after this position was presented to all the representatives who are here from the Winton church and after all had consented thereto.

All recommendations were adopted as given above.

The Committee: J. M. Franz, Chairman; J. H. Langenwalter; W. Harley King; S. S. Baumgartner, advisory member and secretary.

During the reading of this report letters from Newport and Deer Park were read. Various changes were made by motion from the floor, and these are embodied in the revised report as given above.

When the time for the afternoon worship period came, Rev. W. A. Regier of Los Angeles spoke to the Conference on "Prayer for a Three-fold Testing," basing his remarks on the Revised Version of Psalm 26:2.

FRIDAY EVENING SESSION

This session was in charge of the Ladies Missionary Societies. Mrs. Homer Leisy presided; Miss Etta Davis was the principal speaker. The Dallas Bible School Ladies' Quartet rendered several beautiful numbers in an exceptionally commendable manner. The offering amounted to $56.16, which was given to the Pacific District Conference. An outstanding feature was a poem (original), "The Dallas Society at Work," written by Mr. Jacob Ediger and read by Mrs. Ediger.

SATURDAY MORNING SESSION

Saturday morning devotions were led by Rev. P. A. Kliewer who called attention to the Scripture as found in Ephesians 1:1-15. The Report of the Evangelization Committee was resumed where it had been interrupted for the message by Brother W. A. Regier. A vote of thanks was rendered to Rev. S. S. Baumgartner for his long service in the Conference. A motion to pay part of the expenses of mission workers to the Conference was discussed and adopted.

A brief Memorial Service in charge of Dr. J. H. Langenwalter was held for those who had directly or indirectly been associated with the Conference and had now passed on. The following names were presented: Rev. H. J. Krehbiel, Dr. J. R. Thierstein, Dr. P. R. Schroeder, Rev. W. S. Gottschall, Rev. H. P. Krehbiel, Rev. John Voth, and Mrs. Rev. J. C. Mehl. (Secretary adds Mrs. Lizzie Weber, Upland, Calif.)

A motion was introduced to receive a special offering to defray the expenses of printing the Conference programs. $10.88 was received.

The place of meeting for the next Conference was taken up at this point. Reedley, Upland, and Colfax, vied with each other for the honor. Reedley withdrew in favor of Colfax. In the final vote Colfax was chosen.

The election was called for at this point. Ballots were cast, and the tellers retired to count the votes. Report was made at the afternoon session as follows: Pres., Homer Leisy; Vice-Pres., D. J. Unruh, Pratum; Sec'y., F. F. Jantzen, San Marcos, Paso Robles; Treas., J. C. Jantz, Odessa, Wash.; Business Committee, P. A. Wedel; Evangelization Committee, W. Harley King; Educational Com., Arnold Regier; Trustee, Julius Franz; Field Sec'y., Miss Emma Ruth; Young People's Com., Miss Louise Richert.

SATURDAY AFTERNOON SESSION

The Resolutions Committee composed of Phil. A. Wedel, D. J. Unruh, and E. J. Miller reported as follows: Resolved

1. That we express our gratitude to God for His blessings upon us during this Conference.

2. That we thank the Grace Mennonite Church of Dallas for their kind hospitality and efficient entertainment while we were their guests.

3. That we re-affirm our faith in the effectiveness and fruitfulness of preaching the Word of God, and that we thank God for the evident growth in membership of the Pacific District Conference during the past year, and pray that He may say of us, "Thou hast kept My Word, and thou hast not denied My Name."

4. That we pledge our appreciation of and loyalty to the principle of non-resistance inherited from our fathers, and that we refrain from any agitation that would create a feeling of suspicion and prejudice against any class, race, or group.

5. That we as a Conference express our regrets for the absence of Miss Emma Ruth, Field Secretary of our District Conference, and instruct our Conference secretary to write a word of appreciation to her for her untiring efforts and invaluable service to our Conference.

6. That we thank the heirs of the Dettweiler Estate for the transfer of 13 (thirteen) votes in the Bethel College Corporation to the Pacific District Conference.

7. That we commend the young people of the California C. E. and S. S. Conference for their work in the migratory camps of California, and that we recommend that such work be extended to other sections of the Pacific District Conference.

8. That we encourage and urge the members of our congregations to write to the President of the United States, to the United States senators and congressmen of their respective states, urging them to do all in their power to keep this nation out of war.

9. That we greatly appreciate the presence of Miss Etta Davis, missionary to China, among us, that we thank her for her message and pray that the Lord may hasten the day when normal missionary activities may again be resumed in China.

10. That we commend the Ladies Missionary Society of this district in undertaking the project whereby they will subscribe to a fund for providing the equipment for a maternity ward in the Mission Hospital at Basna, India.

11. a. That we continue to support the Young People's work and encourage them in their missionary enterprises as well as in their endeavors to carry out the larger program of the General Conference Young People's Union.

b. That the young people of each state make an effort to carry on definite Christian service within their state, such as Vacation Bible School among the less privileged.

These resolutions were unanimously adopted.

At this point the Conference was called to the worship hour. Dr. J. H. Langenwalter spoke on the theme, "Follow Me." This was a masterful exposition of Matt. 4:19.

Devotions were led by Rev. Joel Koehn of Winton, Calif. The President called for the report of the Budget Committee. This committee was composed of all Conference officers, who submitted the following budget:

Field Secretary	$100.00	Portland	420.00
Taxes	75.00	Albany	180.00
Newport	240.00	Miscellaneous	245.00
Deer Park	240.00	Workers Exchange	120.00
Dallas	180.00	Total	$1800.00

(Continued on Page 8)

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 3, 1941

PAUL PREACHES FAITH IN CHRIST

Rom. 3:21-31; 5:1, 2

TOPIC: PAUL PROCLAIMS JUSTIFICATION BY FAITH

Introduction

Today's lesson brings us to the very heart of the gospel and answers the question how we may be saved. Paul had grappled with this question for years. He had sought salvation in the Jewish way. He met Christ and underwent a spiritual transformation through faith in Him. This experience and the divine revelations he received, enabled him to show to others how to be saved. Paul sets forth most clearly the doctrine of justification by faith, a fundamental doctrine of the Christian belief. It is the very heart of Christ's gospel (John 3:16). Our lesson text is the chief statement of this doctrine in the whole Bible.

Justification by Faith, vs. 21-28

Paul declraes that God has provided a way of salvation—"righteousness of God"—independent of the law. Salvation is not a thing to be earned or merited by a scrupulous keeping of the requirements of the law. Judaism had become intensely legalistic. Outward forms had supplanted heart religion. Paul was convinced that the Jewish method of seeking salvation was ineffectual. God accepts us and grants salvation because of our faith in Jesus Christ (v. 22). Faith embraces more than mere belief. It includes a willingness to commit one's self to, and trust in, Christ. The need for this salvation is universal (v. 23). We all fall short of being what God wishes and intends us to be.

Paul declares that we are "justified freely," declared righteous, because of what Christ has done (vs. 24, 25). God's gift of Christ was an act of grace, of lovingkindnes. The sinner is liberated, saved through faith in Christ Who gave Himself as a ransom for him. Because of this voluntary act of Christ, God can and will forgive the sins of those who believe in Christ. God is righteous and just and has always wanted to pardon repentant sinners. We have no reason for boasting about our salvation; it is obtained entirely through our faith in Christ. God made the provision for salvation, but we must personally accept it through a vital trust in Christ (v. 28). This will result in a life lived under the leading of the Spirit. It will mean peace with God and freedom from a sense of guilt, a spiritual condition highly pleasing to God.

Justification and the Law, vs. 29-31

Both Jews and Gentiles are justified by faith in Christ (vs. 29, 30). God accepts all who receive Christ as Savior. Justification, salvation by faith, does not invalidate the law. Faith in Christ enables us to obey the moral requirements of God's law as we could not in our own strength. When in close fellowship with God and Christ, we establish the law, God's commands, more fully in our hearts. Good works become the rich fruits of our faith. Forgiveness comes through personal trust in Christ as our Savior.

Why did the Jew think he had ground for boasting?

What inner change accompanies forgiveness?

What was Christ's attitude toward the law?

REPORT OF PACIFIC DISTRICT CONFERENCE SESSION

(Continued from Page 7)

The vote was in favor of adopting this budget. It was figured out that to meet the budget it would call for the payment of 67 cents per member.

Dr. Langenwalter called attention to the lack of uniformity in the reports of the different district conferences and those of the General Conference. Moved and carried to follow the General Conference forms in the future.

Rev. Hostetler spoke on the San Dimas, Calif., C. O.'s Camp. He pointed out the fine Christian character of the person in charge as well as of his wife. Much will be done for the boys when they arrive there. He urged the need of supporting the camps financially. The Conference then adjourned the business sessions.

The balance of the afternoon was spent in recreation. In spite of the rain a large group went to the Deaconess Hospital at Salem and to the newly reconstructed church at Pratum. Others visited friends and relatives.

SATURDAY EVENING SESSION

Rev. Lester Hostetler conducted a "Saengerfest" for which he is famous. (If you have ever attended one of these you have never forgotten it. If there is any combination in the possibilities of music he will find that combination and make use of it, to the honor of God). This was followed with a splendid address on "The Ministry of Music," by Rev. Phil. A. Wedel of Aberdeen, Idaho. The offering totaled $71.66 and was given to the Conference.

(Continued on Page 13)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. and Treas.
McPherson, Kans.

GENERAL CONFERENCE YOUNG PEOPLE'S UNION

I have been asked to give a little insight into the work of the Young People's Union of the General Conference. This will be done under three divisions. 1. What the Union has been doing. 2. The coming Conference. 3. Some problems.

The Union has attempted to promote a better understanding among youth by acquainting young people with each other through conferences, retreats, correspondence, church papers and the circulation of literature. We have distributed standards and exchanged ideas, through the medium of *The Mennonite,* to aid the local societies in their work. We have endeavored to create mission interest through the Prayer Calendars and projects. In the "Mennonite Youth" page there have been discussed, besides the general inspirational material, such important Mennonite doctrines as peace and the simple life. We have taken a personal interest in Ernst Harder, a young man from South America, who is studying for the ministry in this country. In seeking for improved business methods to make our work more efficient, the follow-up system is being tried. Surveys on Retreats and a youth paper have been conducted, the results to be the basis of future planning.

The young people of the East have a rare opportunity in that the General Conference meets in Souderton this summer. You should avail yourself of the privilege of making friends with other young Mennonites. To help form friendships, a Fellowship supper is being planned for August 22. The business session of the Union is on Thursday afternoon of that week, and it is here that the whole work of the Y. P. U. will be discussed. Acquaint yourself with the program. A Conference like this is worth sacrificing other things to be able to attend. Among the many important things to be discussed will be the adoption of a more stable organizational set-up and the clarification of our peace stand. Thursday evening is given over to the inspirational program of the Y. P. U., with three short messages and several music selections.

One of the problems before our Union is finances. We are handicapped by lack of contributions to our general fund. The Eastern District has done very well, but some districts have fallen down deplorably. We receive a considerable sum of ear-marked money from some districts, which should not be used for other purposes. This relay money creates a clerical red tape problem which must be ironed out. We would like to have a composite picture of what all the district Y. P. organizations are doing, and yet it does not seem wise for funds to have to pass through so many treasuries. The problem of the Y. P. paper is still unsolved, but district papers like the "Pacific Workers Exchange," "Vine Press," "Tydings," and the publications of the Eastern District are filling the gap.

We solicit your prayers on behalf of the Young People's Union, its work, and the Conference program. May we be led by the Spirit to a right solution of the problems confronting us.

Olin A. Krehbiel
Y. P. U. Pres.

ANOTHER CALL

For material for the Young People's Exhibit at the General Conference.

WHY SEND? The purpose of our Y. P. Exhibit is to show to delegates and guests a well rounded picture of what the Young Mennonites are doing throughout the Conference.

We humbly believe that the display will prove helpful to all those interested in the future work of our Societies and Churches, by the interchange of ideas and suggestions on how to improve our work.

WHAT TO SEND? Such material as RETREAT, RALLY and CONVENTION programs, folders, posters for publicity, schedules, information on projects, resolutions, interesting and unusual programs that you have followed in your local society, clippings from Church and local newspapers, maps and PICTURES of all kinds, or any other material suitable and helpful for this display. Remember, if you have only one item of interest please send that.

WHERE TO SEND? All material loaned for the duration of the conference will be carefully marked and returned to the owners. If shipped before Conference, address to John E. Fretz, 300 Tennis Ave., North Hills, Pa.; if brought along to the Conference sessions, please mark, "Attention of Miss Anna Weiss, Chairlady of the Y. P. Exhibit Committee, Souderton High School Building."

SPECIAL REQUEST: Let each Society and individual set aside definite periods for PRAYER in behalf of the work of the Conference, both in our preparation and for the sessions, seeking both to know and to do God's will in all things. —*Anna Weiss*

INVITATION

The Christian Endeavor Society and the members of the Grace Mennonite Church, Enid, Okla., extend a cordial invitation to all C. E. Societies of the Western District Conference and their ministers to meet in the Grace Mennonite Church (Home Mission project of the Western District Conference) of York and Adams Streets, Enid, Okla., for the annual convention on August 2 and 3.

All delegates and guests arriving Saturday may register upon arrival in the church and be directed to their lodging places. The housing committee will appreciate receiving requests for lodgings in advance.

The C. E. picnic will be held in Government Springs Park at 5:30 p. m. Admittance to the park is free, but a nominal fee of 25 cents will be charged for the meal.

The delegate luncheon, Sunday, 5:00 p. m., will be served in the basement of the church. Plates, 25 cents.

Address all communications to Grace Mennonite Church, 320 West York, Enid, Okla.

—Rev. H. N. Harder, Pastor of Grace
Mennonite Church, Enid, Oklahoma

ANNOUNCEMENT

A General Conference Young People's Fellowship Dinner has been arranged for Friday evening, August 22, at 5:00 P. M., in connection with the Conference sessions at Souderton, Pa. The purpose of this gathering is to provide an opportunity for the young people of the various Conference districts to meet informally and to get better acquainted with one another and with the General Conference Young People's work. Invitation is hereby given to all young people who attend the Conference to come to this dinner.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

TEMPERANCE

Program for August 17, 1941

Leading Topic: A Christian Stand Against Drinking. Prov. 23:29-35; Isa. 5:11, 12; Eph. 5:15-18.

I. Worship Service

1. Songs: "O Could I Speak the Matchless Worth;" "Yield not to Temptation;" " Oh Jesus, I Have Promised."
2. Reading of leading topic and prayer
3. Talk by phisician or coach on "Alcohol and its Effects on Body and Mind."
4. Offering for Civilian Service Program

II. Leader's Introduction

"Practical experience and scientific teaching in this modern day add emphasis to the wisdom of even a Daniel of many centuries ago. Scientific evidence on the forming of habits and the experience of the human race have demonstrated that there is no safe halfway station when it comes to the use of beverage alcohol. Where one apparently may drink in so-called moderation, many fail. All too frequently he who is positively sure that he can walk that uncertain tight rope of moderation, discovers at last that he is just the one who cannot do so. Moderation in the use of intoxicating liquors does not lead to abstinence, it tends in the other direction."

III. Suggested Topics for Short Talks

1. A sober son promised	Luke 1:13-16
2. A profitable purpose	Dan. 1:5-8; 18-20
3. Temperance vital to mastery	I Cor. 9:24-27
4. An ill-spent life	Luke 15:11-16
5. Reap as you sow	Gal. 6:7-9

IV. Facts for Study

Alcohol is in no sense a tonic. It is not a stimulant, and it does not increase or improve muscular or nervous tone. It is a depressant to the nervous system, and even in small doses reduces sensibility.

An alleged and dubious "food value" is claimed for beer—"Both Beer and Ale are Nature's Liquid Foods"—and all in all, this latest champion of the amber alcoholic beverage seems to have outdone itself in an attempt to deceive the busy throngs of the American public—children, youth, and adults alike—on their way to and from work and recreation.

V. For Discussion

1. What effect has the repeal of prohibition had on drinking? on the social life of today?
2. Should we support the Women's Christian Temperance Union and similar movements?

VI. Illustrative Material

The philosophy of Saint Paul regarding abstinence strongly emphasizes the social implications and presents a higher motive for action than that which has to do merely with the effect upon one's bodily and mental self. The Pauline philosophy emphasizes the necessity for abstenance because of the effect of example upon others. His conclusive reason rests upon the fact that his own indulgence might make his brother to offend. The question decided by Saint Paul was not whether indulgence or abstinence might prove harmful to himself, but rather, whether his own indulgence might prove harmful to some one else. The strong must help bear the infirmities of the weak and are not to please themselves. Thus Paul fixed the social policy even for our generation in regard to abstinence.

VII. Food for Thought

There are still those who would rather gratify their appitites than exercise self-control. It is easy to forget that, as Christians, we are at war to the death with the enemy of mankind, alcohol.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

GOD SPEAKS THROUGH THE STORMS

Prgram for August 17, 1941

Hymn: "Come, Thou Almighty King"

Scripture Reading: Psalm 107:23-31

Prayer by Leader

Leader's Talk: "A storm is the clearest revelation of God's power that we have in nature. Most of nature is quiet, but when storms tear across the earth we realize God's power and the weakness of our own selves. In a storm man is helpless and at the mercy of nature. Jesus is the only One Who has been able to still the storm. He is the only One, also, Who can bring peace to troubled hearts during life's storms."

Song: "A Shelter in the Time of Storm"

Bible References:

1. God's voice in the storms	Jer. 10:12, 13
2. The storms praise God	Ps. 148:7-13
3. They obey Him	Nahum 1:3-5
4. God's saving power described as a storm	Ps. 18:6-18
5. A storm a warning to evil-doers	Isa. 28:2
6. The bow of promise	Gen. 9:12-15
7. Chaff that the storm carries away	Job 21:18
8. He maketh the storm a calm	Ps. 107:29
9. A covert from storm	Isa. 4:6
10. A refuge from storm	Isa. 25:4
11. As a destroying storm	Isa. 28:2
12. The Lord hath His way in the storm	Nehum 1:3
13. A great storm arose	Mark 4:37

Hymn: "God Will Take Care of You"

Offering

Announcements

Thought:

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm."

Mizpah Benediction

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

PEARLS FROM PROVERBS

Program for August 10, 1941

Proverbs 16:32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

I. Worship Service

1. Prelude: "Have Thine Own Way, Lord."

2. Call to Worship: Stand and sing in unison, very softly, "The Lord is in His holy temple, let all the earth keep silence before Him. Amen."

3. Scripture reading, responsively:

Group one: Matthew 5:13-16
Group two: Matthew 5:21-22
Group one: Matthew 5:23-24
Group two: Matthew 5:38-39
Group one: Matthew 5:43-44
Group two: Matthew 5:9

4. Sing in unison: "Have Thine Own Way, Lord" (vs. 1, 2, 4.)

5. Prayer by the Junior leader

6. Poem by a Junior boy:

The Hero

"Here's a hand to the boy who has courage
To do what he knows to be right,
When he falls in the way of temptation
And has a hard battle to fight.
Who strives against self and his comrades
Will fight a most powerful foe;
All honor to him, if he conquers;
A cheer for the boy who says, 'No.'

"Be steadfast. my friend, when you're tempted,
And do what you know to be right.
If you stand by the colors of honor,
God will help you o'ercome in the fight.
The **right** be your battle-cry ever,
In waging the warfare of life,
And God, who knows who are heroes,
Will give you the strength for the strife."

—Selected

7. Solo: "I Would be True"

II. Study Period

Aim: To help our Juniors to realize that those who belong to the Lord do not give way to anger, but exercise self-control in all things. To help them to know that Christ gives the strength to overcome sin.

1. Introduction by a Junior.

There is a verse in the Sermon on the Mount that says, "Blessed are the meek, for they shall inherit the earth." Sometimes we are asked, "Who was the meekest man?" Of course, we all answer "Moses." But when Moses was a very young man, he had a bad temper. He got angry quickly, and this got him into serious trouble. He couldn't control his temper. So God sent him into the desert for forty years. There he learned self-control, and when Moses came back to Egypt, he could face all sorts of insults and wrongs without an angry word. God gave him the power to overcome his sin.

2. Read in concert from the blackboard, Proverbs 16:32.

3. Bible drill: (Let all the passages be found before they are read.) Proverbs 15:18; 26:21; 29:22; 27:4a; 20:3; James 3:14.

4. Sing in unison: "When We Walk with the Lord."

5. Discussion by a Junior boy.

"What anger does to us"

(a) It makes us uncomfortable

(b) It makes everyone about us uncomfortable

(c) It keeps us from thinking correctly

(d) It makes us do and say things of which we are ashamed later.

6. Illustration given by a Junior girl.

"Two little girls, in India, were sleeping in a bungalow when a tiger came from the jungle for something to eat. He scented the children and entered the bungalow. The first thing that the tiger saw was a long looking-glass and his own reflection in it. He was very angry, because he thought another tiger had come for his prey. In two seconds he went for his supposed rival with all his might. He injured himself so much with broken glass that he soon died of his wounds."

—Selected

7. Discussion by a Junior girl.

"How can we rule our spirit?" (have self-control or conquer self.)

Why should we exercise self-control? What does I Cor. 15:10 teach us?

8. Illustration given by a Junior boy

"A man came into a blacksmith's shop and began to abuse the blacksmith. He insulted him and called him ugly names, even dared him to fight. The blacksmith did not say a word. Some one said, "Why doesn't he fight; is he afraid?" Then another man said, "No, he is not afraid. He is winning a harder battle now than if he would fight that man. The blacksmith has had a bad temper. He used to be a good fighter, but by the Lord's help he has enough self-control now to overcome his temper."

—Selected

9. A short talk, "We Should Control Our Thoughts."

III. Mission Minutes

1. Shall we go on with our study of the pictures of our missionaries?

2. Sentence prayers for all our missionaries.

IV. Closing Moments

1. Sing the song for the month.

2. In unison repeat the verse for the month.

3. Together pray the prayer for the month.

4. Leader's closing prayer.

5. As the children leave, the pianist softly plays the melody, "Have Thine Own Way Lord."

Y. P. CONVENTION

The forty-sixth annual convention of the Eastern District Young People's Union was held at the Hereford Mennonite Church, Bally, Pa., on May 30. The theme of the Convention was "The Christian's Duty to God and Man." The theme verse was Matthew 22:37-39. In these busy days we sometimes forget that God requires first place in our hearts and in our service.

The morning session was taken up with the usual business meeting. We are happy to report that we completed our mission project of $400; $75 to the education of Ernst Harder at Freeman Jr. College, $125 for the support of a Spanish war orphan, $100 to foreign mission work, $100 for developments at Mennolan. The new mission project for 1941-1942 adopted by the Convention is as follows:

$150 for war relief, $150 for Civilian Service camps, $150 for developments at Mennolan. The following resolutions were adopted: Be it resolved:

1. That we give thanks to God for His guiding presence during this day, and also to the Bally society for opening its doors and extending to us its kind hospitality.

2. That in view of the coming of the General Conference to the East in August, we avail ourselves of its opportunities and give our wholehearted cooperation to those who are responsible for making it a success.

3. That we be more faithful in our work at Mennolan.

4. That even though the liquor traffic seems to have sway in our country, we continue in our stand against it, and that we recommend total abstinence as the only safe guide.

5. That we are grateful to God for the privilege of living in a land that permits freedom of worship to all peoples and races; and for the special opportunity of civilian service to conscientious objectors.

6. That we stress the importance of our contributions to the Civilian Service camps, and that we encourage the various societies to give to our young men what material and spiritual aid they can.

7. That we recommend to our young people that they sincerely try to bring peace to the world through prayer, Bible study, and especially by living our nonresistant faith.

The new officers for 1941-1942 are: President, LeRoy Weidner; Vice President, Stanley Fretz; Recording Secretary, Dorothy Reichenbach; Corresponding Sec'y., Ruth Krigor; Mission Sec'y., Betty Kriner; Treasurer, Clarence Landis; Intermediate Supt., Mrs. Russel Mast; Junior Supt., Miss Catherine Niswander; Pastor Counselor, Rev. Ernest J. Bohn; Representative to General Conf. Y. P. Committee, Ernest Leitzel.

A sample copy of an Eastern District Conference Y. P. paper was presented to the Convention and accepted. The paper, to be called the *C. E. Witness*, will be published bi-monthly.

Following the business session there were two conferences led by Mr. George Greger and Mr. Melvin Clemens on the subjects, "The Christian's Duty to God," and "The Christian's Duty to Man."

The Convention reconvened for the afternoon session, the highlight of which was the address by Miss Etta Davis, recently returned missionary to China. She presented an inspiring message, challenging young people to turn their obstacles into doorways of opportunity. The new officers were installed by Rev.

Olin Krehbiel, president of the Eastern District Conference.

We thank God for the fellowship and inspiration we enjoyed, and for the guidance of the Holy Spirit in all our works.

Grace Moyer, Corr.

(Continued from Page 8)

SUNDAY FORENOON SESSION

During the Sunday School hour the capacity of the Grace Church was taxed to the limit. Rev. Lester Hostetler conducted the discussion of the lesson with the entire auditorium as his class. After the S. S. hour, people were seated in the basement where a loud-speaker system had been installed, and all were permitted to hear the speaker even though they did not see him. Rev. P. A. Wedel brought the message.

SUNDAY AFTERNOON SESSION

The program was arranged by the Educational Committee. The addresses centered about the theme: "Christ and the Christian Worker: "Christ's Method as an Example to the Preacher," by M. M. Lehman; "Christ's Method as an Example to the S. S. Teacher," by W. D. Linscheid; "Christ's Method as an Example to the Young People's Worker," by Miss Alice Lehman in the absence of Miss Emma Ruth.

Music by the Juniors of Pratum, Albany, and Dallas respectively, interspersed the addresses. In the absence of Dr. J. H. Langenwalter, Rev. Hostetler conducted the question box.

SUNDAY EVENING SESSION

The Program was arranged by the Y. P.'s Committee, and Louise Richert presided. Music was furnished by the Dallas Choir. The Portland Church put on an impressive playlet entitled "The Challenge of the Cross." Closing remarks by the president followed, and with the singing of "God Be With You Till We Meet Again" the 42nd Pacific District Conference became history.

D. B. Hess, Sec'y.

A LIBERAL OFFER TO NEW SUBSCRIBERS

New subscribers to *The Mennonite* can now have this paper from NOW UNTIL JANUARY, 1943, (almost 18 months) for only $1.00. This Christian denominational paper should be in every Mennonite home so it can be read by both young and old. It is of special interest to Mennonites at this time because it brings regularly the latest information on the draft and news from the Civilian Service Camps. Please subscribe now and obtain the benefit of this liberal offer. An order blank will be found on the last page of the paper.

Address all orders and payments for *The Mennonite* to: Mennonite Publication Office, Newton, Kansas.

THE STORY OF THE MENNONITES

JUST OFF THE PRESS:

By Dr. C. Henry Smith

This "Story of the Mennonites" aims to cover the whole field of Mennonite history from the time of Menno Simons, who lived in the days of Martin Luther, to the outbreak of the present world war; and includes, not only the religious experiences of the Mennonites, but—since they have often formed self-sufficient economic and social units with special political privileges—their whole economic and social life as well, in Europe, Asia, North and South America.

Because of their migrations from one country to another through the centuries in search of religious toleration and civil liberty, the Mennonites have developed certain differences in their social and religious practices. The diversity of the national, linguistic, and social backgrounds found among the Mennonites has resulted in the formation of numerous separate groups and branches of the denomintion. The author has attempted to treat each group impartially, without favor or prejudice; and has given each the space which, in his judgment, it deserves in relation to the movement as a whole.

Its 824 pages contain a wealth of information never before printed, and this book should find a place in every Mennonite home. It is bound in attractive satin cloth, gold stamped, and has a beautiful jacket.

Price: $2.50, postpaid

Send orders to:
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CORRESPONDENCE

ALEXANDERWOHL CHURCH, GOESSEL, KS.

July 11, 1941

"Bless the Lord, O my soul, and forget not all His benefits." Truly we owe our Heavenly Father many thanks for the innumerable ways in which He has blessed us spiritually. Especially grateful toward God were Mr. and Mrs. Jacob Janzen, Mr. and Mrs. Corn. Epp, and Mr. and Mrs. Jacob Goertzen who had the rare privilege of celebrating their fiftieth wedding anniversary this spring. Mr. and Mrs. T. U. Reimer, Mr. and Mrs. Daniel Schmidt, Mr. and Mrs. Neufeld, and Mr. and Mrs. H. H. Schmidt were the happy ones to celebrate the twenty-fifth anniversary of their marriage.

On Good Friday night the choir from the Goessel Mennonite church favored us with a well rendered and greatly enjoyed program. Our Men's Gospel Chorus rendered a musical program on the night of

Easter Sunday. Our Young Men's Chorus gave a fine sacred program in connection with Rev. and Mrs. P. A. Penner's welcome. This was the last program Herbert Franz, our song leader and choir director, gave before he left for camp. Our church misses him very much. He was also one of our pianists. Other young men who have left for different camps are Victor Voth, Leonard and Roland Bartel, Ewald Banman, and Walter Schmidt.

One Sunday morning in April, fourteen young parents took part in the consecration services of their infants. We consider it a blessed privilege and hope that next time all will take part who are blessed with a little one in the home. Thirty-three young people out of a class of forty-four members were baptized on Pentecost Sunday. One was called to his last reward a few weeks before he could be baptized. The rest intend to continue their instruction for another year. Two weeks later Holy Communion was observed at which occasion two members were received into our church by letter.

The Vacation Bible School came to a close on June 2, with a program showing the kind of work that had been done. The enrollment was 105 pupils, with eight teachers. A few districts preferred to have it in their schools, and quite a few children attended the Bible Schools in nearby churches.

The annual Sunday School program and picnic was held on June 8. The three Christian Endeavors are carrying on their work in the usual manner. We wish to thank most heartily all those who have served us from outside churches, and ask them to come again.

To make mention of the material blessings received from the Heavenly Father, we can say that rains have been plentiful, from one to four inches at a time, helping to make the summer quite pleasant and also helping our gardens to yield bountifully. Pastures have been in good condition, and row crops look prosperous. The yield in wheat per acre has ranged all the way from three to fifteen bushels. In a few rare cases the yield was around 20 bushels per acre. —*Correspondent*

BUHLER MENN. CHURCH, BUHLER, KANSAS

July 11, 1941

On Sunday, June 15, the first boys from our church left for the camp in Colorado Springs for a year's service to the government. In the morning, Rev. J. F. Schmidt, our pastor, had a farewell sermon for them. The boys write that they enjoy the work and that there is a bunch of fine fellows to work with. Could it be that God is using this method to bring the different churches closer together? It can be a great experience for the young men, and when they come home they can spread that blessing in their home churches. May God's richest blessing go with them.

Sunday morning, June 22, eleven young people were received into the fellowship of the church by baptism. We hope and pray that they may be a blessing to our church and also to the Church of Christ at large. June 29 we observed the communion of the Lord's Supper with a goodly attendance. May we through this communion be strengthened anew to be a shining light for Him till He comes to gather in His own; and may none of us who have pledged our allegiance to Him be found wanting. Since then, two members have been received into the fellowship by letter.

The young people of the church are meeting every Sunday evening, if possible, for discussion groups with their pastor. —*Mrs. F. F. Matthies, Corr.*

WOODLAND MENN. CHURCH, WARROAD, MINN., July 12, 1941

The month of June has been one of spiritual blessings for young and old. Daily Vacation Bible School was held in three different schools in successive terms with Frank Harder of Butterfield, Minn., as teacher. A two-week period was spent in school No. 82. Here Miss Margaret Harder was assistant teacher. The closing program was held in the Woodland Menn. Church on Sunday evening, June 15. The following week D. V. B. S. was held in a school five miles from the Mennonite church. The closing program was held June 22. The last week in June, D. V. B. S. was held in a school nine miles from our church, with closing exercises on Friday evening, June 27. The children were eager to learn, and may what they have learned go with them through life.

Rev. Arthur F. Ortman attended the Northern District Conference at Butterfield, Minn., from June 7 to 11. Mr. and Mrs. Sam Becker from Chicago gave a program in our church June 3. They are doing child evangelism work. Rev. W. C. Voth from China showed pictures and brought a message one evening. Rev. E. J. Berkey from Missouri held services in our church June 19. He is engaged in evangelistic work. The Sewing club met at the home of Mr. and Mrs. Deidrich Heppner July 4. A small donation sale was held; the annual sale having been held at the home of Mrs. George Krahn June 20.

—*Jake G. Quiring, Corr.*

FIRST MENNONITE CHURCH, BERNE, IND.

Recently our church took up an offering for the purpose of redecorating the church. Apparently it was the conviction of the entire membership that this was a sore need, as was evidenced by the most hearty response in the offering. The necessary amount was received, and work is expected to begin shortly. This is a great cause for rejoicing, for we believe that the house of God should be an inviting, clean, and attractive place for worship.

Within the last week or two, two more of our church members were laid to rest in God's Acre, Dr. Ernest Franz who for over forty years was a physician in Berne; and Simeon Sprunger, a retired farmer and one of the oldest of our members. Thus one by one the habitually tenanted pews of our fathers and mothers of the faith are becoming vacant, and although we rejoice at their being present with the Lord, there is a touch of sadness in seeing these faithful warriors pass on, and we are to see them here no more. Yea, verily, we are but pilgrims here. *"Wohin Pilger, geht Die Reise?"*

Today our pastor, Dr. Suckau, and his wife, left for the East for a couple of weeks. Dr. Suckau is to be one of the speakers at the Mennonite Young People's Retreat in Pennsylvania.

Sunday, July 13, was a real missionary day in our church. In the morning Rev. Alfred Habegger from Montana preached. In the afternoon Mrs. Habegger addressed the Missionary Union, and in the evening Ms. Floyd Pannabecker addressed the meeting of the Women's Missionary Society. The regular monthly mission offering was taken at the morning congregation, as well as an offering at the evening meeting. Both times the response was hearty. We feel grateful that our people are seeking to heed the Biblical injunction, "Freely ye have received, freely give." —*Martha Gilliom, Corr.*

IN MEMORIAM

DELILAH DELCIE EWERT, daughter of Rev. Albert and Rosie (Tieszen) Ewert, was born on August 7, 1940, near Lustre, Montana. As far as known, she enjoyed good health. While visiting in South Dakota she contracted a slight cold and was taken to a physician for examination. Ten days later, on Thursday evening, June 26, she had a severe spell of coughing which was followed by a restless night; but in the morning she ate a good breakfast and slept a few hours. In the afternoon she was taken to the doctor who said that she had a slight case of Bronchitis and that her heart beats were very fast. That same evening, June 27, at 7 o'clock, she fell asleep in the arms of her mother.

Her stay here was very brief, only 10 months and 20 days. Her departure was unexpected. She is not dead but liveth; she only moved up higher and is safe in the arms of Jesus. Funeral services were held in the Bethel Lustre church on July 1, with Rev. J. R. Barkman and Rev. A. A. Dick officiating. Rev. P. P. Wiens had charge at the cemetery. She leaves to mourn her early departure, her parents, one sister and one brother, her grandparents, and many relatives and friends.

FRANCIS THOMAS MC NINCH was born May 21, 1871, in Catawissa, Penn. In early childhood he came with his parents, one sister, and two brothers, to Marshall County, Kansas, later moving to Riley County. In 1901, he came to Ness County where he was actively engaged in business until eight years ago when his health failed. After spending eight long years practically as an invalid, death came as a blessed release July 1, at 9:15 p. m., at the age of 70 years, one month, and ten days.

He became a member of the Methodist church, later transferring his membership to the Mennonite church, continuing it there until his death. He was united in marriage August 26, 1908, with Ethel Giddings. To this union were born six children: twin sons who died in infancy; Nelle, who passed away May 23, 1934, at the age of 24 years and one day; Dallas, at Fort Sill, Oklahoma; Mrs. Mildred Shank of Hutchinson; and Lila of the home. He leaves his wife, son, and two daughters; a son-in-law, Myrland Shank; and two grand-daughters, Merna and Karen; one sister, Mrs. Elizabeth Gaden, Seiling, Okla.; two brothers, George McNinch of Arnold, Kans., and John McNinch of Kansas City, Mo.; a number of nieces and nephews, other relatives and friends.

We miss him in the home, his chair is empty. But we must not be selfish and wish him back, as our loss is his gain. We do not think of him as dead. He has stepped over the threshold into another room where he awaits our coming. He can never return to us, but we may go to him.

The funeral was held at the Methodist church July 3, and was in charge of his pastor, Rev. Abraham Albrecht, who was assisted by Rev. L. R. Fish of the Methodist church of Ransom.

« « JOTTINGS » »

—*Rev. J. J. Plenert,* pastor of the First Mennonite Church, Philadelphia, reports in the Bulletin of July 13 that members of Mennonite churches in Philadelphia and vicinity are busily engaged in practicing for the musical program which will be rendered at Perkasie Park on Sunday, August 17, in connection with the sessions of the General Conference. Prof. Russel A. Lantz is the director.

—An appeal has been sent out by the Foreign Mission Board which states that the Board is considerably behind in the payment of expense bills. Added expenses have been made necessary on account of the destruction of the church at Oraibi, Arizona, and the bringing home of missionaries from China. This is the Lord's work. May we all contribute to the best of our ability.

—*The Western District Retreat* was held at Camp Wood, Elmdale, Kansas, from July 22 to 27. Rev. Arnold E. Funk is chairman of the Retreat Committee. Other leaders were: E. G. Kaufman, P. A. Penner, J. D. Unruh, L. C. Kreider, P. A. Wedel, Mary Becker, Ella M. Wiebe, Henry Hege, Alida Schrag and Otto Unruh. Y. P. Retreats are becoming quite common, and it is well that they are. Under such leadership as that mentioned above, they are sure to be of great value to all who are privileged to attend.

—Among the many fine things that will be offered at the General Conference will be a Y. P. Exhibit. This will be sponsored by the Y. P. U., and an effort will be made to visualize the past missionary projects of the organization. There will also be displays of outstanding convention programs, Retreat pictures and programs, etc. The aim will be to present, in a comprehensive way, the activities of Mennonite youth.

—Recently *Rev. Howard G. Nyce,* pastor of the First Mennonite Church, Allentown, Pa., delivered a series of lectures on Courtship and Marriage. The last three lectures were delivered during the month of June and dealt with marriage and the establishing of the Christian home. Rev. Nyce deserves to be commended for his courage and insight. Courses for the instruction of young people are being arranged along many other lines helpful to the young people. Why not offer them Christian instruction on these important subjects also?

—*Brother Ted Claassen* who has been engaged in Relief work in England for over a year returned to his home in Newton, Kansas, on July 23.

—A card has been received by the editor of *The Mennonite* requesting us to insert Rev. J. M. Regier's name on the Middle District Conference program opposite the topic "Home Missions." Since this card arrived too late to make this change before the program was published, we call attention to it here.

A REMINDER

Dear Church leaders:

The time for the session of the General Conference is drawing very close. Only a few more weeks and August 17, 1941, is here. As secretary of the Conference I would kindly ask those who have not yet sent in their Conference Reports as well as list of delegates to do so at once. It is necessary to have this information in time to complete the statistician report. The delegate lists should be printed before the session of Conference.

Yours in His service,
Phil. A. Wedel, Sec'y.

GIFTS TO THE GENERAL CONFERENCE TREASURERY

First Menn. Ch., Phila., Pa., $3.93; Johannesthal Ch., Hillsboro, Kans., $.46; Hoffnungsau Ch., Inman, Kans., $12.85; First Menn. Ch., Phila., Pa., $3.84; Bethany Menn. Ch., Quakertown, Pa., $2.70; First Menn. Ch., Phila., Pa., $4.87; West Swamp Menn. Ch., Quakertown, Pa., $9.00; Joe B. Schrag, Moundridge, Kans., $12.05; Hoffnungsau Menn. Ch., Inman, Kans., $9.38; Zion Church, Elbing, Kans., $7.53; First Menn. Ch., Geary, Okla., $5.40; First Menn. Ch., Paso Robles, Calif., $11.00; First Menn. Ch., Aberdeen, Idaho, $18.23; West Swamp Menn. Ch., Quakertown, Pa., $10.00; First Menn. Ch., Phila., Pa., $5.05; Hebron Ch., Buhler, Kans., $15.91; Grace Menn. Ch., Enid, Okla., $2.50; Garden Township Ch., Hesston, Kans., $15.75; Menn. Ch., Summerfield, Ill., $2.00; Goessel Menn Ch., Goessel, Kans., $8.55; Salem Zion Menn. Ch., Freeman, S. Dak., $30.55; First Christian Ch., Moundridge, Kans., $13.00. For Historical Society: Several Friends, $2.00. Showing films, $1.80.

Balance as of report of Nov. 15, 1940		**$470.17**
Total Receipts		**$208.35**
		$678.52
Disbursements:		
Secretary Historical Society,	$125.00	
Postage of Ex. Com., Bond Premiums, Box rent,	96.31	221.31
Balance on Hand, July 1, 1941		**$457.21**

Gratefully acknowledged,
K. A. Richert, Treas.,
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Lift Up Your Eyes

"Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

These words spoken by Jesus at the occasion of His visit with the woman at Jacob's Well, are well worth pondering. The disciples to whom they are addressed had just returned from the little village of Sychar with food and were mainly interested in their bodily welfare. They had come in contact with the people of the village who needed help spiritually, but they kept their eyes on earthly things and did not see the need of the despised Samaritans.

At the same time that the disciples were making their purchases to satisfy their bodily wants, Jesus met a woman of Samaria. She came to get water from the well, and Jesus lifting up His eyes saw the great need for living water in the heart of the woman. He offered this water to her, and she could go away refreshed and satisfied. This was a great day for that little village, for as a result, "many of the Samaritans of that city believed on him for the saying of the woman. . . . And many more believed because of his word."

The early Church lifted up its eyes and saw the white fields. They were moved to action which resulted in the great missionary activities of Paul, Peter, Philip, Barnabas, Timothy, and many others. They made such an impact upon the Roman world in that first generation of Christianity that we read of them, "So mightily grew the word of God and prevailed" (Acts 19:20). Struggle and conflict, opposition and persecution, were the common experiences of these early Christians, but they prevailed.

God expects His Church today to be gripped by that same missionary vision and zeal of the early Church. Often we plead the difficult conditions as an excuse for our faithlessness, and we do not realize that the Church has always made most progress in difficult times. God is sufficient to meet any condition and circumstance. We see this in the incident at Jacob's Well, for there were many excuses for failure. Some might have seen a very poor prospect in the woman at the well considering the life that she had lived, others might have considered it a very inconvenient time to talk to her about matters concerning her soul's welfare, etc. But Jesus considered any time an opportune time when He could help someone who needed help, and because of His contact here He won a soul and precipitated a revival at Sychar.

Jesus challenged His disciples, "Lift up your eyes." He is challenging us today. Are the times difficult? All the more reason to go on for the time may be short. Are conditions discouraging? All the more reason to labor faithfully and strenuously, for at such times individuals and peoples sense their need. May we be found faithful in the work of His Kingdom, as we hear His challenge to us, "Lift up your eyes."

—mb

MARK TWAIN ON WAR

There has never been a just war or an honorable one. I can see a million years ahead and this rule will never change. The loud little handful will shout for war. The pulpit will object at first. The great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say: "It's unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against war and at first will have a hearing and will be applauded; but it will not last long; those others will outshout them and presently the anti-war audiences will thin out and lose popularity.

Before long you will see the curious thing, the speakers stoned from the platform and free speech strangled by hordes of furious men, who in their hearts are still as one with those stoned speakers—but do not dare say so. And now the whole nation, pulpit and all, will take up the war cry and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open.

—Contributed by Maude Rupp Krehbiel

TAKE NOTE!

The General Conference Program appears on pages 12-14.

A map of roads leading to Souderton, Penn., is found on page 14.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ONE DAY OUT OF MANY

By S. T. Moyer

The sun was coming over the horizon when the call came for breakfast. It was just past five o'clock on the last Sunday of May, 1941. I was off to conduct worship in a village twelve miles to the north, over the pass in the hills near Bukrel.

Our local pastor, Rev. M. R. Asna, came to the door. He was going off in another direction for the same purpose. He urged me to stop at the first artificial lake, talab, and pad the inside of the crown of my sun helmet with large water lily leaves, as protection from the intense penetrating sun.

So with tea flask and water flask, with a bottle of milk, and a tin box of lunch for inner reinforcements, and with a sun helmet and thick khaki coat for outer protection, I started out by bicycle. After going four miles, the large lily leaves were duly placed in my helmet, and I was assured full protection from the burning sun. Through thick dust and sand, along cart tracks and foot paths I pushed and padaled my cycle. The pass in the wooded hills was a refreshing experience. But misdirection by ignorant villagers was an aggravating distraction as strength waned and my body weakened from exceeding perspiration. Finally, across the fields on the horizon, through blazing heat, I saw the village, my goal. Rutty fields and impassable paths and spent strength almost brought me to a state of exhaustion. But push on I must. The temperature was about 110 degrees in the north veranda shade.

We have only three baptized Christians in that village: a confirmed young bachelor, and a discharged worker and his wife. None of these are native to the place—all imported. Can their lives and family life so radiate Christ as to make the faith attractive to the filthy, dirty, and diseased bodies and minds and corrupted souls round about?

I wanted to eat from the lunch box, but my host insisted that I try his cooked rice and curry side-dish. The mind is willing, but my flesh is weak, when it comes to native foods. Finally, to please host and hostess, I assented to take a wee bit of rice and the curry. In they brought on a brass plate a pile of rice the size of a baby's head, with curry. "Please take back three-fourths of the rice," I kindly asked of them. The side-dish was meat. As I ate this, I thought, "What fine goat meat! In Janjgir we have been getting the driest, gnarled, gristly stuff one could imagine." I asked my host, "Where did you get this fine goat meat?" I did think of the negro preacher who asked his host where he got the fine chicken, but I thought I could risk this man. He leaned over the improvised table, a four-legged stool, and whispered, "That is chetal, spotted deer." "Oh, venison! No wonder it tastes so fine." "I shot him last night in the talab." That explained it. "Sure, I'll take a second helping." It had been grazing in the fresh grass in the midst of the dry hot season by the water's edge. He was within the law.

We visited a family of inquirers, talked and prayed for them. Would that they and all the village might graze in green pastures by Living Waters. I rested, drank boiled cooled water, slept, and conducted worship, and said "Good-bye", that is, *Salaam*. Back over the long, dusty, rutty, dirty, hot. hard trail of twelve miles to Janjgir. Night had fallen when I reached home. The water lily leaves protruding from the crown had dried and burned as crisp as ashes. I questioned myself, just how much right had I to be out on a trip of this sort, in this heat, approaching the age of fifty, with that sort of a vehicle? Is this the best use of years of study and of scholastic degrees?

At once I drank three cups of salty warm water. After bathing, I sat down to supper. My wife and I reviewed the experiences of the day. She reported that the church in Janjgir was well filled to the doors, that Pandit Walters had preached a good sermon, and that both Junior and Senior Sunday Schools were encouraging. Of the missionaries, she alone had manned the fort that day in Janjgir.

The next day, Monday, as I rested over the high noontide, and read in the May issue of *The Readers' Digest* how men and women all over Europe count nothing as dear unto themselves, but gladly give ALL to a cause, my questions were answered: Cannot we give our ALL also to a cause, the cause of Him of Whom it is written,

"But none of the ransomed ever knew,
How deep the waters crossed;
Nor how dark was the night that our Lord went through
Ere He found His sheep that was lost."

Of Him it is also written,

"Why do the nations rage . . .against Jehovah and His anointed? . . . I have set my king upon my holy hill of Zion . . . Ask of me, and I will give thee the nations for thine inheritance, and the uttermost part of the earth for thy possession."

May I plead with you for the cause, His cause in Janjgir. Will you please pray, and pray some more, and continue to pray, that God may work His miracle of grace in Janjgir Tahsile?

Mennonite Home for Convalescent Children

By Jesse W. Hoover

In another article we have described the Argeles Concentration Camp for Refugees. We will not enter into any further discussion of its condition. If you could have been with us when we visited the camp, I am sure there would be no question concerning the sentiments we expressed in relation to it. We felt that we certainly must do something to help. The task seemed so stupendous that we were inclined to feel that the efforts of our groups could scarcely be felt. But always the appalling need continued to haunt us—a need which may truthfully be described as one of the greatest and most horrifying in the present critical situation. And at long last we have found what we believe to be an admirable and significant method for applying our relief efforts to these great, seething cauldrons of human misery. We have found our way to help effectively.

If you have read our descriptions of one of these camps as referred to above you can easily understand that all kinds of diseases are rather prevalent, especially among the children. A hospital is maintained at the camp, but it is inadequate for the total burden devolved upon it. Only the worst cases can be cared for there. And even cases that are taken to the hospital at the camp do not receive sufficient care, as it is often necessary to discharge them to be returned to the camp long before they are fully recovered. This is necessitated by the many more pressing cases waiting for admission, especially cases of sickness that require quarantine. So far as we know this is the first and only project of its kind at present. It was in this connection that we saw what we feel to be a marvelous opportunity for rendering a very valuable and significant service, in a way that is unique. We are establishing a convalescent home nearby, to care for children who are recovering from a siege of sickness, and are ready to be taken from the quarantined hospital, and would ordinarily be returned to the camp, but are not sufficiently strong enough to bear the rigors of such life. In our Mennonite Home for Convalescent Children they can continue a proper recuperation instead of reentering the terrible life-and-death struggle with the odds all against them.

At Canet Plage, just outside the city of Perpignan, along the sandy shore of the beautiful Mediterranean Sea, we found a vacant house large enough to accommodate a maximum of sixty children with the personnel necessary for its management. It is a lovely location in a village that to some of the American delegates is strongly reminiscent of their California homes. Southward in the distance, but plainly visible, are the rugged, snow-capped Pyrenees Mountains that mark the border between France and Spain. Stretching away to the north and west the Orientales Mountains are clearly seen. The triangular valley that lies between is a gorgeous garden spot. It is at the eastern extremity of this valley where it merges with the sea that the picturesque little sea-side village of Canet Plage is located. It is here that we are bringing some of the most unfortunate ones in the great, unfortunate masses of the camps—poor, sick, homeless, and almost hopeless children. Here we shall try to give them a new hope of life, here at the threshold of the valley of palms and evergreens, in the midst of rich vineyards and thriving gardens, with an abundance of healing sunshine and invigorating, pure, fresh air we want to help rebuild strong, healthy bodies. Here in a Home that is founded and directed by those whose hearts have been touched by the compassion of Him Who said, "Suffer the children to come unto Me," we hope to help rebuild stronger, healthier faculties as well. There is a wide sandy beach on which the convalescent children can bask and play in the sun. There is a large courtyard in which, at the time of this writing, a garden is being planted to help in the supplying of fresh wholesome vegetables. There is a large basement under the entire house, ample to accommodate a laundry for the colony, a storage for foodstuffs, fuel and all the necessary supplies for the carrying on of a large household.

There are three floors above the basement, with a total of twenty rooms. It was formerly the home of a physician and is admirably suited to our purposes. We are working hard at present to complete all necessary arrangements for the accommodation of a full colony. A few children have already arrived. It is a joy to see these poor, homeless, half-starved boys and girls respond to the loving Christian influence and atmosphere that we strive to foster there. As Miss Gerber has said, "It is impressing to see these sweet children at table. They must be very, very hungry, as they eat wordless, fast, and with greediness."

We are most happy for this opportunity for service in this way. Although it is in a slightly different way than anything we have done heretofore, yet it is the same work of helping those for whom Christ died. We are seeking to reach them and to awaken their stunned spiritual faculties, by lifting first the load of physical suffering and of mental anguish, at least in part. We are at Canet Plage beginning a new phase of our labors of lifting. We are sure that this particular avenue of service holds promise of great possibilities for good. The ultimate goal of our efforts is the dispelling of spiritual darkness and the salvation of souls. We trust that all of our work, including this newest effort, will have your constant support. One of the most important methods of support which anyone can employ is by way of the throne. We crave your remembrance at the mercy seat. For we have launched in the spirit of Christian compassion, as a cup of cold water in His name.

Yours for the distressed, *Jesse W. Hoover*

REPORT OF THE 49th SESSION OF THE

Northern District Conference

(This report has been waiting for publication for several weeks due to the limited space in the paper because of announcements and other material which claimed priority rights. Ed.)

The Mennonite Church of Butterfield, Minnesota, was host to the 49th session of the Northern District Conference with the neighboring churches assisting. Delegates and guests were extended every courtesy, and one immediately felt at home among these good people.

The Conference had as its motto, "The Holy Spirit", and opened with a "Ministers' Retreat" on Saturday afternoon. Three round table topics were discussed: (1) "The Holy Spirit and the Pastor", P. H. Unruh, Goessel, Kans., (2) "The Pastor's Obligation Regarding the Teaching of the Holy Spirit in the Church", Albert Ewert, Frazer, Mont., and (3) "The Contrary Influence to the Evil Spirit that is now Working in the Children of Disobedience", Jac. A. Tieszen, Dalton, S. Dak.

Early on Sunday morning people began to file into the high school auditorium, and when the hour had arrived to open the services, the quiet spacious auditorium was filled and overflowing. Three services were arranged for the morning: (1) A service in the church for children, from the 1st to the 6th grades; (2) a service in the Fire Hall for young people; (3) a service in the high school auditorium for adults.

The host pastor, Rev. Albert Schultz, now gave the address of welcome basing his remarks on Num. 10:29 and Eph. 4:30, followed by two songs, "Near the Cross" and "My Jesus I Love Thee", by the audience. The remainder of the morning was devoted to Missions. Rev. P. H. Unruh, spoke on Home Missions, using as his text, Gen. 37:16. Miss Aganetha Fast, Mountain Lake, Minn., returned missionary from China, spoke on Foreign Missions, choosing for her topic, "The Triumph of the Cross and its Challenge to Us," referring to the crucifixion story as a basis for her remarks. Both messages were Spirit-filled and a real challenge to all Christians "not to faint nor to become weary in bringing the Gospel Message to a needy people in a troubled world."

The afternoon meeting was opened by Beltram Van Tassel, a young man from Minneapolis, Minn., who is preparing for the ministry, who read Rom. 1:1-17, and gave a brief testimony. Next followed a brief message, based on I Thess. 1:1-2, by Rev. D. D. Eitzen of Los Angeles, California, who is a native of Minnesota. Then followed the address by the Conference President, Dr. J. D. Unruh, who chose for his subject, "A Glorious Heritage." II Thess. 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Rev. P. H. Unruh of the Alexanderwohl Church of Goessel, Kansas, who was asked to come to the Northern District Conference to bring a series of messages on the Holy Spirit, was allotted time for one message at each session. Brother Unruh's messages, without exception, were heart-searching, stirring, and thought-provoking. The Holy Spirit and its function has been very vividly portrayed to us in these days.

The Sunday School Convention on Sunday evening drew a large crowd of people. Loud speakers were always used inside the auditorium, but for this occasion and the Christian Endeavor program on Monday evening, speakers were also stationed outside the auditorium to accommodate the overflow of people. Three topics were dealt with at this convention, and each speaker succeeded in impressing upon us the importance of presenting Christ to the child in its early youth. The Sunday School teachers, too, were given very helpful and suggestive illustrations in regard to methods of presenting the lesson.

On Monday morning the conference gathered for the observance of the Lord's Supper which was in charge of the Reverends John Bartell and H. H. Quiring. The Communion Sermon was brought by Rev. I. J. Dick. Text: John 6:48-56 and I Cor. 10:16-26.

It is always a solemn occasion when we approach the Lord's Table, and so again, His Gethsemane and Mount Calvary experience and sacrifice for our atonement and redemption became more real to us. At the conclusion of this impressive service the conference convened for its business session. All the churches of the district were represented—86 delegates represented 157 votes. Five other churches who had made application for membership in our district conference were, upon recommendation of the Evangelization Committee, taken into our conference, so that the Northern District now numbers 29 churches with an approximate church membership of 5,250.

A brief memorial service was conducted under the direction of Jacob A. Tieszen, D. P. Eitzen, and Jacob Stoez, honoring those who have had a special interest in this conference at one time, and during the past year have been called to their eternal home.

(Continued on page 15)

DAILY DEVOTIONAL MESSAGES

By Walter H. Dyck, Beatrice, Nebraska

(The Devotional Messages from August 1 to 7 should have appeared in last week's issue. It was not Rev. Dyck's fault that they failed to appear for he had them in on time, so we wish to take this opportunity to apologize to him as well as to you readers for this error on our part. We are sorry it happened —Ed.)

AUGUST 1—*"It is good for me to draw near to God."* Ps. 73:28a.

Blessed is the man who finds happiness in the nearness of God. He is "nearer to me than breathing, nearer than hands and feet." But my waywardness has again caused me to go astray. God wills to find me. But we must not hide but bare ourselves before Him. We must know what is "good" for us. To be away from God is to be alone. To draw ourselves to Him is to find Him ready to meet our longing soul. James says (4:8), "Draw nigh to God and He will draw nigh to you." "There is a place of quiet rest near to the heart of God. A place where sin cannot molest, near to the heart of God." Do I realize that this is "good for me"?

AUGUST 2—*"Greater is he that is in you, than he that is in the world."* I John 4:4b.

Do I understand that today my body and soul are the battleground between two forces? God is within. The adversary, the devil, is attacking from without. My body is the temple of the Holy Spirit. I have given Him the right to "reign supreme and reign alone." He who referred to this battle as: "Foes without and fears within" truly foresaw the only cause for my defeat. Is the outcome of the conflict in doubt? Certainly not if we believe Jesus' words, "I have *overcome* the world." He came to destroy the works of the devil. "Greater" is He that is in you. The outcome of the battle has long since been decided, but we must "be sober, be vigilant: because your adversary the devil . . . walketh about seeking whom he may devour." Let us resist steadfastly knowing that God is "greater."

AUGUST 3—*"Examine yourselves, whether ye be in the faith; prove your own selves."* II Cor. 13:5a.

On this day of rest we withdraw from our labors. It is for the purpose of checking our bearings. "Let him that standeth take heed lest he fall." The admonition reads, "Examine yourselves." Can we say, "Not my brother nor my sister but it's me, O Lord, standing in the need of prayer." It is easier to examine others. But self-examination is more profitable. Our zeal, our willingness, and our work may be more abundant than our faith. We may have built beyond our foundation. "Without faith it is impossible to please Him." Faith means trust in a Person. Trust in Christ Who gave Himself as an offering for sin. Trust in Him Who plans our lives. Let us examine our "faith." Are we helpless without Him. Do we feel it? If so, then "cast all your care upon Him for He careth for you."

AUGUST 4—*"We walk bringing into captivity every thought to the obedience of Christ."* II Cor. 10:3, 5.

He who wrote these words knew what it meant to reflect upon a sinful past. He had been persecutor of Christians. Thoughts might have tortured him had it not been that Christ had forgiven his past. Now, he who calls himself a "bond slave" of Christ also insists that his thought-life be brought into captivity to his Master. St. Paul knew that " as a man thinketh in his heart so is he." So "forgetting those things which are behind" he set to the task of capturing *every thought.* The thought of anxiety regarding the future was captured. He was only a bond servant. His Master planned it all. The thought of present temptation was downed: "I keep my body under." Lord, also bring my thoughts into the "jail" of your obedience.

AUGUST 5—*"Whatsoever ye do, do it heartily, as to the Lord, and not unto men."* Col. 3:23

Now that we know that we are in the faith and that our thoughts are subject to Christ we are ready to work for Him. There are different degrees of enthusiasm in work . When only men are the masters we often are "men pleasers," work when they observe and shirk when their backs are turned. But Christians always have another Master. He is above all who supervise our work. He is "in every place beholding the evil and the good." So "whatever ye do"—in daily toil, though the day be long and dreary; in spiritual service for the Lord of Life, wherever my station may be—it's the Lord Whom I serve. What! No enthusiasm working for the greatest Employer? No thrill when Jesus says: "I call you not servants . . . I have called you friends." Are you working *heartily* as unto the Lord?

AUGUST 6—*"Wisdom is better than weapons of war: but one sinner destroyeth much good."* Eccl. 9:18.

Was I not taught at mother's knee that "the fear of the Lord is the beginning of wisdom? Solomon speaks to our beloved country and our time. The desire to know is God-given. Why is it then, that the grandest of inventions (discoveries of God in nature) are being exploited as "weapons of war?" To know Christ as the God of Love incarnate, to do whatever He has commanded us, to love in the face of hatred—these prove our discovery of Him

Who is "the wisdom of God." Wisdom on one side; misunderstanding on the other. Love on the one; hatred on the other. "One sinner destroyeth much good." How much can millions at each other's throats destroy? One Savior became "sin for us." How much could millions do "who follow in His train?"

AUGUST 7—*"Be content with such things as ye have: for he hath said, I will never leave thee."* Heb. 13:5

Oh, the multitude of things that we would have to have to begin being content with them! The more we have the more we want. Never do our earthly desires abate. How blessed that spiritual wealth has no respect for the status of material abundance! A rich man may or may not be content. A poor man may or may not be happy. A poor man may be rich. A rich man may be poor. All rich or poor are poor apart from Christ. All rich or poor in Christ are "content with such things as they have." Have we Christ? Then why not be content? "Godliness with contentment is a great gain." Why? "For He has said, 'I will never leave thee nor forsake thee.' "

AUGUST 8—*"The law of the Lord is perfect, converting the soul."* Psalm 19:7a.

We hate to be reminded that there is a *law* of the Lord. The word *torah* which is translated *law* means teaching or instruction. The word *converting* means *restoring*. Isn't this a beautiful thought? The Lord's instructions restore us. To what do they restore us? To the blue-prints God holds which describe each of us. I am building day by day. My work yesterday permitted variations from His plan. Now I look into the Word of God and receive instructions whereby my life may be restored to His will. The Psalmist says, "He restoreth my Soul." May we see this pattern clearly today. May it restore to fellowship, peace, and activity for Him.

AUGUST 9—*"The steps of a good man are ordered by the Lord."* Psalm 37:23.

We live only a day at a time. Life is often divided into years, months, or days. It is suggested here that life should be measured by the progress "a good man" makes. A step forward, a cup of cold water given in the name of the Lord, a word of testimony for Him, a word of comfort to the bereaved or discouraged. Jesus came to do the works of the Father. When He said, "It is finished," He referred to work rather than time. Our concern, serving Him, "Who first loved us," will be one of faithfulness with an eye toward accomplishment. Not how long it takes, but that it leads onward and upward. The promise of help is for the present step—the present day. Are my steps ordered by the Lord?

AUGUST 10—*"Resist the devil, and he will flee from you."* Jas. 4:7b.

The outcome of battles being waged in many places of the world toway are in doubt. We face the reassuring thought that the outcome of the onsloughts of Satan do not stand in doubt, "he will flee from you." But there is one condition which we must be vigilant to observe. Christian non-resistance is often misapplied as it becomes a passiveness toward evil. Love God, friends, and enemies? Yes! Parry with Satan and things of the world? No! We must put up an uncompromising, unrelenting resistance. Jesus says, "Resist not him that is evil." This cannot refer to Satan. If we permit him room in our heart, or love to play on his territory, the outcome is a victory for him. Resist him and he *must* flee.

AUGUST 11—*"The Lord is on my side; I will not fear: what can man do unto me?"* Ps. 118:6.

In these days of factions, in these days of conflicting demands in loyalties, in these days of fearfulness, lest another gain an "edge over me", we hear the confident Psalmist draw the line, not between lesser things, but between God and the fears and devices of men. Nations fear and invent weapons to create fear. Men see other men as monsters. They even again resort to making God a tribal deity, one who would be only on one side of murderous hosts. Our text says, "The Lord is on my side: I will not fear." A God who is no larger than any one nation, one who needs the implements of war to sustain him, one who fears and hates and kills is too small for me. I want the One who casts out fear.

ANGUST 12—*"Let every man be swift to hear, slow to speak, slow to wrath."* Jas. 1:19b.

Three pertinent suggestions are found in this text. they each apply to *all* men. One admonition to be "swift" and two to be "slow." First, "swift to hear." Due to carelessness and self-interest we are slow to respond to the wishes and needs of others. We need interest in the *welfare* of others rather than in their *affairs*. To know much about others and to feel keenly with them is at the heart of a Christian's companionship. "Bear ye one another's burdens." Secondly, "slow to speak." That's where the harm often comes in. We gossip and destroy confidence by giving out confidential matters. "Know much but tell little" is a good watchword. Thirdly, be "slow to wrath." The knowing, the quiet, and the calm have a great treasure. Lord help me to keep knowledge, keep my tongue, and keep my temper.

AUGUST 13—*"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."* Prov. 16:7.

With the possible exception of a time of violent persecution, a Christian can determine the attitude of others toward him. The wise man, Solomon, believed that the burden of proof of the effectiveness of a love-life lay with the Christian. If a person hates me, it is for me to prove by my faith and work for God that the enmity will not be fostered from my side. We believe the best way to destroy enemies is to make friends of them. Although acts of kindness win over opposition, we are not to work to gain only the favor of men. Our purpose must be to "please the Lord." Then men will see our "good works and glorify our Father which is in heaven."

AUGUST 14—*"Know therefore that God exacteth of thee less than thine iniquity deserveth."* Job 11:6.

Here Job, the man of God, again asks us to look sanely at our depravity. The wages of sin is death. There is no basis on which we could work ourselves into a favorable light before God. We cannot lift ourselves by bootstraps. We are down and must admit it. Now, when God appears in His holiness and stern justice we are prone to say, "God, you are not fair to us." But what can we say? What it costs me is always much less than what it costs Him. If He were to present us with the "account in full," we would not be able to pay. "Exacting less" is another expression for *grace* or *mercy*. We are saved and kept by grace.

MENNONITE CENTRAL COMMITTEE

Civilian Public Service News

Some problems have arisen in our camps in regard to Sunday visits of boys by outside friends. We are glad to have friends visit the boys during the visiting hours on Sunday, 1 to 5 p. m., but obviously visitors should also have due regard for the welfare of the camp. Here are some suggestions which we hope our constituency will be thoughtful enough and courteous enough to respect.

1. Moderation in the frequency of visits. One camp recently was seriously embarrassed by the large number of people which crowded the camp on Sunday.

2. Respect the visiting hours, Sunday, 1 to 5 p. m. By special permission of the camp director, other hours can be arranged also on week days. During the working hours, 7 a. m. to 5 p. m., on work days boys will not be excused because of visitors except for very good reasons.

3. Respect the camp. The camp is the *home* of the boys. Visitors should respect this home with the same thoughtful courtesy with which they respect the home of their friends or the home of anyone else. People should observe a sensitive regard for the feelings of the boys to whom these quarters are home. There should be no thoughtless prowling around in any of the buildings. If the camp staff gives visitors the liberty of the camp they do so with the confidence that visitors will observe the common courtesy customary among Christian people.

4. Respect the rules of the camp. The boys in consultation and cooperation with their staff have agreed on certain standards and customs as good camp practice. For instance the boys in our camps have generally agreed that the use of tobacco is out of place in the camp. Numbers of boys who were accustomed to using it before, have for the good of the camp discontinued the habit. We hope our visitors in camp will respect standards like these and others.

5. Respect religious services on Sunday. The religious services are conducted regularly Sunday morning and evening. By arrangement with the camp office, visitors are permitted to attend, in fact, are welcome to attend. They should, however, use the same care as in their own churches not to disturb the meetings while in progress.

6. The camp does not provide free board for visitors. Our budget makes no provision for it. If the cooks know of your visit far enough in advance and of your desire to take a meal with them, they can provide for a reasonable number of visitors, but visitors are expected to pay for their meals at 25¢ per person.

The question of week-end leaves and furloughs is one of the first questions that is raised by the boys. It is customary in all C. P. S. camps not to grant week-end leaves or furloughs during the first month in conformity with the practice in military camps. Some exceptions have been made. Complete rules covering leaves and furloughs have as yet not been established but doubtless will soon be set up. A certain number of boys always have to remain in camp and only a certain percentage can have week-end leaves. Obviously boys can only take their just share of week-end leaves.

The spirit of the boys in our camps is excellent. One is delighted to discover with what wholeheartedness our boys have taken over their duties in camp and their part in the work program. One is at times almost amused at the resourcefulness the boys have used in ordering their life in camp and their living arrangements so that it may appear and feel homelike. One is also struck by their efforts to beautify the camp grounds by the planting of flowers or trees or by landscaping activities. Even people in the surrounding communities have in varying degrees taken recognition of the fact that we have a "fine bunch of boys" in camp.

July 26, 1941 —Henry A. Fast

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 10, 1941

JAMES TEACHES CONSISTENT CHRISTIAN LIVING

James 1:17-22; 2:14-17; 4:13-17; 5:12

Introduction

The Epistle of James was written by the Lord's brother, James. He appears to have remained in Jerusalem after Pentecost and to have risen to an eminent place of leadership in the church of Jerusalem (Gal. 2:9). His epistle is the most Jewish book in the New Testament. Christ is mentioned only twice. There is no mention of the incarnation or of the resurrection, two fundamental doctrines of the Christian faith. This epistle reflects more of the teachings of Jesus than does any other epistle. It consists almost entirely of exhortations concerning practical Christian living.

Hearing and Doing, vs. 17-22

Jesus closed His Sermon on the Mount with some solemn statements concerning hearing and doing. James takes up the same thought. It is the duty of every man to hear the Word and then to obey it. God is the giver of all that is good and perfect. He is always the same. His nature is unchangeable always perfectly good. Christians, by the grace of God, are the product of the gospel, the first-fruits of the harvest among God's creatures. The Christian is to grow in the soil of the Word of God. He is to be ready and eager to hear God's Word. He is to be cautious in speaking (v. 19). Human wrath does not produce righteous conduct. The Christian is to permit the engrafted word to bear fruit in life. The final test is in deeds, the proof of our sincerity.

Believing and Doing, vs. 14-17

Unless a man's actions agree with his words, his profession of faith is vain Faith which is merely belief, cannot save anyone. True faith will issue in good deeds, in loving kindness (v. 15). A faith that does not express itself in deeds is lifeless (v. 17), amounting to nothing in practical living. The Christian expresses his faith in the life he lives.

Planning and Doing, 4:13-17

James is speaking to those who make their plans as though the control of their lives was fully in their hands (v. 13). They do not take God's will into account. We live by the grace and bounty of God. The getting of gain is an uncertain matter and no one is certain of a single day ahead. We should continually recognize in our inmost soul that an overruling God may change our plans and prevent our completing them (v. 15). This is the secret of holy living, of Christian living. This will save us from many follies. Boasting about the future should not enter into the Christian's talk. If we know what is good and refuse to do it, we commit sin (v. 17). If we refuse to follow the light of the truth as God gives it to us, we are guilty before Him. Simple and direct speech is the proper thing for the Christian. He is always trustful in words. His God-given voice is to be used for praising God and should not be used in any unpraiseworthy manner. The life of a Christian should be consistent with his profession.

Just what do you mean by "hearing the Word?"

What is the relation between faith and conduct or deeds?

What harm is done to Christ's cause by the inconsistent church member?

IN MEMORIAM

KATHRYN GRABER, daughter of Peter Jos. and Caroline (Waltner) Graber, was born near Marion, S. D., on July 3, 1902. In her youth she accepted Christ as her personal Savior, was baptized by Rev. Alfred Waltner and united with the Salem Zion Church in 1919. Since June 27, 1926, she had her fellowship with the Salem Church. On August 28, 1924, she was united in marriage to Jonathan F. Graber. To this union two children were born. They shared joys and sorrows for almost seventeen years.

On June 19, when riding on a horse from the field at noon, she got entangled in the harness and was dragged around by the frightened horse. She was picked up unconscious in the barn, and rushed to the Sioux Valley Hospital where everything humanly possible was done for her, including a brain operation. She never regained consciousness and passed into peaceful rest on June 25, at 6:55 p. m. She attained the age of 39 years less 8 days.

Her unexpected death is mourned by her beloved husband; two children, Verda, 15, and Leo, 12; her mother; seven sisters, Mrs. Amelia Juhnke, Mrs. Anna Schwartz, Mrs. Alma Schrag, Mrs. Esther Dalke, Mrs. Helen Miller, Mrs. Alfa Miller, Mrs. Louise Stucky; one brother, Fred; her parents-in-law; and many relatives and friends. Her father and brother, John, preceded her in death. She is missed by her family and friends who valued her patience and kindness. She took pleasure in attending to her duties and the church service.

"God's way is the best way;
God's way is the right way;
Abide in Him always—
He knoweth the best."

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. and Treas.
McPherson, Kans.

Y. P. EXHIBIT

An item of unusual interest in the Y. P. display will be a series of posters, containing pictures, facts and projects undertaken by the Eastern District Y. P. Union, one for every year since 1932. Theodore Moyer, Line Lexington, is preparing the work.

DeWitt Temple plans to show the extent of correspondence between young Mennonites in Penna. and those in Canada, on a map of N. A. Perhaps, other districts could prepare the same poster.

LeRoy and Viola Weidener of Allentown, are working on a small scale model of Camp Menno-Lan, (our E. D. C. Retreat Camp) which will be used as a part of the Y. P. Exhibit at Souderton.

John Moser, of the Hereford Church, has charge of all publications such as the Vine Press, Western District Tidings, Workers' Exchange, etc., and is desirous of completing the files before Conference, if possible. This part of the Exhibit should prove interesting to all visitors. —*Anna Weiss*

A RETREAT EXPERIENCE

The following letter was written to the young people of the Western District by Miss Ella M. Wiebe, Dean of Women at Bethel College and a member of this year's Retreat faculty.

Since returning from our Camp Wood Retreat my thoughts have lingered over those happy days of fellowship together. As this was my first Retreat, I would like for you and your committee to know how much I enjoyed it.

It was a rare privilege to have with us Dr. P. A. Penner, this man of God who is truly as a tree planted by the rivers of water! How I wish that all of our young people might have the opportunity to learn to know him in the casual and leisurely contacts of camp life while he is still young enough to share the joyousness of youth! Camp life is a bit strenuous, but I did enjoy the genuineness and spontaneity in human fellowship when collars and ties are left off, and the curl comes out of the hair, and one is allowed to be freely oneself. The democracy of camp life is best demonstrated at the end of every meal when everyone from seventeen to seventy, the Ph. D. and the high school freshman, pool their zest and energy to get the dishes washed, the tables set, and the floors swept as quickly as possible, and on the last afternoon, to clean up the camp before leaving. This gives even the most timid youth a sense of belongingness, a glimpse of realization that in the Kingdom of God we are all laborers together.

Rev. Arnold Funk deserves commendation for his merry and untiring efforts to keep every phase of camp life under sympathetic and yet firm supervision, and it kept him as bouncing busy as those ping-pong balls which found no rest between 6:00 a. m. and 10:15 p. m., except during class and meal times. Those young people had a good time, and many new friendships were formed. It seems to me this is important. There has been in the past too much inter-marrying among small groups which sometimes resulted in un-Christian "holier-than-thou" attitudes, and in an unfortunate narrowing down of interests in the community. At the College we mix them, as you know, but not nearly all of our young people can go to college, and it seems to me we owe to them this opportunity. As a modern St. Paul might say, "How shall they marry whom they have not met? And how shall they meet, if there be no Retreat?" If we wish to keep our young people from marrying outside the churches, we need earnestly to think about this matter.

Although this was largely a high school group, there were many older, even married, persons attending. One young man said this was his sixth Retreat. This raised the question whether there should not be a Retreat for older young people? In our day, temptation is multiplied for youth, and the church owes to them a greater preparedness. Such experiences as Communion early in the morning by the lake, or evening devotions on the hill as the sun sets beyond the valley before us, can give us a sense of the presence of God which will never be erased.

Yours, for more Retreats and more Retreaters,

Ella M. Wiebe

Plan now to attend the General Conference Young People's Fellowship Dinner, Friday evening, August 22, at 5:00 p. m.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

ANTI-GAMBLING

Program for August 24, 1941

Leading Topic: A Christian Standard against Gambling. Ex. 20:15; Amos 8:4-10.

I. Worship Service

1. Songs from the **Mennonite Hymnary:** "I Look to Thee in Every Need," No. 244; "I Heard the Voice of Jesus Say," No. 142; "Take Thou My Hand, O Father," No. 561.
2. Reading of main topic, and Prayer.
3. Roll Call, answered by favorite Bible verses.
4. Offering for Home Mission work.

II. Leader's Introduction

The most surprising aspect of the problem of gambling in America is that many people engage in gambling under church auspices. Christian people, who would not think of entering a gambling establishment or support it on a large scale, do not realize that such things as chances, raffles, door prizes, and gambling games where one expects to obtain a large value for very little money also belong to the class of "gambling". In taking a Christian stand against gambling let young people have a conviction about it and let them work it out in their daily life.

III. Suggested Topics for Short Talks

1. Gambling with Life	Jas. 4:13-15
2. A Gamble with the Soul	Luke 12:16-21
3. Lots Cast for Christ's Cloak	John 19:23,24
4. Safeguard against Sin	Romans 13:11-14
5. Beware of Evil Appearance	I Thess. 5:21,22
6. A Safe Standard	Romans 14:16-22

IV. For Discussion

1. Why do you think that gambling is wrong?
2. What are the dangers that are connected with gambling?
3. What are better ways of making money than gambling devices?

V. Facts for Study

The idea of responsibility needs new and stronger emphasis. The sense of accountableness and of coming reckoning for conduct has widened and deepened in modern times, passing from individuals to groups, and again to larger units. There is a feeling about that we are to be our "brother's keeper" and that whatever affects his welfare and his well-being is our business. We pray, "Lead us not into temptation" and that includes our brother. So we should feel also about creating conditions everywhere which safeguard young people against the evils of gambling.

VI. Illustration

An English aviator was flying across Arabia. Because of motor trouble, he was forced to land in an open field. He repaired the motor and flew again into the air. Soon he heard a grating noise which sounded like the gnawing of an animal. This was very disturbing to him.

Remembering that the lower animals cannot live in a high altitude, the Englishman turned his machine upward into the high pure air. The gnawing ceased. Later when the man landed, he found a huge dead field-rat in the bottom of his plane. The rat could not live in the high altitude.

There are moral pests which threaten the character of men—dishonesty, selfishness, greediness, impurity. These live only in a low atmosphere. If they are gnawing at your life now, you are flying too low.

VII. Food for Thought

"To every soul there openeth
A high way and a low,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the misty flats
The rest grope to and fro.—
But the high soul climbs the high way,
And the low soul gropes the low,
And every man decideth
The way his soul shall go.
—John Oxenham

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

MAKING OUR LIVES BEAUTIFUL

Program for August 24, 1941

Poem: **The Mosaic Worker**

Patient above his tinted tiles he bent
With certain touch, as if he knew
The meaning in the glinting disarray
Would find at last a pattern true.

And slowly beauty flowered at his will,
Telling the beauty hidden in his thought,
With fragments, broken, shapeless, each in place,
Until the perfect whole he wrought.

So may our days, unmeaning each by each,
Fragmentary, patternless, and dull,
Under the Craftman's sure and knowing hand
Become a life made beautiful.
—Arthur W. Peach, F. H. Revell Co.

Prayer Hymn: "Have Thine Own Way."
Scripture Reading: Phil. 4:5-9.
Hymn: "Purer and Purer."

Mottoes for Christian Living:

1. Control your Temper
   Song: "Savior, Teach Me Day by Day"
   Scripture references: Ps. 86:15; Eccl. 7:9; Prov. 16:32; Ps. 103:8; Prov. 15:1; Prov. 22:24,25; Ps. 145:8,9; Prov. 14:29a; Job 36:13a; Prov. 15:18; and Prov. 29:11.
2. Make Your Tongue Helpful
   Song: "O Zion, Haste"
   Scripture Reading and Explanation, Jas. 3:1-10
3. Be Loyal to Christ
   Leader: "If any man will come after me, let

him deny himself, take up his cross and follow me."

Prayer: That we may be willing to follow Jesus and support His work in every way.

Song: "True-hearted, Whole-hearted"

4. Serve with Humility

Song: "Here Am I"

Scripture reading: John 13:1-17

Reading: "The House by the Side of the Road."

—N.M.W.

Prayer Hymn: "I'll Put Jesus First in My Life."

Daily References: Prov. 4:23; Ps. 51:10; Micah 6:8; Col. 3:21-17; Mark 12:28-34; Luke 2:52.

Offering and announcements.

Sentence Prayers.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

PEARLS FROM PROVERBS

Program for August 17, 1941

Proverbs 25:11: "A word fitly spoken is like apples of gold in pictures of silver."

I. Worship Service

1. Prelude: "We Praise, Thee, O God, Our Redeemer, Creator", by the pianist.
2. Call to Worship. Sing: "The Lord is in His holy temple, let all the earth keep silence before Him. Amen."
3. Leader's opening prayer: (Juniors still standing).
4. Sing in unison, "We Praise, Thee, O God."
5. Scripture reading by a Junior boy: James 3:1-12.
6. Solo: "O Worship the King", verses 1 and 2.
7. In unison pray the prayer found in Psalm 19:14 (Seated).
8. Poem by a Junior girl:

The Arrow

I shot an arrow into the air—
It fell to earth— I knew not where,
For so quickly it flew—the sight

Could not follow it in its flight.
"I breathed a song into the air,
It fell to earth— I knew not where
For who has sight, so keen and strong,
That it can follow the flight of song?

"Long, long, afterward, in an oak
I found the arrow still unbroke
And the song from beginning to end
I found again in the heart of a friend."

—Henry W. Longfellow

9. Duet: "Kind Words Can Never Die."

II. Study period

Aim: To help our Juniors to realize that by our words we show that we are Christians. To create in them the desire to be always thoughtful and kind in their speech.

1. Introduction by a Junior girl.

Mr. Hutchison in his book, "The Children's Hour", says: "The word 'apples' (in our verse) means oranges. The finest oranges in the world are the Jaffa oranges that grow in Palestine. By 'pictures of silver'," he says, "Solomon means the orange blossoms. The orange tree is the only tree on which you can see ripe fruit and blossoms at the same time. It is a beautiful sight, the lovely golden oranges and a little wreath of white fragrant blossoms around each orange. Solomon says words that fit are like those lovely orange trees. They are a delight to everyone who comes near."

2. Bible drill: Proverbs 25:11; 8:6,7; 10:11, 10:20; 15:23b; 12:18; 12:22; 21:23; Isa. 50:4; Luke 4:22; Matt. 12:36.

3. Two-minute talks by three Juniors:

a. Words fitly spoken are words that bring courage, cheer, comfort, Proverbs 12:18b.

b. We ought to think of the people to whom we speak and make our words fit. Proverbs 15:23b.

c. Words that fit are well chosen words, not slang, or rough, crude words. Matt. 12:36.

4. Story by a Junior boy.

The Three Sieves

by Ella Lyman Cabot

A little boy came running home from school and shouted to his mother, "Oh, mother, what do you think I heard about Tom Jones?"

"Wait, son," said his mother, "Did you put what you heard about Tom through three sieves before you decided to tell me?"

"Three sieves! Why, what do you mean, mother?"

"The first sieve is called **Truth**. Is what you heard true?"

"I don't really know, but Bob said, Charlie told him that Tom . . ."

"That's rather round about. And the second sieve is **Kindness.** Is it kind?"

"No, it isn't kind."

"And the third sieve is **Necessity**. Is it necessary to tell. Must you tell this?"

"No, I don't need to tell it."

"Well, if it may not be true, if it is not kind, and if it is not necessary for you to tell, let the story die."

—From "The Expositor"

5. Solo: Verse three of "Open My Eyes That I May See".

6. Leader's heart talk: "Christ's gracious words," Luke 4:22; John 4:46.

7. Sentence Prayers (everyone taking part).

Pray that we may use our words for Christ.

III. Mission Minutes

A three minute "Mission sing". Let three Juniors each choose a missionary song. Sing one verse of each song chosen.

IV. Closing Moments

1. Repeat from memory in unison the verse for the month: Proverbs 3:6.
2. Sing together the song for the month: "Here is My Heart".
3. Together pray the prayer for the month: Psalm 51:10,15.
4. Sing softly: "Into My Heart"

PROGRAM

**of the 29th Session of the
General Conference of the Mennonite Church
of North America, at Souderton, Penn.
August 17-22, 1941**

Conference Motto: **The Christian Armor,** Eph. 6:10-20

Place: Souderton, Pa.

Date: August 17-22, 1941

Note: On Saturday evening, August 16, the local committee is arranging a program for the purpose of welcoming the delegates.

SUNDAY MORNING, AUG. 17

The delegates are invited to be the guests of the churches of the Eastern District Conference for the morning service. These churches are within a radius of thirty miles. The delegates will also be guests of the members of the churches for the noon meal.

Sunday Afternoon

Music Festival—The combined chorus of the Eastern District Conference will present the "Holy City" at the High School.

Sunday Evening

Address: P. A. Penner (Foreign Missions)
Address: David Toews (Home Missions)

MONDAY MORNING, AUG. 18

8:20-8:50—Devotional Message—Truth

OPENING CONFERENCE SESSION

1. Brief Worship Service—A. J. Dyck
2. Conference Sermon—C. E. Krehbiel
3. Introductory Business
   a. Appointment of Assistant Secretaries (English and German).
   b. Order of the Day (Time for opening and closing of sessions).
   c. Presentation of delegate certificates. (According to Resolution 46 of the session of 1908 these certificates are to be sent to the Secretary a month before the conference session for printing).
   d. Appointment of temporary committees
      (1) The Nominating Committee (Appointed in advance by the Business Committee):
      Chairman—Lester Hostetler, Pacific District
      Freeman Swartz, Eastern District
      Delbert Welty, Middle District
      P. H. Unruh, H. J. Dyck, Western District
      A. W. Friesen, Northern District
      J. H. Janzen, Canadian District
      (2) Resolutions Committee (Appointed three months in advance by President of Conference. See Resolution 86, session of 1926).
      (3) Auditing Committees (Appointed in advance by the President. See Resolution 84 of 1920 and Resolution 78, session of 1929).
      (4) Committee on Letters and Telegrams
      (5) Tellers Committees (3)
      (6) Committee on Admittance of Churches
      (7) Memorial Committee
      (8) Publicity Committee
      (9) Committee on Privileges
      (10) Any other temporary committees
   e. Reading of the minutes of 1938 session
   f. Any other introductory business

Monday Afternoon

EXECUTIVE COMMITTEE

1. Introduction by the Chairman—C. E. Krehbiel
2. Report of the Secretary—P. A. Wedel
3. Report of Committee on Admittance of Churches
4. Discussion and Resolutions
5. Election of Conference Officers and one member of the Business Committee
6. Report of Committee on Privileges
7. Report of Placement Committee
8. Report of Church Unity Committee
9. Election: a) Unity Com. b) Placement Com.

Monday Evening—7:00-8:00

Communion Service—President of Conference presiding
Communion Meditation (15 minutes)—C. H. Suckau
(Ministers of East. Dist. Conference assisting in distribution of elements).
8:00 Address—Our Relief Work—Ted Claassen

TUESDAY MORNING, AUG. 19

8:20-8:50—Devotional Message—Righteousness

FOREIGN MISSIONS

1. Introduction by the Chairman of the Board of Foreign Missions—P. P. Wedel
2. Reports
   a) Of the Secretary—P. H. Richert
   b) Of the Treasurer—J. E. Regier
   c) Audit
3. Discussion and Resolutions
4. Election of two members of the Board of Foreign Missions
5. Closing Prayer

Tuesday Afternoon

HOME MISSIONS

1. Introduction by the Chairman of the Board of Home Missions—J. M. Regier
2. Reports
   a) Of the Secretary—A. J. Neuenschwander
   b) Of the Treasurer—J. J. Plenert
   c) Audit
3. Paper—Evangelism as worked out by the Special Evangelization Committee—W. F. Unruh
4. Discussion and Resolutions
5. Paper—Problems in Canadian Home Mission Work —J. H Janzen
6. Election of two members of the Board of Home Missions
7. Closing Prayer

Tuesday Evening

PEACE COMMITTEE

1. Introduction
1. Reports
   a) Of the Secretary—E. J. Bohn
   b) Of the Treasurer—L. J. Horsch
   c) Audit
2. Reports
3. Election
4. Address—Civilian Service Camp Work—H. A. Fast

WEDNESDAY MORNING, AUG. 20

8:20-8:50—Devotional Message— Peace

PUBLICATION

1. Introduction by the Chairman of the Board of Publication—A. J. Richert

2. Reports
   a) Of the Secretary—J. M. Suderman
   b) Of the Treasurer—E. W. Baumgartner
   c) Audit
   d) Of Song Book Committee:
      (1) Our *Mennonite Hymnary*
      (2) Our Hymn Book for German-speaking Mennonites
3. Discussion and Resolutions
4. Election of three members of the Board of Publication
5. Closing Prayer

MEMORIAL SERVICE

Conducted by the Memorial Committee

Wednesday Afternoon

EDUCATION

1. Introduction by the Chairman of the Board of Education—E. G. Kaufman
2. Reports (Res. 45 of 1929):
   a) Mennonite Collegiate Institute, Gretna, Man.
   b) German-English Academy, Rosthern, Sask.
   c) Freeman Jr. College, Freeman, S. Dak.
   d) Bluffton College, Bluffton, Ohio
   e) Bethel College, North Newton, Kansas
   f) Witmarsum Seminary
   g) Oklahoma Bible Academy
   h) The Secretary—Lester Hostetler
   i) The Treasurer—A. S. Rosenberger
   j) Audit
3. Discussion and Resolutions
4. Election of three members of the Board of Education

DOCTRINE AND CONDUCT COMMITTEE

1. Introduction by the Chairman of this Committee —P. A. Wedel
2. Reports:
   a) Of the Secretary—Franz Albrecht
   b) Of the Treasurer—J. E. Entz
   c) Audit
3. Discussion and Resolutions
4. Election—All members
5. Closing Prayer

Wednesday Evening

LADIES' MISSIONARY ASSOCIATION

Mrs. J. E. Kaufman—Chairman
Song ------------------------------ Congregation
Worship Service
Address ------------------------ Mrs. P. A. Penner
Music
Address -------------------- Miss Edna Ramseyer
Offering
Address ------------------------ Mrs. W. C. Voth
Introduction of Missionaries
(Missionaries in costume on platform)
Music
Benediction

THURSDAY MORNING, AUG. 21

8:20-8:50—Devotional Message—Faith

RELIEF

1. Introduction by the Chairman, John Lichti
2. Reports:
   a) Of the Secretary—J. C. Mueller
   b) Of the Treasurer—P. H. Unruh
   c) Audit
3. Discussion and Resolutions
4. Election of three members of the Emergency Relief Board
5. Closing Prayer

Thursday Afternoon

1:30- 4:30—Young People's Business Session
Chairman—Olin A. Krehbiel
Opening Devotions—J. H. Langenwalter, Counselor
Minutes of 1938 meeting—William Juhnke, Secretary
Reports
Consideration and adoption of Constitution—Presented by DeWitt Temple
Retreat Survey—Walter Dyck
Proposed Young People's Paper—Reynold Weinbrenner
Y. P. U. Literature and its Use—John Fretz
Election of officers
New Business and Reports of Resolutions Committee
Closing Prayer

3:30- 5:00—Two sessions:

I. Business meeting of Women's Missionary Association

II. Men's Fellowship Meeting—Howard G. Nyce, Chairman

1. Address—"What My Church Means To Me" (15 minutes)
2. Music
3. Address—"Does the Religion of Jesus Work?" (15 minutes)
4. Round Table Discussion led by chairman
   Followed by Fellowship Meal

Thursday Evening

YOUNG PEOPLE'S UNION

Opening Devotions
Music—Furnished by Freeman Junior College
Message: "Christ's Challenge to Youth, Learn of Me"—A. C. Schultz, Bluffton, Ohio
Music—Furnished by Bluffton College
Message: "Christ's Challenge to Youth, Follow Me" —J. N. Smucker, North Newton, Kansas
Music—Furnished by Bethel College
Message: "Christ's Challenge to Youth, Go Ye"—Norman Cressman, Allentown, Penn.
Benediction

(Messages not over twenty minutes long)

FRIDAY MORNING, AUG. 22

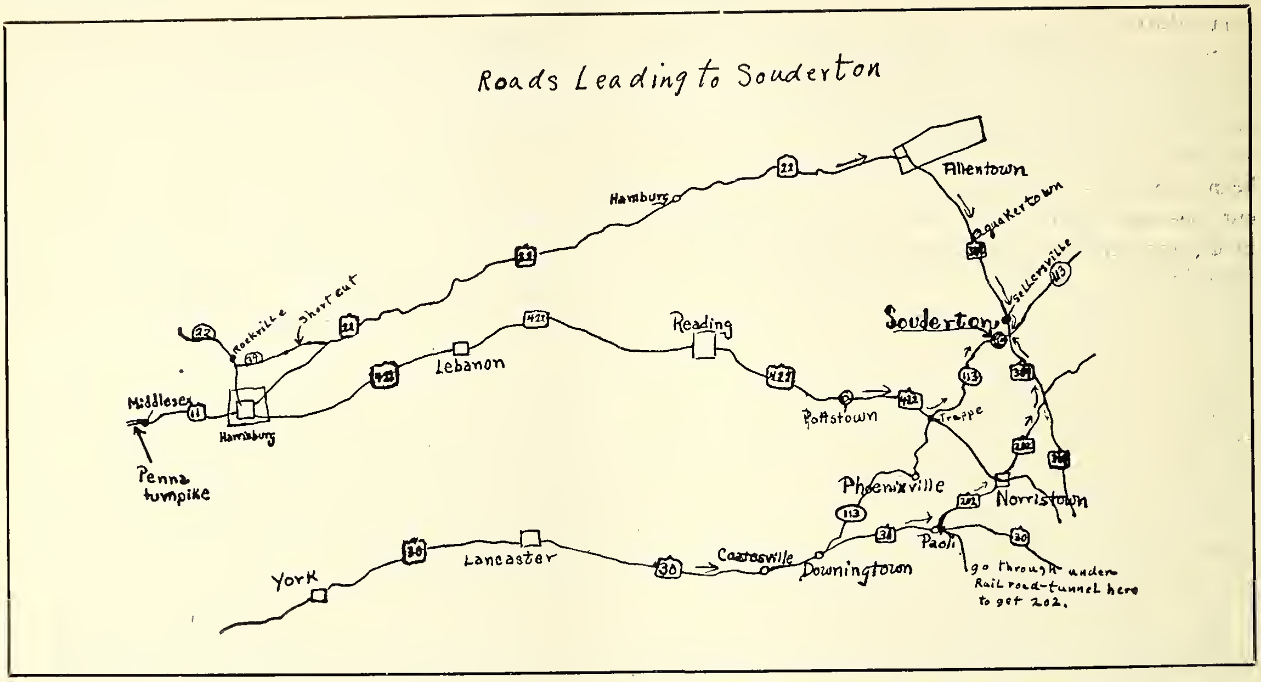
8:20-8:50—Devotional Message—Salvation

1. Report of the Mennonite Historical and the Special Hist. Committee
2. Report of the Colonization Study Committee
3. Discussions of timely questions and topics not placed on the program. (N. B.—Such questions must be signed and have been placed in the hands of the Business Committee in advance).

Friday Afternoon

SPECIAL BUSINESS AND CLOSING SESSION

1. Introduction by the Chairman of the Board of Trustees—G. N. Harms
2. Reports:
   a) Of the Secretary of Board of Trustees—J. E. Regier
   b) Of the Conference Treasurer—Karl A. Richert
   c) Audit



Roads Leading to Souderton

Allentown
Quakertown
Sellersville
Souderton
Hamburg
22
Rockville
Short cut
422
Lebanon
Reading
Middlesex
11
Harrisburg
Penna turnpike
Pottstown
Trappe
113
202
Phoenixville
Norristown
Paoli
30
York
Lancaster
Coatesville
Downingtown
go through under Rail road-tunnel here to get 202.

d) Of the Statistician—P. A. Wedel

e) Of the Pension Committee

3. Election of Trustees
4. Any Unfinished Business
5. Report of the Committee on Resolutions
6. Determination of time and place of the next conference session (1944).
7. Closing devotional services conducted by the officers of the conference

Friday Evening

A Combined program by our College Choirs

Business Committee:

J. C. Kaufman, Whitewater, Kansas
J. J. Thiessen, Saskatoon, Sask.
Edgar Toews, Reedley, Calif.

(All papers limited to 15 minutes. Res. 123 of 1929)

CORRESPONDENCE

HUTCHINSON MENNONITE CHURCH

July 14, 1941

Much too often we fail to appreciate fully the unselfish service which is rendered in behalf of our Conference by men and women who are interested in keeping the constituency informed regarding matters pertaining to the life of the churches. We take for granted the appearance of the church papers each week without giving thought to the fact that someone has spent time and energy in compiling the reading matter which we find so interesting and helpful.

We regret very much the loss of Dr. J. R. Thierstein who so nobly filled a responsible position in the Publication Board. May his good influence live on while others continue to render the same unselfish service.

As time passes on, our church here in Hutchinson feels the need of all the help it is possible to obtain in order to keep the coming generation informed regarding the principles for which our denomination stands. The church papers fill a need here for which there is no substitute. The churches in the cities have problems which do not appear in the rural communities. Our church is no exception. Rev. C. H. Dirks and his good wife have worked faithfully in trying to solve some of the difficulties which arise, but the work is becoming harder as the mode of living changes.

The latest reports show an increase in attendance over the past year, for which we thank the Lord. The Vacation Bible School which was held for two weeks during the latter part of June, together with two other smaller churches, was very well attended, there being 145 pupils enrolled. During the summer months the evening meetings are being held in the open, together with the neighboring churches.

On May 15, Brother and Sister C. C. Epp suffered the loss of their oldest son, Abraham, who was laid to rest Sunday, May 18. On the brighter side of life, we can report the golden wedding anniversary of Brother and Sister Andrew Schroeder, which was commemorated by a large circle of friends and relatives on March 2, at the church.

Important, too, are the marriages of Esther Gaede, Lela Matthies, Justina Kroeker, Eva Siebert, and Florene Krehbiel, all of our church group.

As the time for the General Conference session draws nearer, we are again reminded how dependent we have been upon others for the work which has been done here in our city. May we assure you of our deepest appreciation for the interest you have in us, and may you be certain that the work has not been in vain. Many souls have found comfort in the sanctuary which you have provided for those who have no church home.

May the Master reward all of you richly, is the prayer of the membership of the Hutchinson First Mennonite Church.

—*Edward W. Miller, Corr.*

BERGFELDER CHURCH, DELFT, MINNESOTA

July 14, 1941

Summer is well on its way again, and with it the various churches in this community held their annual Children's Day and Mission festivals. Our church chose July 6 as its "fest" day. Sunday School was omitted from the forenoon, and, instead, the children gave their program. We were blessed through their service. Miss Anna Quiring, returned missionary from Africa, delivered a short message which was enjoyed a great deal, especially by the children. Rev. H. H. Quiring from the Mt. Lake Bergfelder church delivered a German message on home missions during the afternoon sessions, and Dr. P. A. Penner, retired missionary from India, gave a very interesting and inspiring report of his forty years' mission work in India. We felt we had a day of great spiritual blessing.

Sunday, July 13, the ladies' and men's choirs, together with Rev. Bartel, were out early, for they were to be near Doland, S. D., for the morning service. The Lord gave us a cool, cloudy day which made driving very comfortable, and we were all on time after the drive of 210 miles. Rev. J. A. Friesen serves that community and we received a hearty welcome from all. The choirs, together with their pastor, rendered three different programs, morning, afternoon, and evening, and truly felt the presence of the Holy Spirit at each service, for which we were very thankful. The Emanuel Church had prepared a fine supper for the visitors, and they served us before and after the program, in the evening. We had large gatherings at each service, and together we rejoiced in the Lord. All returned the same evening, and we are truly thankful to our heavenly Father who watches over and cares for His own. May the Lord bless and keep the dear people in South Dakota. —*Mrs. Abram P. Baerg, Corr.*

REPORT OF THE NORTHERN DISTRICT CONFERENCE

(Continued from page 4)

The following were remembered: Rev. P. R. Schroeder, Rev. W. S. Gottshall, Mrs. Rev. D. A. Schultz, Rev. Jacob Shartner, and Rev. Henry Friesen. Ps. 116:15.

The various committee and treasury reports were given and approved without much debate, which may be interpreted to mean that they have done good work.

Dr. H. A. Fast of the M. C. P. C., who with his family was just concluding a brief visit with home folks in Mountain Lake, was called upon for a report of Civilian Camps, and the work as outlined for the conscientious objector. His message was informative, and well received; this information should be carried back to the boys of the various churches by their pastors and delegates.

The Young People's Christian Endeavor program on Monday evening opened with roll call, a delegate from each C. E. responding by giving a suggestion how we can improve our C. E. This would infer that our C. E's need to be improved. Special emphasis was placed in a topic on the standard requirements of C. E. members. We hope that each member will go back to his society and put some of these suggestions into actual practice.

Tuesday morning was devoted to unfinished business, and an inspirational message by Rev. P. H. Unruh. It was voted to accept with thanks the invitation of the Salem Zion Congregation, Freeman, S. Dak., to hold the next conference session there. It will be the Golden Jubilee Anniversary of the Northern District Conference and is to be fittingly observed.

For the afternoon, the Ladies' Missionary Societies had, first their business meeting, then a program of wonderful missionary messages, readings, and music. Miss Anna Quiring, who spent eight years as a missionary in dark Africa, and Miss Aganetha Fast, who spent a good many years as a missionary in China, were the guest speakers. Then, too, there was a message by Mrs. R. E. Casey, commomorating the fortieth anniversary since the beginning of the Women's Missionary Society of the Butterfield Mennonite Church, on May 1, 1901.

Each year finds young people dedicating their lives to some definite Christian service. On Tuesday evening opportunity was given such to give their testimony. Seven young men and three ladies responded with brief messages. An evangelistic message by Rev. J. J. Esau, the blind evangelist, who came as a last day conference guest, was also given.

For the second time in the history of the Northern District Conference, the young people gathered for a young people's day. I believe, there is every evidence that such an arrangement will tend to create an interest in conference work among our young people, and contribute greatly toward maintaining an intimate relation and better understanding between the younger and the older people. A wholesome program consisting of inspirational messages, mass chorus work, lunch, and recreation, are the approximate schedule for their day. They apparently enjoy every phase of it.

The music provided for the conference was excellent and thoroughly appreciated by everyone. There was every evidence of extraordinary talent and training. Music consisted of mixed choruses, a men's chorus, a ladies chorus, quartettes, trios, solos, instrumental, etc.

Minnesota is a land with a profusion of flowers, that remind one of a great Creator. We enjoyed their fragrance, in addition to the hospitality of our generous hosts. The weather was cloudy and rather cool throughout, with some rain the last two days. May we share the rich experiences and blessings of this conference with our fellow-men along life's way.

—Adolph Preheim, Sec'y, N. Dist. Conference

« « JOTTINGS » »

MARRIED

Henry F. Schierling, son of Mr. and Mrs. J. B. Richert, Dallas, Oregon, member of the E. M. B. church of Henderson, Neb., and *Dora Susan Friesen,* daughter of Mr. and Mrs. John S. Friesen, Mt. Lake, Minn., member of the Bethel Church, July 1, 7:45 p. m. Their present address is: 214 Southeast 91st Street, Portland, Oregon.

Melvin E. Raid of Pulaski, Iowa, and *Bondella Fullerton,* of Columbus Junction, Iowa, on May 3, 1941, by Rev. P. P. Hilty. Their address is Donnellson, Iowa.

Wilbert Hofstetter and *Lubertha Fethke,* on Sunday, May 11. They are at home in Fortuna, Mo.

Alvin F. Jantz, member of the Eden Mennonite Church, Inola, Oklahoma, and *Marie F. Bergman,* member of the First Mennonite Church, Newton, Kansas, Sunday, June 15. They will reside at 1445 North Topeka, Wichita, Kansas.

—Bethel Mennonite Church Mountain, Lake, Minn., —The building of the new church is progressing rapidly. For our Sunday School and Sunday morning services we gather at the High School auditorium. For our Christian Endeavor programs and other meetings, the assembly room in the local Bible School and other local churches have been offered us. At our C. E. program on July 20 Rev. P. A. Penner showed moving pictures of the mission work in India.

—Mrs. D. H. Fast, Corr.

—From the Bethel College Bulletin of July 30, we notice that the faculty has been strengthened by the addition of several new members. Miss Gertrude Byler, missionary to Japan for twelve years, has been added to the Education Department. Rev. Lester Hostetler will serve as the editor of the *Bethel College Bulletin* and professor of Bible. Miss Edith Sublette who has her Ph. D. in the Romance Languages has been added to that field. Miss Luella Smith will serve as assistant registrar and have charge of tests and measurements, while Mr. J. Winfield Fretz will teach in the department of economics. Mr. Willis E. Rich again goes back to the college, serving in the capacity of field worker.

—Rev. M. M. Horsch of Upland, Calif., a member of the Foreign Mission Board, suffered a stroke Sunday, July 27, and passed away Sunday, August 3. We extend our deepest sympathy to the bereaved family.

—The Civilian Service Camps are a very necessary and vital charge of our church at present. According to a report of the M. C. C., they will need $1.00 per church member for the next six months to carry on this needed work. Our churches have not reached their set quota for the first six months, but it is hoped that they will give their share for carrying on our Mennonite peace testimony and send in their contribution soon. Mail it to Mr. Luke J. Horsch, Ontario, California.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, AUGUST 12, 1941 NUMBER 31

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Reconsidering Values

In a time like the present, when international relations are strained, when national stability is threatened, when hatred seems to have the upper hand and love appears to be downed, it behooves clear-thinking, Christian individuals to reconsider on what they are placing the most value. What are the things we are striving after and considering of supreme value? Have we misplaced the emphasis when we accorded values to certain things?

Many years ago a story appeared in the *Chicago Advance,* telling of a discouraged doctor in a large city. When his father from the country visited him and inquired how he was getting along, the disheartened reply was: "I'm not getting along at all. I'm not doing a thing." Naturally the countenance of the father fell, for he had placed much hope upon his son, nevertheless, he tried to encourage him.

Later in the day, he went with his son to the "Free Dispensary" where the young doctor had an unsalaried position, and where he spent an hour or so each day. The father was a silent but intensely interested spectator while twenty-five poor unfortunates received help. The doctor forgot everything, bending his skilled energies to help them. When the last one had left, the father burst forth: "I thought you told me that you weren't doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it though," explained the son somewhat abashed.

"Money!" the old man shouted. "Money! What is money in comparison with being of use to your fellow men? Never mind about money. . . . I'll go back to the farm and gladly earn money enough to support you as long as I live—yes, and sleep soundly every night with the thought that I have helped you to help your fellow men."

On what are we placing the most value, on transient things or on those things which abide forever? "Seek ye *first* the kingdom of God and his righteousness and all these things shall be added unto you."

—mb

CREATIVE LOVE

By Harriet L. George

The God who makes a seed to hold
Potential life within its heart,
Inspires the potter's hand to mold
Creatively, ceramic art,
Or suits the chilling air of spring
To tender lamb's inherent need,
Whose master-artistry can fling
Bright color on a wayside weed,
Bestows no less of thoughtful care
Upon his own created race;
He waits for mankind everywhere
To turn from self, and seek his face.

—The Christian Advocate

When Mennonite Meets His Fellow Christian

"Blue Knob," towering above Blair County's entwining mountains, was casting his evening shadows. Six ministers and their wives were seated at a table in the north wing of the Eldon Hotel, Roaring Spring. The soft furnishings of the room lent a touch of tenderness to the occasion, a farewell dinner by the ministers of the community to Rev. and Mrs. Willard Claassen.

An observer seated at a nearby table could sense the strong, though hidden, emotions of the party who shared the evening meal. The words of appreciation that followed, in their very nature, intensified the emotional tension. It was a painful parting, not enjoyed by any of the group.

Brother Claassen had made his impact upon the community, as well as upon his fellow ministers, in this mountain-encased village. His quiet demeanor had won for him the respect and affection of its inhabitants. His messages in the Union Services were a delight to those who heard them. For two summers he had served as Assistant Dean of its Daily Vacation Bible School. His stay of two years besides Pennsylvania's Historic Spring had been all too brief.

There was something ominous in the silence that fell over the group. When they separated, they would never meet again in like capacity. A mystic circle was about to be broken, but segmented in twelve hearts were memories that re-occuring recollections would heighten and the passing years would not efface.

Without in the deepening twilight, the night hawks were tumbling about in their high, swift dives and giving their soft evening calls. Twelve empty chairs marked the circle that had been. Beyond in the still deeper shadows, the Spring, whose roar intrigued Red-man long before White-man's foot trod westward over the Alleghenies, continued to pour forth its abundant stream. Lutheran, Brethren, Church of God, Methodist, Reformed, and Mennonite had supped together in its environs. Again had been re-enacted the spirit of the group who had so frequently supped together in those brief Discipleship years. In the unseen had stood the Lord Whose words were again embodied in reality, "Where two or three gather in my name, there am I in the midst of them."

May it be ever thus when Mennonite meets with his fellow Christian! *July 12, 1941—F.H.S.*

Shall We Reverse Our Historic Peace Stand?

By William Juhnke, McPherson, Kansas

The heart of the Mennonite peace tradition lies in "the refusal of all oaths" and "the Christ-taught doctrine of peace and non-resistance." This may be the common knowledge of Mennonite and non-Mennonite alike. Separate statements of doctrine for each of the seventeen Mennonite bodies can be secured from the Superintendent of Documents, Washington, D. C., by writing for the *Census of Religious Bodies,* Bulletin No. 17. On the above two points there is nearly complete unanimity of agreement among all Mennonite bodies.

Long before compulsory conscription was enacted peace counsel for Mennonite youth had been prepared. Many young Mennonites have had to face the question, "Does the historic peace tradition of my church force me to a particular stand?" For some of these young Mennonites the answer was relatively simple. They could not reconcile Christ and war in their conscience. They chose to register as conscientious objectors.

Other young Mennonites could not come to this decision. Many of these were intelligent and, in fact, perhaps most of them were in earnest. Some of them admitted that they did not understand just what the Church doctrine really was. Some of them saw their schoolmates go to military camp. They did not want to be dubbed "yellow" so they went with the crowd. There were few, if any, who betrayed their conscience in the hope of later success in industry or the professions as a result of going with the crowd. As a Church we should be deeply concerned with the first and second of these groups—those that were intelligent and in earnest in offering to do military service for defense of this country and those that did not understand our Church doctrine.

If as a Church we are correct in our view on non-resistance we need not be alarmed about those that are intelligent and in earnest for the simple reason that if we furnish them with fair information and with equal sincerity, they will ultimately come around to our point of view. Those that did not know about our Church doctrine needed information.

Use of Force

So we come to the vital question of "forcing" somebody into a particular position. If we need to "force" somebody into a particular peace position, it is asked, are we in line with our historic view? Is not one's peace position a personal and private matter?

At first glance this looks like a very subtle approach and one that is difficult to meet. But the answer is conditioned by our conviction about the central issue of this article: Shall we reverse our historic peace stand? What is our answer to this question? Already 624 young Mennonites have given their answer.* These young men have been assigned to or are already doing work in Civilian Camps. This number is almost three times that of any other of the historic peace churches in the present crisis. Can we answer this question other than in the negative?

So What?

If we accept the goal of maintaining our historic peace stand, our immediate and future course becomes clear.

First of all, we will not need to "force" a peace position on our young people. If we have to "force" a peace position on them now, we can be sure of this one thing, that somebody failed them in the past. Somebody was woefully negligent in explaining the Biblical basis of our peace conviction.

This logically leads to a second step—beginning a dynamic, continuous, and far-reaching Church program of indoctrination of the peace teaching of Christ. This needs to be done in our Sunday Schools, Christian Endeavors, and churches throughout our entire conference and in all its mission activities. The Scriptural basis must be stressed: "Thou shalt not kill," Exod. 20:13, Matt. 19:18; "Render to no man evil for evil but overcome evil with good," Rom. 12:17-21. Also Matt. 5:43, 44; Matt 26:52; I Pet. 2:21, 23.

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* See *Christian Century,* p. 965, July 30, 1941

CHRISTIAN EDUCATION

Where is the Christian College?

Excerpts from an article by Gould Wickey, General Secretary, Council of Church Boards of Education

The general purpose of the Church in establishing the Christian college is "to help discover and apply truth, and to help develop Christian personality under the best educational standards and procedures."

This institution is saturated with a Christian philosophy of life, which includes the ideas of the presence of a personal God in the universe working for the achievement of a divine plan, the reality of revelation and inspiration, the reality of spirit, and the message of salvation for man. These and other ideas implicit are constructive for the welfare of man and a developing society.

For the transmission of such a philosophy of life, Christian teachers are essential. Such teachers have a Christian consciousness, Christian convictions, and Christian courage. They teach religion all day long in whatever department they may serve. Their example and their varied activities, apart from their teaching, are means to the same end.

A correlated curriculum, in the hands of these Christian teachers, affords the student a comprehensive knowledge of the Bible, an adequate understanding of Christian truth, and right techniques of Christian living.

The activities of the students correspond to the principles of Christian culture and are planned to develop Christian personality in the students.

The policy of this college is Christian in business administration, in academic standards, and in the supervision of student life.

This college exists, but it is not perfect—not in such a world as this. Not until there are perfect individuals shall we have a perfect institution, and such a time will never come. The term "Christian College" is not a misnomer, unless you contend that the adjective "Christian" is applicable only to persons and not to institutions.

FOR SUCH A DAY AS THIS

Education means more than the development of the intellect. Man's whole personality must be included in the educational process. For this reason the Church and its educational program has been interested in the development of the moral and religious nature of youth.

Men grow on what they feed, intellectually and spiritually. On what they feed determines what men believe. What they believe determines what they will do. So what we put into our schools, we put into our homes, our society, and our government. Christian education does make a difference.

The Christian faith has been the nerve center of progress and the citadel of righteousness. Leaders with Christian ideals and principles are the effective agents for maintaining a desirable civilization and for conserving the great values of life. The church-related colleges are sending into all walks of life men and women with Christian ideals, Christian motives, and Christian principles.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

BASNA NEWSETTE

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. 60:22.

In divine arithmetic God shows us how to multiply as well as add. To the missionary on the field there is great comfort in the fact that, although he himself is as nothing against the hosts of darkness, yet, with the Lord in His proper place as Leader and Commander, one shall become a thousand. A short report of the work follows.

HOSPITAL: We have been unusually busy the past months. One of our difficulties is that about half of the hospital work and surgery is done during the months of December to March, inclusive. One reason is that there is little work done in connection with the fields then. Since we are in a rural area this has a definite bearing upon the problem. Another reason is that one does not want to operate or be operated on during the extreme heat of April, May, and June. July to October are not much better.

We are still without an assistant doctor. Funds are being provided but with so many doctors entering the army it is difficult to find a suitable man. Without an assistant it is not only impossible to do credible work but also to get away from the station as one should for conferences, medical meetings, and hill leave. —H.E.D.

CHURCH: For some years a new church has been needed. The old mud-walled church has been a blessing in our midst, but, when it can with difficulty hold only about half of the congregation, a new building is in order. The new church is under construction. We hope to have it finished by the early part of 1942. Some of the labor is being donated by church members. With semi-famine conditions in this area, it is difficult for the working class of people to fill their stomachs, leave alone nourish their bodies and donate toward the building of a church. It is our aim that funds from America provide for the roof and the rest be raised here in India. Our plan is not to build a grand, expensive building but a beautiful well-built church which can readily be enlarged.

Any contribution toward the roof of the church will be gratefully received by the Mission Board. —H.E.D.

BUILDING: The extra work of moving the boy's middle school here has placed quite an added load upon us. The repair work of the station, supervising and planning buildings, digging a well, buying and sawing lumber and the burning of bricks are some of the extras which are thrown in for "good measure, pressed down, shaken together and runnnig over." The new school house is well under way. We are experiencing the difficulty that some of the building material is two and three times as high in price as it was when the building was planned. —H.E.D.

SCHOOL: The past two years, with their extra duties of looking after the 120 boarding children and helping supervise the industrial work, have been a real challenge to me. Ten months of the year these boys are away from their parents and in our charge. Are we making use of our opportunities in exerting the best influence on them? Will they grow up to be God-fearing boys who love their Saviour and will serve Him? There have been many encouraging things about our work. We have noticed spiritual growth and a change for the good in some who at first did not seem too promising. Over fifty boys and a few girls sat for catechetical instruction every Sunday afternoon. With the exception of about six, they have either taken baptism at Christmas time or expressed their desire to do so this summer. Considering the large group and the many different types of homes from which they come, we feel very thankful for the fine spirit, the cooperation and good feeling we have enjoyed.

This year we had the largest primary fourth class we had ever had. Of the twenty-three who attended regularly, twenty passed in the final examination given by the Inspector of Schools. Also in our eighth class only two of the twenty-two enrolled failed to pass. It has been, and increasingly is, a problem how to feed all these children on the allotted amount given as scholarships. Rice is more than double the price it was a year ago. Shall we reduce the number admitted? Shall we give less food or collect more fees? The past year every child in school had to pay a small fee of a few annas monthly. To increase this with the present semi-famine conditions is almost impossible. —H.R.D.

INDUSTRIAL WORK: In the industrial work of the school, weaving plays a big part and, no doubt, many of the ladies at home would be happy to lay in a supply of tablecloths, napkins, pillow tops, towels and even washable rugs. Miss Schmidt has worked out many interesting patterns and both she and Mrs. Dester have been successful in finding markets for the finished articles. Our Christians are weavers by trade but if they cannot find a market then their weaving is not profitable. Men from the district are weaving saries and dhoties for several leper asylums. They have woven 150 or more since Christmas. That means about 800 yards of heavy material, every thread having been put in by a motion of both hands and feet. —C.H.D.

DISTRICT WORK: With Christians scattered in some sixty-five villages, some as far as thirty-five miles away, the district worker has many miles to travel. Five men have the ordination as "Shepherds" and are directly under missionary supervision. These in turn have fifteen or more workers under them who look after groups. Since January, 1941, there have been seventy-one baptisms. The pressure from non-Christian neighbors is sometimes so great that some go back into caste again. The high price of rice has been mentioned before. That is also adding difficulty to the district work.

CALENDAR

Jan. 3—Our new missionaries, Rev. and Mrs. Ratzlaff, arrive in Basna, together with Rev. and Mrs. P. W. Penner, the latter to visit.

Jan. 6—Ratzlaffs begin language work with one Primary and two Middle school teachers as their pandits.

Jan. 15—Begin digging foundation for new Janzen Memorial School. At this writing walls are almost half finished.

Jan. 15-17—Basna district conference takes place. Dr. P. A. Penner is the special speaker. Mrs. Penner is also here.

Feb. 3—News of the death of Mrs. Ratzlaff's mother.

Feb. 5—Short English memorial service for Mrs. Regier held in church.

Feb. 10-13—Dr. Bauman family, with exception of Kenneth, here to visit.

March 6—Duerksen children leave for the hills and school, going by way of Mauhadih and Champa.

March 13-19—Hindustani conference at Korba. Some of our Chistians walk almost a hundred miles to get there and as many back again.

March 23—Day of prayer by the request of His Highness, King George VI.

March 30—Mr. Ratzlaff reads the Scripture lesson in Hindi for the church service.

April 6—Joseph Gardia is ordained as deacon in the local church. Rev. Rufus Asna from Janjgir performs the ceremony.

April 21—The thermometer goes up to 111° in the shade. Miss Schmidt is in the throes of moving to the Dester bungalow in order to make room for Thiessens in the old bungalow.

In closing we thank you for your interest, prayers, and support, be that for district work, school, hospital,

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DAILY DEVOTIONAL MESSAGES

By Walter H. Dyck, Pastor, First Mennonite Church, Beatrice, Nebraska

AUGUST 15—*"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."* Jas. 5:8.

Patience and steadfastness are two important requisites for Christian living. We learn them by practicing them. Patience is perfected by being patient. Steadfastness is learned by applying diligence toward that end. A person once was asked, "How can I best' learn to teach a Sunday School class?" The answer came, "By teaching." Experience is the best teacher. God sends suffering to teach patience. He permits winds of adversity so that our roots might strike deeper. But there is also a human side as the text suggests. Our responsibility is equally important. Then, the motive is: The coming of the Lord. Nothing will "establish" us more in present troubles than the expectancy that the Lord may make His appearance today.

AUGUST 16—*"Is any thing too hard for the Lord?"* Gen. 18:14.

How big is God? Is He one in heaven, far away, not much interested in my affairs? Is He as small as one of those which Rachel hid under her saddle? Do we limit our God by having small ideas about Him? Is He the only Supreme Being Who made all things, Who rules all things, Who has definitely pledged Himself in my interest? How often we limit God by our preconceived notions. Our little intellect cannot understand His provident leadings, His orderly ways, or even exceptions He seems to make, which the Bible calls miracles. As soon as we, in our littleness, say that they are impossible, we make Him "little." He then becomes a puppet and not a God. Do we fail to understand Him? Then we must believe and trust. "Is anything too hard for the Lord?" My answer is, NO!

AUGUST 17—*"The Almighty shall be thy defence, and thou shalt have plenty."* Job 22:25.

Hardly does one read an editorial, hear a speech, see an activity in these days which is not purported to be in the interest of "defense." I, too, believe in it on the basis of this text. The question of purpose and method enters here. The purpose of defense should be the preservation of values without which Christian living would be impossible. We are not thinking of rights we could demand, but of freedoms that pertain to worship according to the dictates of conscience. We are not thinking of forms of government. Christianity has flourished under the most tyrannical forms. The method, however, settles our course of conduct. Weapons of war have never created but always destroyed. Why do we grasp for carnal weapons? What kind of God is He Who rules in peace but fails when misunderstanding arises? If the Almighty is my "defence" then "all these things will be added" unto me.

AUGUST 18—*"This people honoreth me with their lips, but their heart is far from me."* Mark 7:6.

Our meditation today strikes at the heart of Christian profession of faith as compared with its expression in life. Jesus laments the professed interest of thousands who followed Him. When it came to the test there were only a few secret believers. Once, when they showed interest, He attributed it to the fact that they had seen miracles and had eaten of the bread He had provided. Lord, take from us the entertaining and the food providing factors of our association with Thee and then see whether we still stand true to Thee. It is a long way from the lips to the heart. The heart controls the lips, but not vice versa. Give unto the Lord honor of heart, honor of lips and then honor of life.

AUGUST 19—*"Wait on the Lord: be of good courage, and he shall strengthen thine heart."* Ps. 27:14.

In the study of Scripture it is remarkable how often God commands inactivity. Imagine a man trying to accomplish a given delicate task. Imagine also a multitude of blundering youngsters rushing ahead, misinterpreting his plans, before the instructions have been sufficiently explained. God finds Himself in a similar predicament. As zeros find their increasing value as they arrange themselves behind the figure one, so we find our place and help the One, if we do not rush ahead of Him. Courage for waiting leads to waiting for more courage. Israel's most blessed periods of history were those when they "waited on the Lord." Shall we permit history to repeat itself?

AUGUST 20—*"Blessed is the man that heareth, watching daily at my gates."* Prov. 8:34.

Meditation is an art which bears cultivation. Happy is the person who arranges a period in the day when, excluding for the moment all thoughts of care, he adores God in His grandeur. Prayer is often not the greatest benefit. It may be the "being quiet" before Him and just listening. "Blessed is the man that heareth me." But added to this promise is a condition, that is, we must do it regularly. A day (the Lord's Day) spent in meditation has its God-appointed place. But it is not sufficient. We are to "watch daily" at His gates. So "let us come boldly to the throne of grace to find help in time of need." Shall we do it "daily"?

AUGUST 21—*"Search me, O God, and know my heart: try me, and know my thoughts."* Ps. 139:23.

A person has gone a long way in understanding himself, his weaknesses, and his wilfulness when he makes the above request. The Creator has been deprived of possession of His creation by sin. When a soul returns and is accepted and forgiven it becomes the privilege of the creature to ask the Creator to supervise the "clean up." Satan has polluted the heart and thoughts. They need renewal. God help me to cleanse Thy renewed abode. I don't see what seems dirty to Thee. Lay those things bare which dishonor Thy temple. Throw the spotlight of Thy searching eyes into the hidden corners of my heart; test my thoughts. I can use a more rigid discipline if Thou dost grant the strength to "clean up and keep clean." "See if there be any wicked way in me and lead me in the way everlasting."

AUGUST 22—*"Thou wilt keep him in perfect peace whose mind is stayed on thee."* Isa. 26:3.

"Peace, perfect peace, in this dark world of sin? The blood of Jesus whispers peace within. Peace perfect peace, with sorrows surging round? On Jesus' bosom naught but calm is found. Peace, perfect peace, our future all unknown? Jesus we know, and He is on the throne. Peace, perfect peace, death shadowing us and ours? Jesus has vanquished death and all its powers. It is enough: earth's struggles soon shall cease, and Jesus calls to heaven's perfect Peace."

AUGUST 23—*"The fruit of the righteous is a tree of life; and he that winneth souls is wise."* Prov. 11:30.

So often attempts are made to differentiate between the characteristics of the Christian, and their relative importance. Jesus speaks of bringing forth "fruit," a well-developed product, well ripened by the warmth of the Sun of Righteousness, wholesome and nourishing. The "fruit of the Spirit" has various aspects, as the apple may be rosy, tasty, well developed, and sweet. One aspect of the fruit of the Christian life is its life-giving function. It is called soul winning—a yearning, a praying for, a pleading with those who are outside of Christ. This aspect shows forth wisdom. "He that winneth souls is wise." Jesus came that they might have life. It was the passion of His life. Wisdom directs that our desires be identical. May we not be ashamed of Him and His mission.

FOREIGN MISSIONS

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or church. We know there are very many of you who could say like Paul, "For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers."

The Basna Missionaries, Per Hilda and Herbert Dester.

Basna, Via Raipur, C. P., India, April, 1941

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 17, 1941

PETER ENCOURAGES SUFFERING CHRISTIANS

I Peter 4:12-19; 5:6-11

Introduction

Peter wrote this account shortly before the second terrible persecution of the Christians under Nero. His chief purpose is to encourage the suffering Christians. Evidently those to whom he writes had suffered some persecution on account of their religion. This was social in nature rather than sanctioned by Roman authority. What Peter says here is applicable in any age, wherever there are godly people who suffer, and especially where people suffer for the sake of Christ.

Comfort Amid Trials, vs. 12-19

The Christians whom Peter addressed were persecuted by Gentiles and by unbelieving fellow Jews, and their trials were indeed "fiery." Peter does not minimize the severity of their trials, but he points out that Christ suffered as they are suffering, and that they should feel joyful in suffering for His sake (v. 13). Such suffering will receive an eternal reward. Christians cannot escape times of trial in the world of today. Our Christian convictions will be opposed by many. To be able to rejoice amidst opposition and persecution is truly a mark of distinction. An appreciation of what Christ suffered for us should make us willing to endure whatever is needful for His sake. Peter has in view the future reward when Christ's glory shall be revealed at His coming again. They who are willing to suffer for their faith and convictions count them worth suffering for.

Peter cautions that there is no merit in suffering that which one brings on himself by wrongdoing (v. 15). This is simply the inevitable price of our own folly. Such suffering is a disgrace to anyone bearing the name "Christian." This distinction in suffering needs to be made today. To endure suffering and persecution because one is a Christian, because one truly follows Christ, is an honor, a strong testimony for one's faith. The difficulties and temptations are many and only in the strength of Christ can we win the victory. The way of the believer is difficult, how much more hopeless is the condition of the openly wicked (v. 18). All must pass under the judgment of God. Faith in God, in His goodness, has always given men courage in times of trial.

The Christian's Walk with God, 5:6-11

God can do much for the humble minded who endure trials. Such an one He will exalt "in due time." If we truly believe this, we can well labor on and wait. God does not forget. Peter exhorts us to commit our souls, our all, into God's care and keeping (v. 7). He knows and understands all our circumstances. We do not really permit God to help us until we cease to fret and worry, until we fully trust Him. Many trials are prolonged by a lack of faith. The right to commit ourselves into our Father's care is indeed a great privilege. Learn to live in Christ's way of life and trust Him fully. This demands sober and vigilant living for we need to guard against the source of many of our troubles (v. 8). Fellow Christians the world over are enduring trials of their faith. These trials are temporary—the glory is eternal. We shall never succumb to that which we resist by the conviction of faith. When we feel that our lives are in God's hands, there is repose of soul amid trials.

What suffering should Christians expect to endure in America today?

Why do evil men persecute the godly?

Why do trials so readily discourage many Christians?

CORRESPONDENCE

ZION MENNONITE CHURCH, ELBING, KANS.

July 21, 1941

Although it has been some time since *The Mennonite* has carried any news from our church, it does not mean that nothing of interest ever happens here. As has been customary for a number of years this church again conducted a Vacation Bible School. It opened a week after the close of the public schools with two teachers. This year it was taught at two different places as one unit, thereby enabling more children to attend. The closing exercises were given together in the well-filled church auditorium. Many children of non-Mennonite parents attend and parents who otherwise seldom attend church are willing to send their children and come to the closing exercises.

On Father's Day we observed children's consecration. This had been planned for Pentecost, later for Children's Day, and finally on Father's Day five couples brought their little babies to be consecrated to the Lord. This is always very impressive. Last year, after the baptism of a mother, the happy parents brought their two children to be consecrated. A brother and sister, although not members of our conference, also brought their infant son forward at the same time.

In the afternoon of Father's Day, our Sunday School held its annual picnic in a wooded plot nearby. All this together with the Communion services twice a year, help to draw us closer together as a church. On Sunday, July 13, our church had a reception for the returned missionaries, Rev. and Mrs. Paul Kuhlman. In the morning, Rev. Kuhlman brought us a very clear message from II Cor. 1. He also stated that they left the mission field in China, not because of religious persecution, but because political issues were involved. At six o'clock a fellowship luncheon was served at which time various gifts were brought for the Kuhlmans who will live near Elbing for the time. At 8:15 Rev. Kuhlman showed pictures of the Kuhlman mission.

The Ladies Sewing Society, the Christian Endeavor, and the Choir all help to build the Kingdom of God. So far none of the young men of our group have had to leave for camp. We all hope and pray that this terrible conflict may soon cease. In all departments of the church, we aim to preach Christ and Him crucified.

Our pastor, Rev. H. J. Dyck, remarked in his sermon that it was but natural for the minister to bear the burden and the well-being of his church and its members, but should not the members in return help the pastor bear this burden in prayer and fellowship? In unity there is strength.

—*Oswald Klassen, Corr.*

SWISS MENNONITE CHURCH, ALSEN, N. D.

July 31, 1941

Since we have last written we have had many and varied experiences. Most of our aged members whose health was rather poor during the winter are improved so that they are able to attend services quite regularly. Brother John S. Schmidt departed to be with the Lord on April 24, 1941. He had been ill about one year. Rev. John Guenther and Rev. E. Duerksen spoke words of comfort.

We are very thankful that the Lord spared the lives of two of our younger brethren who were very ill. First Peter F. Loewen had an attack of appendicitis and when he was a little better his brother, Henry F. Loewen, took sick, also with appendicitis. He suffered very much since another ailment set in after the operation. Both are able to come to church again.

On June 21, Rev. Schmidt of the M. B. Mission of Minneapolis, Minn., showed pictures of the Mission and spoke of their work. Their visit was enjoyed very much. On June 22, we were all greatly blessed by having the opportunity of hearing a Spirit-filled message by Bro. H. Fadenrecht, from the M. B. church. He spoke on the vision of Christ, cleansing by Christ, and being called by Christ, according to Isaiah 6:1-13. The main thoughts were that we should see God's greatness, our own sinfulness, be cleansed by God, and then let God use us.

Sunday and Monday, July 27 and 28, we were thankful to have with us our new pastor, Brother John H. Epp, Mingo, Kansas, who served us with three sermons, and who led Bible study Monday afternoon. We were indeed greatly blessed at these services and are longing for the time when Brother and Sister Epp shall be at home here with us. There have been different hindrances which have kept them from moving here sooner, but we pray that God may lead so that they will be able to come in the very near future. The members of the congregation have been busy cleaning the parsonage and grounds. —*Correspondent*

FIRST MENN. CHURCH, REEDLEY, CALIF.

During the past two years that father and I were privileged to attend the Reedley Church, we have received many blessings that God has given in innumerable ways. The church is growing continually which was shown on baptismal Sunday when nineteen candidates were received through baptism; besides a number of others, including father and myself, who joined at different times, making a total increase of thirty-eight members. A reception was arranged for this group by the Church Council. Following the delicious meal, a number of welcome talks were given by members of the council.

From May 2 to 4, the California Annual Christian Endeavor and Sunday School Convention took place in our church. The convention theme was "The Sufficiency of Christ," II Cor. 12:9. Justina Schmidt showed pictures of the work in Africa, Sunday evening, a very fitting program for the close of the convention.

June 9 to 27 was set aside for Daily Vacation Bible School, supervised by Rev. Edgar Toews. The weather was exceptionally cool this season in comparison to that in past years, so that the attendance of about seventy-five was kept up very well, and the response by the children was very favorable. A picnic was arranged for at the city park by the Sunday School at the close of school for all the children who attended regularly.

We enjoy having Mr. Arthur Wenger in our midst for three months as a ministerial interne. He is the nephew of Rev. Edgar Toews who has served us so well during more than a year, first as a substitute and later as assistant pastor. Once a month the churches of Reedley join in a program of singing (Singspiration) after the evening services, or from 9 to 10 o'clock, meeting at various churches from month to month.

The young people will have another opportunity of attending the Annual Retreat of the California Sunday School and Christian Endeavor Conference at Lake Sequoia. Many of our young people were planning to go since Rev. Edgar Toews would be there. He has made many lasting friends during his stay here in Reedley. —*Helen E. Penner, Corr.*

BETHEL MENN. CHURCH, FORTUNA, MO.

Brother Leonard Metzger from Roaring Springs, Penn., who recently graduated from Bluffton College, has consented to serve our church as pastor for one year. We pray the Lord's blessing upon our work together, that it may be a spiritual benefit to both pastor and congregation. Rev. and Mrs. Jacob Unruh who had served our church for about four years left in January to serve the church at Kingman, Kans.

On the morning of July 4, closing day exercises of the Daily Vacation Bible School were held at the church, followed by a picnic basket dinner in the woods belonging to Oliver Baumgartner.

People are about through with their threshing. Grain is turning out fairly well and pastures and corn are looking good, due to the abundant rainfall this year. Mr. W. H. Lehman has been in poor health all year, being bedfast most of the time. We are looking forward to having the A Cappella Choir of Bethel College with us on August 27.

BETHEL MENN. CH., LANGDON, N. DAKOTA

A large crowd of friends gathered at the church, June 17, for the farewell held for the Rev. Edward Duerksen family, to show their appreciation for all the love, prayers, and service they had so generously bestowed upon them all. A very sad but blessed time was spent together. Many testified to the blessings obtained from their stay in our community. Rev. Ortman from the Salem Church at Munich, Rev. Hy. Larson from the Pentecostal Church at Wallhalla, and Rev. Dallenberg from South Dakota were the guest speakers.

We all have so much to be thankful for, not only for the length of time God saw fit to have the Duerksens in our midst but also for the privilege of getting so well acquainted with them that we know that their prayers will continue for us. They didn't leave us alone but found Rev. Dallenberg to take over this charge. Only God can reciprocate such love. —*Mrs. Joe Albrecht, Corr.*

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New subscribers to *The Mennonite* can now have this paper from NOW UNTIL JANUARY, 1943, for only $1.00. This Christian denominational paper should be in every Mennonite home so it can be read by both young and old. It is of special interest to Mennonites at this time because it brings regularly the latest information on the draft and news from the Civilian Service Camps. Please subscribe now and obtain the benefit of this liberal offer. An order blank will be found on the last page of the paper.

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McPherson, Kans.

News from Marietta Camp

"'Peaceful Soldiers' are encamped near Marietta on the crest of a hill overlooking the Ohio River." So writes a correspondent from Southern Ohio to The Christian Century (July 9, 1941 issue). The Civilian Public Service Camp located at Marietta, Ohio, is a cooperative camp between the Mennonite and Brethren churches. The camp itself, however, does not have only Mennonite and Brethren boys, but has boys from fifteen denominations and two who have no church affiliation but are religious objectors. From the first assignment, we received twenty-nine boys who came to camp on June 2. On June 23 we received fifteen more and two more a few days later. This brings our present camp strength up to forty-six.

Our project is that of raising seedlings in the Ohio State Forest Nursery. Our work consists of preparation of seed beds, sowing the seed in the beds, transplanting, soil improvement, shipping trees, and other types of work required in the kinds of work mentioned, particularly that of keeping the nursery clean which requires much hand labor. Much of the work so far has been that of hand weeding. During the past month (June) the boys worked 408 man days, at the field project. This does not include the work of eight men who work in camp doing the cooking, office work, laundry, and other special details.

Our daily schedule is the same as that of other camps. The day begins at 5:30 when the camp is awakened by the night watchman. Breakfast is at 6:00, followed by a brief religious service. The men are in the fields from 7:00 till 4:00 with an hour for the noon meal. After working hours there is time for rest and recreation or special duties. The evenings are devoted to Bible study, worship service sometimes conducted by ministers from Marietta, special interest study groups, etc. On Sundays we conduct our own services, but also take the boys to church in town to permit them to worship in churches and to make contacts with the people in Marietta.

Our reception in the community has been very good. All our business contacts have been pleasant. This does not mean that everyone accepts us without criticism, some of which we do not hear, but on the whole our reception here has been very favorable. A Scripps-Howard staff writer who was here on the day the camp opened had the following to say: "These men are not panty-waists. They're he-men, husky, clear-skinned, clear-eyed, hardworking, soft-spoken. There are no wild-flowing whiskers, no red-rolling eyes, no shouting agitators, no soap-box crusaders."

—*Dave Wedel, Camp Director*

"God's Minute Men"

By Karl Baehr

Do you believe in prayer? Do you pray?

I wish you could have been a spirit last Saturday night at nine o'clock. A spirit, so you could have seen into all the homes and haunts of a certain city. You would have seen some very strange sights. You would have heard some beautiful prayers. Here are but a few of the pictures you would have seen:

In a crane, seated above and to the side of a belching Bessemer furnace, was a large, muscular man. He was watching the bubbling steel and waiting for the second to pour it into molds. Suddenly he cast a hurried glance at his watch. It was just nine o'clock. He couldn't bow his head, for his eyes had an important job to fulfill. Still he prayed. He didn't formulate the words. He simply called before his spiritual eye the suffering of the world and, with a pleading frown on his face, implored the benediction and mercy of God to rest upon them. Perhaps it was due to the presence of the fierce heat of the molten steel that the first picture that flashed across his mind was one of belching cannons and bursting bombs. He uttered a sigh for both the bombed and those that were doing the bombing. (He couldn't distinguish, even by examining their faces, which side was piloting the bombers and which nation was the victim. But that didn't matter—both needed the grace of God.) And they both need relief from suffering! With a flash he decided to send some money for relief work. Then the shout of the foreman called his prayer to an abrupt halt.

Then in a dark little bedroom—it had no windows—a mother was tucking the covers around her child. She bowed her head while the child folded its hands and prayed:

Now I lay me down to sleep.
I pray thee, Lord, my soul to keep.
Thy love go with me all the night,
And wake me with the morning light.
Amen.

As the mother left the room the clock struck nine. Under her breath she thanked God for her healthy child and prayed that she might, through her love and devotion—by living the Christian life in the home—dedicate her child to God. It didn't matter what occupation it would enter so long as that occupation was one that would serve and glorify God. Then she prayed for all in trouble. Among them she saw a neighbor boy. He had been caught stealing. "God, give him another chance," she said, "he's not really bad." Then she found herself dedicating a portion of her time and resourcefulness to keep that child from falling into that trap again. She would be kind to him and give him some odd jobs when she had them.

In a little apartment not far from a small stone church sat a small figure huddled over a book—the Bible. Almost accidentally he glanced at the large clock on the wall. It was nine o'clock. He bowed his head. Then the silence of the room was punctured with a soft voice—with a prayer. It, too, was short—but one minute—yet very meaningful. He prayed with the hope in his heart that the great majority of his "God's Minute Men" had seen that it was nine o'clock and were now in communion with God. Then he thanked God that the universe was an ordered universe, that the wages of sin were death and the wages of righteousness were eternal life. The world was in the pangs of death because it had sinned. It could not reap goodness and peace when it had sowed avariciousness and greed. When he had finished he felt calmed. Somehow he felt that even now he was sharing in God's eternal life.

Prayer—do you believe in prayer? Do you pray? A group in this congregation did. They had found it difficult to hold prayer meetings—few could come. Therefore, they decided that every Saturday night at nine o'clock they would, wherever they might be, pray for one minute. They would be "God's Minute Men."

YOUR CHANCE

If it is your desire to become acquainted with young people from the various districts of our General Conference and to learn more of what we as "a united Mennonite youth in Christ" are trying to do, then come to the Mennonite Young People's Fellowship Dinner which will be held at 5:00 p. m., Friday, August 22, 1941, in conjunction with the General Conference sessions at Souderton, Pa.

SENIOR DEPARTMENT

by Mrs. Gerhard Friesen

CAMPFIRE WORSHIP

Program for August 31, 1941

Leading Topic: A Campfire Service of Worship, Psalm 27:1-6.

I. Worship Service

1. Songs: "Fairest Lord Jesus," No. 97; "For the Beauty of the Earth," No. 51; "Still, still with Thee," No. 23.
2. Reading of main topic, and prayer.
3. Reports from the Retreat.
4. Offering for Peace Work.

II. Leader's Introduction

God has revealed Himself to man in many ways. The Bible tells us of Him, Christ made Him known to men. He speaks to us through the lives of consecrated men and women of today, through the events of history, and through the voice of nature. Morning sun and evening sky, the song of the lark in the morning, the hum of the bee at noon, the contented lowing of the cattle at eventide, the unceasing rushing of the waters in the canyons, the hush and quiet of the moonlight night. Who is there with eyes so blind, or ears so deaf, that he does not sense the presence of God? How beautiful to meet God at the call of His voice through nature in the morning, how heartening to feel His presence brooding over the city and country in the noontide heat, how comforting when evening comes to go out and walk and talk with Him in His grand out-of-doors.

III. Suggested Topics for Short Talks

1. Admonition to Worship	I Chron. 16:18-33
2. Invitation to Worship	Ps. 95:1-7a
3. A Great Worship Service	I Kings 8:54-61
4. Prayer in Worship	Matt. 6:5-8
5. Spirit of Worship	John 4:20-24

IV. For Discussion

1. Should each church sponsor a three-day retreat for its own young people in its own community?
2. Should we have more open-air services on Sundays or week evenings?

V. Facts for Study

The scientists and the naturalists who search out God's truth in nature, and the humble day laborer who enjoys the breeze as it cools him, share the joy of knowing God's manifold ways of manifesting Himself through nature. No one has yet fathomed all the wonders that can be known in nature. The microscope and the telescope aid in revealing this miraculous world of ours. We may well pray, "Open mine eyes that I may see."

VI. Two Selections of Poetry

The Country Faith

by Norman Gale

"Here in the country's heart
Where the grass is green,
Life is the same sweet life
As it e'er hath been.

"Trust in a God still lives
And the bell at morn
Floats with a thought of God
O'er the rising corn.

"God comes down in the rain,
And the crop grows tall—
This is the country faith,
And best of all!"

Music

by Ralph W. Emerson

"Let me go where I will
I hear a sky-born music still:
It sounds from all things old
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.

"'Tis not in the high stars above,
Nor in the cup of budding flowers,
Nor in the red-breasts mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things,
There alway, alway something sings."

VII. Food for Thought

"I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent,
The hills are mute: yet how they speak of God."
—Charles Hanson Towne

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

A CAMPFIRE SERVICE OF WORSHIP

Program for August 31, 1941

Advertisement: Pass out small replicas of the Camp Fire Fagots with the programs announced on the back.

Be sure that persons are appointed to take care of every portion of the service so that it will go smoothly.

Suggestions: Have this meeting outdoors on the church lawn. Make a real campfire or an artificial one out of sticks. If an artificial one, place a flashlight wrapped in red paper among the sticks to represent the flame. Seat the young people in a circle around the fire.

Announce that at the close of the meeting the group will leave quietly, without speaking after the response, "Let the Beauty of Jesus be Seen in Me."

Song: "This is my Father's World."

Scripture Reading: Psalm 27:1-6 and Psalm 24.

Prayer Song: "My God, I Thank Thee."

Sentence Prayers.

Vocal Solo: "His Eye Is on the Sparrow."

Talks:

1. Sun and Rain

"God is not partial to any one. He sends His rain to bless all people. The Bible says, 'He sendeth his rain upon the just and the unjust.' And again, 'Jehovah will open unto thee his good treasure, the heavens, to give the rain of the land in its season and to bless the work of thy hands.' The warm rays of the sun and the showers remind us that God has promised to care for His children, and that He is working with us, to provide the physical necessities of life."

2. The Rainbow, Gen. 9:13-17.

3. Birds

"The birds remind us of God's care. Jesus said, 'Are not five sparrows sold for a penny? And not one is forgotten in the sight of God. But the very hairs of your head are numbered. Fear ye not: ye are of more value than many sparrows.' Every sparrow which falls to the ground is noticed by the Heavenly Father, so we know He cares and watches over us."

4. Flowers, Matt. 6:28-31.

"The beauty of the flowers speaks to us of God's love for beauty. And as the flowers, which He has made are perfect, so God is perfect. We will never be sinless ourselves, but Jehovah has given perfection in nature and in His own being, so that we might have a perfect pattern by which to mold our lives."

5. Sunsets

"Some people think that the day of miracles is past and wish that they could have been with Jesus to witness some of His great works. However, every evening a miracle takes place in the western sky, if we will but take the trouble and time to look. For thousands of years God has been painting these pictures and every day they are different. Such delicate tints and hues, combinations of light and shadows, are only the work of a divine artist."

Quartet: "Day Is Dying in the West."

Talks (continued):

6. Mountains

" 'For the mountains may depart and the hills be removed; but my lovingkindness shall not depart from thee.' Since none of us has ever seen a mountain change its place, we think of it as something unchanging. So when we look at the mountains we can remember that even after such permanent objects as mountains disappear, God will still be caring for us."

7. Shadows

"Shadows bring us rest. Night itself is a shadow. It is only when we have darkness that we know perfect rest. Death is described as a shadow also. If we do not fear the shadow of night, we should not fear the shadow of death, for Christ will go with us if we are His followers."

8. Spring

"Spring brings us the greatest lesson of all—the story of the resurrection. The trees and herbs which have been dead all winter blossom forth with new life and beauty. If God can put new life into the grass and the flowers, He can raise us from the sleep of death in the springtime of the resurrection."

Song: "God is Goodness, God is Love."

Prayer.

Response: "Let the Beauty of Jesus Be Seen in Me."
—Intermediate Expressional Services

JUNIOR DEPARTMENT

by Mrs. J. E. Entz

PEARLS FROM PROVERBS

Program for August 24, 1941

Proverbs 4:23: "Keep thy heart with all diligence; for out of it are the issues of life."

I. Worship Service.

1. Prelude: "Come, Thou Almighty King."
2. Call to worship: "The Lord is in His holy temple, let all the earth keep silence before him. Amen."
3. Sing verses 1-3 of "Come, Thou Almighty King."
4. Leader's prayer.
5. Scripture reading in concert, John 15:1-10.
6. Unison song: "Since Jesus Came into My Heart."
7. Story by a Junior girl:

Innocence and Guilt

Once upon a time a great painter wanted to paint a picture of Innocence, so he had a beautiful little boy brought to him. The child had a lovely face, rosy cheeks, beautiful blue eyes, and golden curls. The great painter told the child to kneel and put up his little clasped hands toward heaven to pray. The picture was soon finished, a lovely picture of Innocence.

Many years later the same painter wanted to paint a picture of Guilt. He went to the prison and asked for the greatest criminal there. He was shown a man, not yet old, who had a hard, cruel, ugly face. A man whose eyes showed hate and fear and wretchedness. He sat down and painted. Having finished he hung the pictures side by side. Sweet Innocence—Ugly Guilt. The painter learned later that the same person posed for both pictures. Innocence showed the boy, with a soft, tender heart; Guilt, the man, still young, whose heart had been hardened, whose heart was black with sin. If the lad had "kept his heart with diligence," if he had let Jesus come into his heart, he would never have been painted as guilt.

—Retold from The Expositor's Treasury.

8. Pianist plays very softly the melody of "Since Jesus Came into My Heart."

II. Study Period.

Aim: To encourage our Juniors to watch and pray. To help them to realize that without Christ we can do nothing.

1. Repeat in concert, Proverbs 4:23.
2. Talk by a Junior boy:
   "The best way to 'keep' our hearts is to give them to the Lord." Proverbs 23:26.
3. Repeat in concert, Isaiah 27:3.
4. Talk by a Junior girl:
   "The Lord knows what is in our hearts."
   I Sam. 16:7c
5. Repeat in concert, Psalm 139:23.
6. Solo: "Give Me Thy Heart," Service Hymnal No. 184.
7. Talk by the Pastor based on Luke 6:45.
8. Song, "Near to the Heart of God."

III. Mission Minutes.

1. Name missionary heroes.
2. Name missionary books.
3. Name mission songs.
4. Repeat from memory Christ's great commission.

IV. Closing Moments.

1. A Junior boy may repeat the verse for the month.
2. The Junior girls sing the song for the month.
3. A Junior boy pray the prayer for the month.
4. Leader's closing prayer.
5. Sing softly, "Into My Heart."

REPORT OF THE FIRST SASKATCHEWAN MENNONITE RETREAT

June 13-15, 1941

The invitation for the Retreat, extended to the Mennonite churches of Saskatchewan, met with great applause. Never before, in the history of the Canadian Mennonites, had a gathering of the young people for a similar purpose taken place. They gathered from all parts of the province—from Herschel to Drake even up north to Meadow Lake. We were favored with delightful weather conditions. So, upon the appointed hour, at 5 o'clock, p. m., June 13, a number beyond all expectations assembled at the Experimental Farm, located about one mile south of Rosthern.

We, as participants of the Retreat, extend our heartiest thanks to the staff, due to whose efforts and the grace of God, we have lived through a season of rich blessings. We were thankful that He led Rev. W. C. Voth, missionary on furlough from China, into our midst, who left his itinerary in Manitoba to be with us. In his discusion on "Missions," he pointed out what is the need for missions. Saturday night we were led by thought and sight to China, thanks to Rev. Voth's mission pictures.

Rev. J. G. Rempel, principal of Rosthern Bible School, encouraged us in his talk on Mennonite Principles, as young people to remain true to our convictions in our daily walk before God and man.

Due to the serious illness of Mrs. Toevs, who is suffering in a Saskatoon hospital, Bishop David Toevs, was unable to present us with his address. Mr. K. G. Toevs, principal of the Rosthern Academy, was placed in charge of recreation, for which the afternoon hours of Saturday, the second day, were set aside.

Mr. J. C. Schmidt, president of the Youth Committee of Canada, gave us an inspirational talk on consecration for service, using for a foundation Rom. 12:1-8. Rev. Isaac Epp, secretary of the Youth Committee, enlightened us on "Spiritual Life" under three points: (1) What is spiritual life? (2) How may spiritual life be attained? and (3) Why is there so little spiritual life? In another lecture

Rev. Epp acquainted us with the project of a Youth Organization in Canada, one similar to that of the United States Mennonites. The organization is to be considered at the annual session of the Conference of Mennonites of Canada in Laird, Sask. Mr. Henry Friesen, member of the Youth Committee, was the business manager. It was he who prayed and worked the Retreat into existence.

Miss Bertha Schmidt, assisted by Mrs. I. Epp, Mrs. J. C. Schmidt, and several others, was in charge of the cooking. A large quantity of supplies were brought in from the farms. To cover the cost of the Retreat a registration fee of 50 cents was paid by each.

The arrangement of the farm was particularly adapted to meet with our requirements. Three of the houses served as dormitories. Tables were set up under the trees where we assembled for the meals. A shed was cleaned out and provided with an organ, an emergency platform, and benches for the audience.

After the official welcome by the three members of the Y. C., we all gathered around the campfire. Some splendid testimonies were given as well as two special numbers rendered by the male quartet of the Rosthern Academy. Each morning we were divided into five different groups, each leader taking his group to some secluded spot to worship God in morning devotions. Sunday we attended the service in the Mennonite church at Rosthern.

The crowning point of the Retreat was the Song Festival on Sunday afternoon. Seven choirs participated in the singing; two songs were rendered by a massed choir of approximately 160 voices, "Send Out Thy Light" and "Day is Dying in the West." Rev. W. C. Voth, missionary, gave an interesting talk, "Music and Singing in China." A short dialog was brought, "Tue recht und scheue niemand." It was a special pleasure to have a male quartet from the Swift Current Bible School in our midst.

Our special thanks are due to Mr. John Friesen of Rosthern who kindly let us make use of the farm for Retreat grounds. We feel confident that the Lord will bless the work of the young people in Canada, and we hope it will be possible to arrange for a longer time of fellowship next year.

As each one has again returned to his own environment, we sincerely hope and pray that every one may be a willing instrument of the Lord, to serve Him with more zeal and diligence at home, in church and community, in accordance with the theme of the Retreat, "All for Jesus", and the theme song:

"All for Jesus, all for Jesus,
All my being's ransomed pow'rs,
All my thoughts and words and doings,
All my days and all my hours."

—Marie Klaassen

ANNOUNCEMENT

Many of our Mennonite people, and especially young people, are going to Wichita where they find work. Unless we do something for them they will be lost to our Conference. Our church in Wichita, The Lorraine Avenue Mennonite Church, is very conscious of this and tries to do what it can to solve the problem. However, the church is much too small, and there is an increasing need for a new and larger building.

In a joint meeting of the Board of Trustees of the Western District Conference, the Committee on Home Missions of the same conference, and representatives of The Lorraine Avenue Mennonite Church, this whole matter was thoroughly discussed. The representatives of the church in Wichita explained the need and expressed their willingness to visit churches of the Western District Conference and present the matter to them. The Conference Board and Committee saw the need clearly, and they feel that something should be done about it.

One element that enters into the matter is the fact that the conference still has quite a debt on the Home Mission church which it built in Enid, Okla. We are glad for that church and for the fine work that is being done there. But offerings should continue to flow into the Church Building Fund to liquidate this indebtedness. At the 1939 session of the Western District Conference a resolution was passed recommending that the churches send in substantial annual contributions to the Church Building treasury. This should not be overlooked, even if, under our sanction, our church in Wichita proceeds to make an effort to raise funds for a new church building.

Since the need in Wichita is so great the Board of Trustees and the Committee on Home Missions are convinced that we should encourage our church in Wichita to proceed with the plan as stated above. We, therefore, recommend to our churches that they open their doors to representatives from the Lorraine Avenue Mennonite Church and give them an opportunity to present this cause of a new church building, and that they do what they can to foster this cause financially. The individual church shall designate whether all of the offering shall go to the Lorraine Avenue Mennonite Church or part to the Church Building Fund of the Western District Conference. All the offerings should go through the treasury of the Western District Conference, *Paul Bartsch, Treasurer, Newton, Kansas,*

Signed,

John E. Kaufman, Sec. of the Home Mission Com.
D. J. Goering, Sec. of the Board of Trustees

IN MEMORIAM

BARBARA AMSTUTZ, age 78, died at the Bluffton hospital on June 27, 1941, after a five-week's illness from influenza. She and her brother, Adam, moved to Bluffton two years ago. She was an active member of various organizations and activities of the Ebenezer Church, such as the missionary society, the ladies' chorus, and having been Sunday School teacher for fifty years. Her friendly hospitality was greatly appreciated by the many guests received into her home during conferences, etc.

Her enjoyment of nature was expressed through her care for, and love of, flowers. She was always sharing of her abundance with her many relatives and friends. She is survived by five brothers, C. D., Adam, Eph., and Dave all of Bluffton, Ohio, and U. S. of Wisner, Nebraska.

Funeral services were conducted by her pastor, Rev. A. C. Schultz, from the Ebenezer Church on June 30.

JACOB L. JANTZ, son of Henry and Anna Base Jantz, was born January 1, 1878, near Moundridge, McPherson County, Kansas, and died June 10, 1941, at 3:25 a. m. He reached the age of 63 years, 5 months, and 10 days. His parents, one sister, and two brothers preceded him in death.

At the age of 22 years, he was baptized by Elder John Gerbrandt and received into the Friedenstal Church. He was united in marriage to Lena Unruh, Oct. 14, 1900. To this union eight children were born. One, Artho, preceded him in death at the age of 24. Those who remain to mourn his departure are his devoted companion; four sons, Arnold, Edwin, Harvey, and Adam; three daughters, Elda, Linda, and Elma; three sons-in-law, Carl Decker, Pete Richert, and Edwin Funk; four daughters-in-law; 11 grandchildren; four brothers; seven sisters; many nieces and nephews; and a host of friends and neighbors.

He was ill for many years and severely ill the last three years, suffering intensely the last two months. During the last year twelve doctors were consulted who pronounced his illness incurable. During his illness he became concerned about his relationship with God which had been sorely neglected. He began to seek that he might find peace and assurance for his soul. He grasped the truth on Feb. 9, 1941, and believed God's Word and came into possession of an experience of personal salvation. He was so anxious to do all the will of the Lord, Whom he had learned to love, but his temptations were very hard during his suffering.

In the last days of his life he again took a new hold on God, confessing that he had often failed but definitely stating that all of his sins were forgiven. He suggested that the family should hold together in upholding mother in prayer and to strive that all should follow him into the great beyond. This has been a great comfort to the family. During the last days in his intense suffering he often prayed and expressed a great desire to be relieved.

He spent most of his life on a farm four miles east of Roxbury, Kansas. He was a kind husband and father, a good neighbor, much devoted to his home and the welfare of his family. Services were conducted by Rev. J. J. Ratzlaff of Newton, Kansas, who spoke in German, and Rev. C. H. Dirks of Hutchinson, Kansas, in English.

MRS. BINE JOTTER, born at Trenton, Ohio, in 1855, died at the home of her sister, Miss Bertha Ehresman, Tuesday morning, July 15, 1941. She was a lifelong member of the Mennonite Church, taking part and interested in all of its organizations.

Mrs. Jotter is survived by her son, Ernest, of Dayton, Ohio, and four grand-children; her sister, Bertha, with whom she made her home for the past twenty years; and a sister, Mrs. Hebel, of Chicago, Ill.

Rev. J. E. Amstutz conducted the services at the residence Thursday afternoon, July 17, and burial was in Mound Cemetery, Monroe, Ohio.

PERCY GEORGE KROHN, son of Mr. Jake and Mary Spenst Krohn, was born April 5, 1927, and died July 16, 1941, at his home, at 11:30 p. m. He was suffering of Bright's Disease for a period of five months and sixteen days. He reached the age of fourteen years, three months, and eleven days. He was in the seventh grade at the Waterloo schools.

His case was considered incurable from the beginning, little hope for recovery was given at any time. He spent some time at the Langdon Mercy Hospital and some time at a hospital at Winkler, Manitoba, Canada. He was a very contented patient and his prayer was that God should make him well if it were His will. He found salvation at a revival meeting two years ago, and since had full assurance of salvation. Just before he died, his mother asked whether he was going home to Jesus, and he answered, "Yes, but I don't know just how soon."

Rev. H. F. Ortman from Munich, N. D., conducted funeral services on July 18, at the Bethel Church as well as at the home. Several numbers of special music were rendered by some of his uncles and aunts. He leaves to mourn, his parents, seven brothers, two sisters, two brothers-in-law, one sister-in-law, two grandparents, and many friends.

SHALL WE REVERSE OUR HISTORIC PEACE STAND?

(Concluded from Page 2)

We cannot leave this basic principle of our Church up to chance. As a Church we cannot be neutral on that. If the Church is going to take an increasingly more active part in indoctrinating its peace doctrine, certain reorganization of conference machinery may be necessary. Certain of our leaders have been advocating this. The suggestion has been made to merge peace and relief. Mennonite lay people need to get information about these things and support the ministers in bringing about these reforms. Certain difficulties are in the way of merging peace and relief. For example, the peace work is done under the Peace Committee; relief work is done by a board. The two are of a different status. Recently the Peace Committee has been cooperating with the National Service Board for Religious Objectors. So the Peace Committee has secured much prestige. The Relief Board has extended its activities also. Yet it is commonly recognized that peace and relief are in reality one and the same thing. Why have two groups?

Another example of proposed reorganization is the merging of the Board of Education and the Board of Publication. It is admitted that publication is essentially a mechanical task; and education, an editorial task; but why should not the two function as one. From the point of view expressed, that type of conference organization is needed which will promote the goals of the Mennonite Church. Our goal is to indoctrinate the peace teaching of Christ.

Another suggestion in reaching this goal must include ways to finance literature projects, civilian camps, and other educational projects that lead in this direction. Now we are trying to make periodic appeals to help finance the work of district and conference peace committees. A voluntary payment of fifty cents per church member toward civilian camp support is being used now. Dare we look to the time when the conference will make an assessment compulsory? If we mean business with our historic peace stand, why not authorize our conference through congregation elected delegates to levy a tax per head to finance our civilian service camp program?

What arrangements are made for C. O. camp volunteers? Would the government accept volunteers here? Is the conference prepared to finance them? I admit the answer is not clear.

There are, of course, several types of opposition to such implementing of our historic peace stand. Perhaps some opposition even favors its reversal. Then there is the person who takes pride in labeling himself a "fundamentalist" and who opposes group peace efforts. Just how can he be a "fundamentalist" and at the same time reject the way of the Cross as applied to peace—turning the other cheek, returning evil with good, and going the second mile? If he sincerely accepts the latter, how can he consistently oppose group peace action?

Then there is the "pragmatist" or the modernist who denies God's Word as final authority. So, it seems to the writer that the Mennonite who accepts military service or condones it, is in fact (though perhaps unknowingly) on the side of the pragmatist who claims that there is something worse than war. He fails to realize that this "something worse"—supposedly slavery or some other form of cruelty or suppression—has been caused by war maybe twenty years before.

So if we take seriously the charge presented to us through our fathers—the charge called our historic peace position—we need as a Church to put over or indoctrinate the teachings of Christ, we need to reorganize ourselves to do it in the most efficient and harmonious way, and as a result the future can be faced with confidence.

To the question, "Should we continue our historic peace stand?" my answer is a resounding "Yea!" I believe that this calls for particular means; not that the end justifies the means herein suggested. But the end conditions means which point into the direction in which we are going. It should be clear that certain means and policies go in an opposite direction.

Our Peace Committee and conference officers have done remarkably well with the meager support and organizational difficulties that they have had. Let Mennonite laymen and clergymen go FORWARD!

« « JOTTINGS » »

MARRIED

John D. Wiebe to *Gertrude Goossen,* August 29, 1940, at the First Mennonite Church, Beatrice, Neb., by Rev. Walter H. Dyck. Their address is Route 2, Beatrice, Nebraska.

Theodor Goossen to *Dorthy Claassen,* May 27, 1941, at the First Mennonite Church, Beatrice, Neb., by Rev. Walter H. Dyck. Their address is Route 6, Beatrice, Nebraska.

David W. Jantzen to *Hildegard Thimm,* June 17, 1941, at the First Mennonite Church, Beatrice, Neb., by Rev. Franz Albrecht, uncle of the groom. Their address is Route 1, Beatrice, Nebraska.

Cornelia Froese of Hutchinson Kansas, to *George Moore* of Philadalphia, Pa., in the First Mennonite Church, Hutchinson, July 24, 1941, Rev. C. H. Dirks officiating.

San Marcos Church, Paso Robles, Calif.—July 10 witnessed the marriage of *Velma Hamm,* eldest daughter of Mr. and Mrs. John Hamm, to *Herbert Strouss* of Paso Robles both members of the San Marcos Church. The bride was attended by Edith Claassen and the groom by Arthur Dueck. Little Betty Jean Fieguth was flower girl. Following the ceremony, a reception was given by the bride's parents. Mr. and Mrs. Strouss visited Mr. Strouss' family and other relatives in the state of Washington. They will reside in Paso Robles where Mr. Strouss is employed. Their address for the *Mennonite* is: 12th Street, Paso Robles, Calif.— Mrs. Wm. Claassen, Corr.

—AN INVITATION: We extend to our many friends and all Mennonites attending the General Conference this summer a genuine invitation to stop in at Merom, Indiana, to visit the home of Merom Institute, a rural center serving part of Indiana, Illinois, and Ohio. Also located at Merom are a Civilian Public Service Camp and the Rural Headquarters of the Fellowship of Reconciliation. Our house is big; and if that overflows, you can be housed more than reasonably at the institute dormitories. So stop in and pay us a visit.

Merom is located on state routes 54 and 63. Coming from the west on Route 50, turn north on Route 1 in Illinois, and go to Palestine, Ill., and inquire for Merom Ferry. On Route 40, turn east at Effingham, Ill., to Palestine, and inquire for Merom Ferry. —*Carl J. Landes, Merom, Ind.*

—From the Bulletin of the *Eighth Street Mennonite Church, Goshen, Indiana,* we notice that they are having a "One Day's Work for My Church" campaign, whereby the members who sign the pledge card pledge to give one day's income to the church. Could other churches use this method to raise necessary funds?

—*Dr. C. Henry Smith* of Bluffton College sends in the following request:

REQUEST FOR MISSING NUMBERS OF *THE MENNONITE*

Every Mennonite college library should have a complete set of our church papers so that those interested in the history of the church might have a source of information regarding the affairs of the church in the past.

Bluffton College Library has a complete set from the beginning to the present with the exception of the following issues which we are anxious to secure: October, 1896; December, 1896; October, 1897; November, 1897; July, 1898; and July, 1900.

Any one having these numbers to spare will confer a great favor upon Bluffton College Library as well as on the cause of church history, by writing to: *The Librarian, Bluffton College, Bluffton, Ohio.*

ATTENTION

All those wishing to address mail to delegates or others attending the General Conference, please address all letters or cards: *% The General Conference, Souderton, Pennsylvania.*

—*The Ohio-Indiana Mennonite Young People's Society's Annual Convention* was held at the Eighth Street Mennonite Church, Goshen, Ind., Saturday and Sunday, July 26 and 27. Their theme centered around "Peace—What Price?"

RECEIPTS FOR JULY

Home Mission Committee, W. D. Conference

Goessel Menn. Ch., I. B. Fast, $14.25; Buhler Menn. Ch., H. B. Buller, $12.22; New Hopedale Ch., Alpha J. Unruh, $32.50; S. S. First Menn. Ch., Beatrice, Neb., Henry W. Penner, $34.59; Bergtal Menn. Ch., Pawnee Rock, H. C. Schultz, $14.16; Hanston Menn. Ch., Ed. D. Buller, $15.82; Wichita Menn. Mission Volunteers, Minnie Regier, $5.00; Alexanderwohl Ch., H. J. Reimer, $114.75; Hebron Menn. Ch., C. L. Wall, $24.52; Gnadenberg Menn. Ch., Leo Voth, $27.28; S. S., Ringwood, Okla., H. J. Becker, $8.50; Emmaus Menn. Ch., Walter A. Claassen, $44.15; Lehigh Menn. Ch., C. R. Duerksen, $9.07; Emmanuel Menn. Ch., Fred C. Wedel, $16.77; First Menn. Ch., Pretty Prairie, Jacob B. Graber, $40.87.

Total $414.45

Leading Topic: A Campfire Service of Worship.
G. A. Linscheid, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, AUGUST 19, 1941 NUMBER 32

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Moved With Compassion

Frequently in the gospel story we read that Jesus was moved with compassion. He was moved with compassion when He looked over the multitude, for they were "as sheep having no shepherd."

A poor, helpless man, afflicted with the palsy, was brought to Him one day, and, looking deep into the heart of the man, Jesus was moved with campassion, not only because of the physical suffering, but even more because of the need of the soul which He saw. He brought healing to both.

Passing by the Pool of Bethesda one day, He found an impotent man whose desperate efforts to attain health were all in vain. The crowd passed heedlessly by, no one offered to help him into the pool, and he despondently voiced his feeling when he said, "I have no man . . . to put me into the pool." Jesus saw the need and raised him from his pallet of suffering to send him home well and happy.

A leper crossed Jesus' path one day, and when he saw Him he cried out for mercy. As all lepers, he was an outcast from society, the lowliest of the lowly, having to find shelter in caves and among rocks, having to see the people whom he met draw their skirts tightly around themselves as they passed so that his shadow might not fall on them and defile them, having always to utter that cry which sent horrors into the hearts of those who heard it, "Unclean! Unclean!" He met Jesus, and Jesus put forth His hand and "touched him." Oh, what the touch of that hand must have meant to him who had not felt the touch of a human hand since this plague came upon him, who had been scorned and avoided!

An unfortunate woman who had fallen into degradation and sin was brought to Jesus by harsh, cruel, condemning Pharisees. Jesus should pronounce the sentence upon her. Rebuking the accusers for their inconsistent living by telling them that whoever among them was without sin should cast the first stone, He stooped down and wrote in the sand until all of them had fled. Then, filled with compassion, He turned to the woman who awaited His decision and said, "Neither do I condemn thee: go, and sin no more."

There is so much sin and suffering, trouble and misery, in this world that we are often in danger of becoming calloused. We need the spirit of compassion which filled our Master's loving heart. Our lives should radiate such sympathy and compassion that men everywhere may come to a knowledge of His love through the compassion they find in us who are called His children. —mb

I Have Learned

That it is not always best for me to have my own way.
That I can sometimes be mistaken and others right.
That other people can disagree with my views and opinion, and still be right with the Lord.
That I am not the only one who is right with God and who preaches the truth.
That it is far better to live higher than I preach than to preach higher than I live.
That the goodness of a truly good man will stand on its own merit and needs no bolstering.
That God requires me to love even those who do not love me.
That a friendship which has to be sought and held with repeated favors will sell to the highest bidder.
That those accommodated most are often the least appreciative of your favors.
That it is profitable for me to be more exact with myself than with others.
That God carried His work alone before we arrived and that He might be able to continue when we pass on.
That I have little difficulty in persuading myself to believe that what I want to do is what the Lord wants me to do.

—*Gospel Herald,* quoted in Bethesda Church Bulletin, Henderson, Nebraska.

Men must commune with Christ if they are to communicate Christ. —*W. C. Doughty*

The prayer that begins in trustfulness, passes on into waiting, triumph, and praise. —*A. Maclaren*

Prayer is a golden key which should open the morning and lock up the evening.
—Bishop Hopkins in *Herald of Holiness*

I could not live in peace if I put the shadow of a wilful sin between myself and God. —*George Eliot*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A LETTER FROM MISSIONARY ALBERT JANTZENS

School of Chinese Studies, Baguoi, Philippine Islands, June, 1941

Dear Friends in the Homeland:

We had planned to write to you long ago, in fact we wanted to write to you soon after Christmas in order to acknowledge your kind remembrances. Now it is June and many of you have not heard from us this year. But there were reasons for this delay.

First of all there was the problem of evacuating—who, when, and to what place. After much prayer and discussion about the matter a decision was finally reached during the last week of January at a special conference of the missionaries. Then came the definite planning and preparing for leaving. Those were busy days and the task was not a joyous one. To leave the land and people to which we have been called caused much heartache. The middle of March found most of our missionaries in Peking headed for Shanghai from where some were scheduled to leave for America on April 8, and some to leave for the Philippines on April 9, while those who had escorted their families thus far were to return to the field. The preparation for leaving China, the travel, and the getting settled here kept us from writing to many of you. We have thought of you often and wish to make this a personal letter to each one of you.

By the time this letter reaches you, you will have read in our church papers of the changes that have taken place in our China missionary staff. It was with aching hearts that all of us who had to leave, left the shores of China. It was not until a few weeks before we left China that it was decided that we should come here. We had planned to go to India, but while we were making preparations for leaving, I took a severe cold which ended in a lung abscess, as the doctor termed it. After spending three weeks in a hospital in Peking, the doctor ordered that I take several months of complete rest in a warm, clean atmosphere, suggesting this place as one of the possibilities. Since this place offered us the splendid opportunity of continuing the study of the Chinese language and did not take us too far away from either China or India, we decided to come here. However, our hope is that we may soon be able to return to Kai Chow.

Before we left the field the missionaries who were in full-time work were shouldering more responsibilities than they should have, and now, since quite a number had to leave, those who remain are carrying even more of the work than before. We are wondering how long they will be able to bear such a strain. We feel that we must go back. Even though we cannot carry full responsibilities as the older ones do, we can at least relieve them to some extent.

Quite a number of missionaries from China have evacuated to these islands. Most of the students from the Peking Language School and some of the Chinese teachers, as well as a number of missionaries who came to China when we did, are here also. Several of the latter met us at the station when we arrived here and soon made us feel right at home.

In spite of the fact that this is not the land of our choice, we are enjoying ourselves here very much. With the rest of our coworkers so far away, some in America and some still on the field, we feel quite far removed from the "family." We are living together with the Wuthrichs who are attending the language school. Living expenses are quite high, so we try to keep them down by sharing household expenses. This is a mountain resort and most of the people who come here for their vacations are quite wealthy, so of course prices are quite high too. As soon as it will be possible we shall be glad to leave again.

Grace Joan, six, enjoys the forenoons at the kindergarten. Since the school for American children is quite a ways out of town, she will probably continue in kindergarten if we stay here. A British lady from Hongkong teaches the seven children, three British and four American. The rainy season has started, so she spends her afternoons indoors coloring and pasting and entertaining little brother.

Lyman, ten months, weighs 23½ pounds. He is always happy and greets everyone with a smile. He has learned that his feet are made to stand on, and thinks he has outgrown the sitting stage. He and Grace Joan are great pals. They have both kept well, for which we praise the Lord.

This climate is most invigorating. Summer is past and the rainy season is just beginning. Schools are just opening after several months of vacation during the hot months. The children's sunsuits are all lying in the trunks, and even some of our cooler clothes won't be unpacked this summer. It seems strange since we are so much nearer the equator, but we are up in the mountains at an elevation of 5,000 feet. In the lowlands it is quite hot.

A few highlights of the journey. To begin with, I was in the hospital at Peking leaving Wilma alone with all the packing and making arrangements to leave Kai Chow. That was not easy for both of us. From Kai Chow to Peking Wilma traveled with the Ewerts, Dirks, and Miss Davis, and so had the men to help with the baggage. About a week was spent in Peking and three days at Tientsin making the final preparations and arrangements for the journey. From Tientsin to Shanghai we traveled on a British steamer on which all windows were painted black, and for the first time we experienced what a blackout and the possibility of being bombed at sea meant. At Shanghai we had to wait a week for the next boat. This gave us time to get somewhat acquainted with this great, quite modern metropolis of the Orient. From Shanghai we traveled on the S. S. *President Coolidge,* one of the finest of the "President" boats. Here we again noticed three distinct American traits which we had not found anywhere else since we left America, namely American luxury, efficiency, and waste. The journey was most pleasant mainly because the sea was very smooth all the way. We docked at Hongkong for a day and thus had the privilege of seeing one of the most beautiful harbors of the world. It reminded us of the pictures that we had seen of the beautiful fjords of the Alaskan coast with its steep green mountains rising right out of the sea. Manila was quite hot, but not unbearable. But when we were traveling to this place and got about halfway up the mountain, we entered a different, most pleasant atmosphere. And that's where we are now.

This town is a beautiful spot about 150 miles north of Manila and only about ten miles or less from the ocean. All around us are pine-covered mountain peaks. From the top of some of these nearby peaks, we can see the ocean to the west. Flowers are blooming everywhere. Vegetables of all sorts, as well as tropical fruits, are raised in the narrow valleys.

From the viewpoint of a missionary we see rank heathendom all about us. The majority of the people are "without Christ and without hope." There are many missionaries here who spread the gospel, but since the Catholics dominate the masses here it is very hard to win many to Christ. There are plenty of opportunities for mission work right here. One good factor here is that one does not necessarily need to learn a new language, for the Filipinos who attend public schools all learn the English language. Of course, many of the mountain folk never attend school and so can speak only their native dialect. Many dialects are spoken by these natives, and in most cases one group cannot understand the dialect of another group. Those who do mission work among these people must, of course, first learn their language.

In closing may we ask you to unite with us in praise to God Who is guiding and so richly blessing us. And further, will you please pray with us for a speedy, complete recovery of my health, and that it may soon be possible for us to go to the place of service which the Lord has for us. Pray for all who are continuing the study of the Chinese language here, and especially also for those who are continuing the work on the field.

May God richly bless each one of you. With sincere greetings,

Albert and Wilma Jantzen and children

Values of a Conference

By J. H. Langenwalter, Reedley, California

After times of activity, there need to be periods of rest. This is God's orderly way for mankind. One can learn how normal this is when one observes children. No one ought to lose this valuable arrangement for his good when he grows up.

After Jesus had sent out His disciples two by two for their first experience in practical work in the Kingdom of God, He said to them: "Come ye yourselves apart into a quiet place and rest a while." That was at a moment when all of them were ready and anxious to talk. They had much to tell. The Master knew better. They needed quiet and rest!

Christian conferences have values which are best understood when the orderly arrangement of God and the request of Jesus to His disciples are given a real chance. These values blend into each other. They are deeply related. However, we can state a few of them and thus get a better picture of their true worth.

A. *Common Interests.* These are the reasons for having a conference at all. Getting together gives people a chance to rethink their common interests. It also helps people to adjust themselves more helpfully to those common interests. Furthermore, it helps them to grow in the direction indicated by those common interests.

B. *Friendships.* To meet old friends and to learn to know new ones is a most helpful experience at any time. It becomes doubly inspiring when they are met in the atmosphere of some common interest. The words of Jesus in His great heart-to-heart talk to His disciples take on new meaning at such times. He said: "No longer do I call you bondservants; for the bondservant knoweth not what his lord doeth: but I have called you friends!" The discovery of friendship is a climax in the experiences of human beings. This is not so much a matter of ecstasy as it is the deepening of a true relationship with other human beings and especially with God.

C. *Sharing of Experiences.* The purpose of this is helpfulness rather than self-satisfaction. The honor of God needs to stand above any tendency toward self-glorification. What is needful must be given more attention than what any one or all present have learned to like. The word *conference* means to carry together. When each brings something worth while, in the spirit of sharing, all are benefited.

D. *Time for Sober Thought.* That includes petition, thankfulness, and prayer. It calls for cool heads and warm hearts. It means operating with more light than heat. It demands taking time to digest whatever information may be presented.

E. *Opportunities for Rest from the Year's Work.* This calls for relaxation and brings refreshment. It helps one reach an attitude of quiet waiting and of deepening meditation. All this prepares one for the needed perseverance and for the ability to stand fast in the light of what will face one in the future.

—First Mennonite Church of Reedley, Calif., Bulletin of May 25, 1941.

REPORT OF THE SUMMER BIBLE SCHOOL OF THE FIRST MENN. CHURCH, LIMA, OHIO

One of the most important phases of the work at the Lima Mission is its work with the children. Every year since the founding of the church its leaders have conducted a Summer Bible School. The opening day of the school this year brought eighty-five children. During the first week the attendance increased so that the average for the week was one hundred ten. Contrary to previous experience, the attendance for the second week continued to grow, reaching one hundred forty-five on the final day. The average for the two-week period was one hundred twenty.

The first part of each day's session was spent with the teachers in the graded groups. Bible stories, Scripture memory work, and handicraft were directed by teachers and assistants. Following a brief recreation period the group assembled for worship and Gospel singing, led by the pastor. Object-lesson sermonettes were given by several of the teachers.

At the close of the school the Sunday evening service was presented by the children for parents and friends. Bible stories were reviewed by the Kindergarten group. The Primary children repeated Matt. 5:2-14, and gave the names of the books of the New Testament. The Junior classes had arranged notebooks with questions and answers concerning the Bible. Many answers were verses or portions of Scripture. The boys' group gave Psalm I from memory and the girls' group Psalm 67. The boys also displayed tie racks and holders for pot-lifters which they had made for their parents.

The Intermediate pupils, although more difficult from the discipline point, took an active interest. Their memory work and study centered around the first five books of Moses. Soap carving and a bit of weaving was quite interesting to them.

Classes and instructors were: Intermediate—Cora Habegger of Berne, and Mrs. Helen Danner; Junior Girls—Marcella Steiner of Bluffton, and Mary Hennon; Junior Boys—Mrs. Ethel Day and Phillis Evans; Primary—Marie Lichty of Berne, and Kathryn Ramseyer; Kindergarten—Devona Welker.

The school was under the direction of the pastor and his wife, Mr. and Mrs. George Dick.

Respectfully submitted, Devona Welker,
(per Mrs. George Dick)

God at My Door

*By John Benjamin Magee**

"When he entered the tent the column of cloud used to come down and stand at the entrance of the tent, when the Eternal was speaking to Moses..... The Eternal would speak to Moses face to face, as a man speaks to his friend," Exodus 33:9, 11. (Moffatt Translation).

Men all over the world, working in all walks of life and living under varying conditions, are becoming God-conscious. It is not so much a sense of being pursued by the God-idea, as it is reaching out after it themselves.

There is no need to prove His existence. God is the circle, as Empedocles said, "whose center is everywhere and its circumference nowhere." And to this fact of God we may couple the instinctive need of God which finds expression today in so many ways. From human hearts everywhere comes the earnest cry of the great Browning in Paracelsus, "I need thee, I feel thee, I love thee!"

George Stewart, an Englishman, has written a book called *God in Our Street.* Yet God might be in our street, and not elsewhere. Let it be God at my door, your door, the door of the man who is in immediate need of Him. This view of God makes Him available. I plead for the everydayness, the everywhereness, the everybodyness of God.

Someone asked Maurice Maeterlinck, the Belgian poet and playwright, whether the philosophy of *The Blue Bird* will work when a man has lost everything. The well-seasoned auther replied: "Man must bring to the words of Christ the same perfect simplicity of acceptance and faith that the Christians of the first century had." Then he went on to say: "The thing they seek will be found on their own window sill and at their own door." That is where I wish to look for God just now.

Let us go back into the Old Testament for a needed picture. In Exodus 33 the camp of Israel is shown with the trysting-tent, as Moffatt calls it, set up apart and alone some distance from the other tents, and yet near enough to be seen by all. Moses had the habit of going there alone, and when he did every man stood in the door of his own tent and watched the leader enter the trysting-tent. And in the eleventh verse there is a lovely portrait of God at man's very door.

I find three colors in this picture. And the first is *the unusualness of the usual.*

Everything in life should be related to the life of

(Continued on page 13)

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*Reprinted from *The Christian Advocate,* July 31, 1941, pp. 994-5. The writer is the president of Cornell College, Mount Vernon, Iowa.

DAILY DEVOTIONAL MESSAGES

By Walter H. Dyck, Pastor, First Mennonite Church, Beatrice, Nebraska

AUGUST 25—*"How much then is a man of more value than a sheep!"* Matthew 12:12.

In the realm of material things, men attach a scale of relative values. A good business man plans purchases and sales in commonly accepted ways. One who does not readily recognize values is a poor business man. In the spiritual realm, Jesus teaches us the basis of "good business." Note the explanation of the text. What! Should a man ever be thought to be of as little vaule as he is appraised in this day? The gain of the world isn't worth the loss of a man. Yet, today, millions are being massacred. We are paying too much for the result we expect. Life cannot be valued in terms of sheep. Lives should not be the price paid for selfish gain. What shall it profit a man if he destroy a soul in order to gain a sheep?

AUGUST 26—*"Surely the Lord is in this place; and I knew it not."* Gen. 28:16.

As you read these words, you are asked to look about you. What kind of a place is it? Is it one in which you might expect the Lord to be present? Jacob had an experience which plagued him later whenever he left the ways of the Lord. Having deceived his brother, he had to flee. Away from his home, he thought, he would also be free from the reminder of his guilt. The night had passed. A vision had come. God had been there to show him that any place may be a reminder of His presence. Can we say this of the place of our work? When we work or rest or play, can we say, "Surely the Lord is in this place"? May He sanctify every place by His presence.

AUGUST 27—*"Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel,"* Proverbs 27:9.

It is a Biblical expression to call a well-tempered person "sweet." His or her influence sweetens the bitter, the harsh, the criticizing attitudes which persist in cropping out daily.

Here's a bit of advice regarding sweetness in the home. Just try it for today and you will be "sold" on it. "Amid the duties of today, in all I think or do or say, Lord, keep me sweet at home. When household duties claim my care, and I seem needed everywhere, then time my heart to praise and prayer and keep me sweet at home. No matter what the day may bring, or night—I pray in everything my life may glorify my King, especially at home."

AUGUST 28—*"Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee,"* II Tim. 1:6.

In writing to Timothy, the Apostle Paul asks him to *rally* or *stir* himself. Take the picture of the fireplace. Its glowing warmth subsides. Only a gleam of light remains. A chill creeps upon those who before enjoyed its cheering comfort. Then an inspiring gust of air fans the embers into a lusty flame. Timothy's mother and grandmother possessed an unfeigned faith. Their son accepted and glowed in this heritage. Coolness may have crept in. So, dear Timothy, today you need a stirring up, a *rekindling*, a *reviving* of the glowing spark. Whether our gift be large or small, it should never be regarded as burning too brightly. Stir it up. Let it shine.

AUGUST 29—*"Every man that hath this hope in him purifieth himself,"* I John 3:3a.

In heathen darkness men live their natural lives without knowledge that hygienic conditions among civilized peoples can help to sustain and save life. When they turn to the Christian faith, they soon see the value of soap as a cleansing medium. But until this *hope* of cleaner conditions comes to them they are satisfied in their filth. So, in a spiritual sense, Christians do not realize the possibility of being cleansed by the Word of God until they entertain the "hope of perfection." The Christian *hope* is that of being like Christ, when they see Him face to face. The blessed hope spurns men on to purity. The Corinthians had the faith, but they were not being purified. John says "every man" should "purify himself." May the blessed hope work that within me.

AUGUST 30—*"The Lord said unto me, Behold, I have begun to give . . . ; begin to possess,"* Deut. 2:31.

When we look over the work which the Lord permitted us to do in the last three years, we, as members of the General Conference, are happy that the Lord has begun to give. But as God gave to Israel, He expected them to possess their possessions. As we think of our fields of missions, relief, peace, and education, and see their possibilities, we see an inkling of what could be ours. But it's not ours until we possess it. God said to Israel, "Every place that the sole of your feet shall tread upon that have I given unto you." The field is white unto harvest. But the grain of reward is not ours till the harvest is gathered in. Lord, help us claim that which is ours. Help us possess our possessions.

AUGUST 31—*"Let us not be weary in well doing,"* Gal. 6:9a.

As a closing encouragement for the month, we are asked not to be *tired*. It has been a hot month. Physically our energy has become depleted. Spiritual declension often accompanies a faintness of body.

The word *weary,* as used here, means "becoming despondent." Calls for aid will be many. Famine offers opportunity for relief. Soul hunger bids us supply the Bread of Life. Ignorance challenges education. Hatred and opposition bids men prove the worth of positive goodwill, tolerance, and non-violent resistance to evil! For the days, months, and years, as God gives them, let us not be greatly harassed by the vastness of the need, but let us be happy and blest in our mission of well-doing.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 24, 1941

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT

Hebrews 9:11-22

Introduction

The authorship of the epistle to the Hebrews cannot be definitely determined, and it really matters little. The author was an outstanding leader of the early Church. Some believe that Paul wrote it. It bears the marks of inspiration and was written to a particular church consisting largely of Jewish Christians. It was written to check a tendency to revert to Judaism. The author declares at some length that Christianity is superior to Judaism. The types and shadows of Old Testament Judaism are fulfilled in Christ and in the more spiritual order which He came to establish. Through Him a whole new covenant was established.

The Cleansing Blood of Christ, vs. 11-14

In this lesson, Christ is seen as a High Priest of whom Aaron was but a type. The gospel blessings to be received through Christ are better than those offered in the Old Testament. He ministers in the heavenly tabernacle (v. 11) of which the Old Testament tabernacle and the temple were only types. God Himself made this true tabernacle. The sacrifices were types of the blood of Christ. They had no real cleansing power in themselves. Christ offered Himself, the true and perfect sacrifice. Through His own blood shed upon the cross, He entered into the heavenly, holy place, once for all. The redemption obtained by Him is final and complete and eternal. The sacrifices of the Old Testament had to do with external, ceremonial defilements, and were cleansed merely ceremoniously. By the sprinkling of the blood of Christ, the morally defiled are made morally clean. The atoning blood of Christ cleanses the heart. It purges, cleanses the conscience, the inner life, which needs to be purified before we may enter into fellowship with Christ. Only then can one serve God acceptably. *We are cleansed unto service not by our service.*

The New and Eternal Covenant, vs. 15-22

In these verses the writer is explaining that the gospel is the new and last testament of Christ. *Testament* means the same as *covenant.* Christ's voluntary death on the cross makes this covenant valid and effectual. In His death, He made a new covenant the purpose of which is to redeem people from their transgressions. It enables all who accept its provisions to inherit eternal life. This is a covenant of grace and not of law. This covenant could become effective only through Christ's death, even as a man's "last will" becomes effective only after his death. Christ has laid down His life, and all believers receive the eternal inheritance. Moses ratified the Old Testament covenant with the blood of bulls and goats. The new covenant of Christ was ratified with His own blood. There is no remission of sin without the shedding of His blood. God took the initiative in establishing the covenant with Israel. Moses was the mediator between God and Israel. God promised to protect, provide, and care for Israel. They promised to be faithful to Him, separated from heathen defilements and set apart for the service of God, worshipping Him only.

Israel wilfully and presistently violated her part of this covenant, and, therefore, could no longer claim God's favor. The Old Testament covenant rites and sacrifices were but types of Christ. A new one was needed. This new one is final, perfect, nothing will ever supersede it. Every spiritual need of man is met in it. Through Christ's death a more spiritual religious order was established. The work of redemption was completed.

How was the covenant with Israel kept?
Why is worship so necessary in Christianity?
How well do I keep my covenant with God?

CORRESPONDENCE

EDEN MENN. CHURCH, MOUNDRIDGE, KAN.

The passing of another harvest season draws our attention to the fact that the harvest in the spiritual realm may soon be over. Are we bringing in the sheaves with as much care there as here?

During the last few months, we have welcomed several guest pastors. On May 25, Rev. Gustav Enns, formerly of the Hopefield Church, brought an inspiring message on "The Nation's Only Way to Peace." He based his sermon on II Chronicles 15. On June 8, Rev. J. F. Moyer, from Bethel College, delivered a sermon on "The Unpardonable Sin." On July 2, Missionary Alfred Habegger, from Busby, Montana, brought messages and showed pictures of their work among the Indians.

On June 1, we had an impressive baptismal service in which over thirty candidates were baptized.

Our pastor, Rev. Walter Gering, used a very impressive text as an admonition for all of us, namely, "What do ye more than others?" He said to be a Christian is a challenge to live above the world. We observed Communion services the next morning. Five weddings have taken place since our last report.

On June 4, the first two of our boys left for the C. O. camp. On July 13, our pastor gave a very favorable report of the work that is being done there as he had observed it during the previous week. He encouraged us to support and pray for the boys and their leaders. —*Richard Schrag, Corr.*

FIRST MENN. CHURCH, HILLSBORO, KAN.

On June 15, five young men were received into our church through the rite of baptism, administered by Rev. J. M. Regier. The Lord's Supper was observed on June 29. Rev. J. E. Entz, Newton, Kan., brought the preparatory message the previous Sunday and also officiated on Communian Sunday. We are happy so many attended. Wesley Ewert, student at Bethel College, will supply the pulpit during the month of July.

Our sewing circles are participating in relief work. Rev. D. W. Bittinger, McPherson, Kansas, opened our union meetings on Monday evening, July 6, with a message of great value. On the following Sunday, the Juniors of the participating churches (Johannesthal, Bruderthal, Evangelical, and First Mennonite) will present a program. These meetings take place on our church lawn. On July 20, Rev. C. L. Sorg, of Newton, will speak. These meetings are well attended. —*Correspondent*

BERGTHAL CHURCH, CORN, OKLAHOMA

August 1, 1941

Since our last report, Rev. Henry Hege and family have made two trips to Kansas, one to Pawnee Rock where Rev. Hege officiated at the wedding of Waldo Brandt of Gotebo, Okla., and Avis Unruh of Pawnee Rock, and also at the funeral of Mrs. P. A. R. Unruh; and the second trip was to the Retreat at Camp Wood. During the latter time, Mrs. Hege and children visited home folks at Goessel and Newton.

Last week, Mr. and Mrs. J. H. Ediger returned from Turpin, Texas, where they visited their son who was hurt some time ago when a large iron weight fell on his head while working on a combine.

In his absence, Rev. Hege has a very able helper in Brother Henry Franzen who brought the message last Sunday morning. In the evening, Rev. J. R. Barkman, Bible instructor at the Oklahoma Bible Academy at Meno, spoke and gave a special invitation to the young folks to attend the school this winter.

A number from here expect to attend the Western District C. E. Convention at the Grace Mennonite Church in Enid, Sunday, August 3. This will be in the past when this appears in the paper.

Mr. and Mrs. P. G. Bergen and daughter, Elizabeth, are at present making their home with Rev. John Bergen at Villa Park, near Chicago, Ill. Mr. and Mrs. J. G. Bergen are visiting their children here in Oklahoma. At present they are staying at the Harry Hiebert home in Cordell. They intend to go back to the Home of the Aged at Newton for the winter. Mrs. J. A. Ratzlaff's condition has not improved. Mrs. Walter Harms underwent an operation for appendicitis Sunday. She is improving very satisfactorily. A baby came to their home two weeks previously.

The weather has been fairly hot the past weeks and moisture can always be used. Local showers have been fairly well distributed and sufficient so that practically all wheat land has been turned. The penalty for over-sown acreage and the further reduction of wheat allotment for the coming years has caused some discontentment among farmers.

—*H. A. Unger, Corr*

FIRST MENN. CHURCH, BEATRICE, NEB.

On July 13, our pastor, Rev. W. H. Dyck, was again in our midst after taking a short vacation, during which time he visited with relatives and friends in Kansas and at the Civilian Camp at Colorado Springs, Colo.

We enjoyed unusually cool weather during the time when most farmers were threshing. Although the yield per acre was not as high as last year, we have much to be thankful for. Pastures and forage crops are good on account of frequent rains.

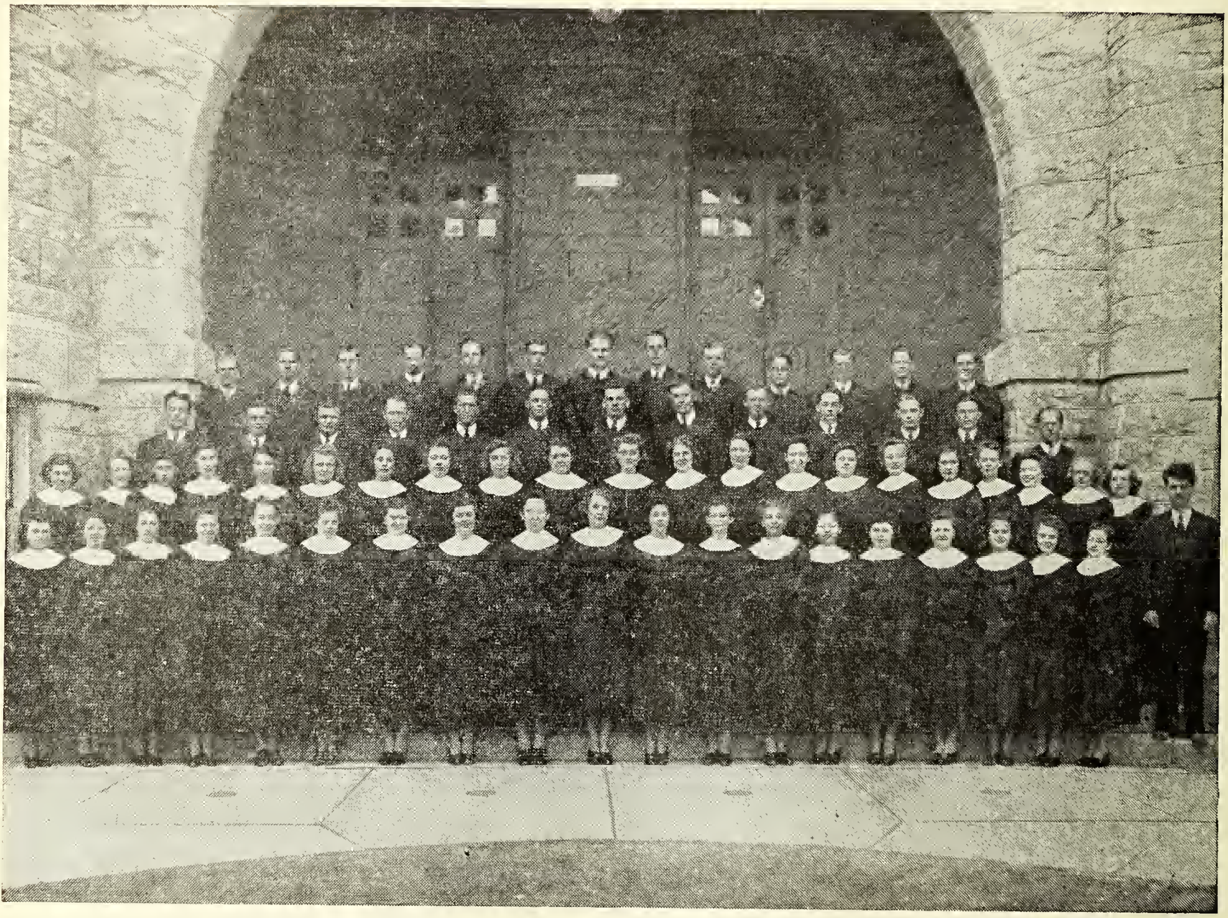
Our elder, Rev. Franz Albrecht, emeritus, is again able to attend church services after a lingering illness. On August 3, while our pastor attended the Western District Christian Endeavor Convention at Enid, Okla., we had the joy and privilege of having Rev. Karl Friesen and family, Newton, Kansas, in our midst. Rev. Friesen conducted the morning services. In spite of the heat, the church was well filled.

Four members of our church have recently been called to answer the last summons. This raises the question: Are we ready to meet our Lord?

The Bethel College A Cappella Choir will be in our midst the week-end of August 8. Delegates from our church are making plans to attend the General Conference. Let us all be much in prayer for the Holy Spirit to guide and direct our efforts in these critical times. —*Emily Tiahrt, Corr.*

The more a diamond is cut, the brighter it sparkles; and in what seems hard dealing, God has no end in view but to perfect His people's graces.—*Selected*

Bethel College A Cappella Choir



The Bethel College A Cappella Choir, under the direction of Prof. Walter H. Hohmann, is at present on a trip to the East, for the purpose of attending the General Conference at Souderton, Pennsylvania. The following itinerary was worked out for their trip to and from the Conference.

Date	*Place*	*Minister*
August 8	Beatrice, Neb.	Reynold Weinbrenner Walter H. Dyck
August 9	Travel	
August 10	Pulaski, Iowa (a. m.)	W. F. Unruh
	Donnellson, Iowa (p. m.)	
	Wayland, Iowa (eve.)	William Penner
August 11	Washington, Ill.	Ben Esch
August 12	Nauvoo, Ill.	Louis Alderton
August 13	Chicago, Ill.	Erwin Albrecht
August 14	Goshen, Ind.	G. S. Stoneback
August 15	Topeka, Ind. (indef.)	Earl Salzman
August 16	Travel	
August 17	Pandora, Ohio (p. m.)	Forrest Musser
	Bluffton, Ohio (eve.)	H. T. Unruh
August 18	Sugarcreek, Ohio	William H. Stauffer
August 19	Fairfield, Pa.	A. W. Geigley
August 20-24	Souderton, Pa. (Conf.)	E. J. Bohn
August 25	Travel	
August 26	Summerfield, Ill.	Elmer Basinger
August 27	Fortuna, Mo.	Leonard Metzger
August 28	Arrive at North Newton, Kansas	

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Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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McPherson, Kans.

John Decides For God

*By Jessie Kimble**

John was willing to do God's will but wondered where he could find out just what God wanted him to do.

His friend said, "John, if you read your Bible and try to understand it, I believe you would know what God wants you to do." John thanked his friend, and that same day he started to read his Bible.

Time passed quickly. The next year John chanced to meet his friend again. John seemed such a different person from what he was a year ago.

"What happened?" asked his friend.

"When I started to read my Bible, I began to see things in a new light. Second Corinthians, chapter 5, verse 17 says, 'Old things are passed away; behold all things are become new.' I guess that's the way it was with me."

John was a changed boy, but it had come about only through difficulty and temptation.

Before John had changed he went with a group of young people. These later did not seem to be what he had once thought they were. Several times a week this group, including John, went to some place where they could have a good time.

Once when the group suggested a certain roadhouse, John objected. "I don't think we should go there," he said. But when they jeered him he said he would go. Then everything was all right.

On the way John was having a battle within himself. "I wonder if I should have come. O well, what's the difference! This is just the first time we've been here and it will probably be the last. There wouldn't be any harm in it." With this John tried to dismiss the matter from his mind. But somehow the thought stayed.

Just the other day he had read the book of Acts. "We ought to obey God rather than men," Peter had said. Hadn't he obeyed men just now instead of God? He had done the wrong thing. He hoped God would forgive him.

Upon arriving at the roadhouse, John said, "Fellows, I was right in the first place. I don't want to go in there. I'm going back to town."

John drove away with the shoutings of the group in his ears. "Sissy!" "Mamma's little boy!" "Joy-killer!" They didn't sound very nice and John surely did not like to be called such names.

On the way home John prayed. He knew God had forgiven him. Didn't the Lord Jesus say of such as he, "Blessed," in Matthew 5:11? There were people in Russia and other parts of Europe, in fact, all over the world who were tortured and even killed because they believed in God. But, whatever the trial, it was worth more to stand up for God than to stand up for man.

It soon got around about "nice Johnny." Those who he had once thought were his friends, now made fun of him. He didn't care about them or their ways any more. They held no attraction for him as they once had. His joy was in knowing he had done God's will, and he would do it forever.

After his change, John met new friends whom he really liked.

There was one thing John remembered about Jesus Christ which was his mainstay: Jesus did the will of God. His will and the will of the Father were so identical that He could say, "He that hath seen me, hath seen the Father." Christ's spirit was deeply revealed in the Gethsemane prayer, "Not my will but thine be done." John clung to this. He wanted to say to God always, "Not my will but thine be done."

Y. P. FORUM

"What worth has the 'simple life' for young people today?"

By C. H. A. van der Smissen

This question may appear out of date today, for where is the "simple life" of our forefathers? Many of our earnest members are very sorry that so many of our young people follow the ways of the world so much.

The older people remember well and gladly how formerly our young people dressed so neatly and simply. They wore no uniform, and they did present a pretty appearance. My dear wife's principle was: "I am no slave of Venus (the Greek goddess of beauty and immorality) but of my Lord Jesus Christ; when the fashion is reasonable and decent, I am fashionable. But I will never dress so that I would be ashamed to appear before my Saviour in His presence." Christians ought always to do and to dress so as to honor and please their Lord and Master.

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* *A high school student, Lima, Ohio*

When someone in Holland wanted simple, but extra fine goods, he or she would ask for Menniste fine goods.

Whenever Christian young ladies obey the devil or the heathen goddess, Venus, we are sorry. It is too bad when girls imitate the immoral, fashion-making women of Paris and appear with bare legs. They should mind the earnest appeal of Christian doctors like Dr. Wilson of Kansas City. Recently in our church he warned the young ladies and said that since women appear in bare legs, there are 50% more illegal children in a certain Kansas City hospital than there were formerly. Simple life in dress and in the home is attractive and it affords a saving; it is pleasing to God and to all earnest Christians.

God bless our dear young people and teach them the beauty and reasonableness of the "simple life" as our forefathers practiced it!

WE RECOMMEND

Living Prayerfully by Kirby Page. Publisher, Farrar & Rinehart, N. Y. —Dr. J. H. Langenwalter, Counselor to Young People's Committee

The Clue to History by John MacMurray. Publisher, Harper & Brothers, N. Y. —Esko Loewen, Bethel College graduate, 1941.

SENIOR DEPARTMENT

by Mrs. Gerhard Friesen

BLESSINGS OF WORK

Program for September 7, 1941

Leading Topic: Work and Its Blessings, I Cor. 3:11-14; Eph. 4:28.

I. Worship Service

1. Songs: "Lead On, O King Eternal," No. 399; "Father in Heav'n, Who Lovest All," No. 401, "Soldiers of Christ, Arise," No. 198.
2. Reading of main topic, and Prayer.
3. Special Music: "Are Ye Able, Said the Master," No. 392.
4. Offering for Peace Work.

II. Leader's Introduction

Sometimes work is drudgery, sometimes it is even considered a curse. And again, that same work, done with a different attitude of mind, will be a blessing. Instead of work becoming drudgery in crowded, trying days, it gives occasion to prove the truth of God's promise, "As thy days so shall thy strength be." Instead of work becoming a curse, there is an opportunity to grow in grace, in patience, in strength of character. Often, however, work is definitely a joy and a chance for self-expression. It is a privilege to be "up and doing," to sing a song, to build a home, to teach in a schoolroom filled with developing youngsters, to plow straight deep furrows in God's good earth, to feel the thrill of driving a car efficiently, to meet people as a clerk, in short, to get the feel of doing something useful and doing it well.

III. Suggested Topics for Short Talks

1. Indefatigable Workers	Neh. 2:17-20
2. Labor with a Purpose	John 6:26-29
3. Labor under Difficulties	I Cor. 4:10-13
4. Steadiness in Labor	I Thess. 4:9-12
5. Reckoning for Labor	Luke 19:15-24
6. Wages for all Workers	John 4:35-38

IV. For Discussion

1. What makes work a blessing?
2. What are the blessings of work?
3. Is some physical work necessary for the development of an all-around personality?

V. Facts for Study

There is a peculiar truth in the fact that long strenuous hours of patient toil seem to be necessary for the accomplishment of most of the things that are of real value in this world. Edison experienced this, so did Lincoln and St. Paul and Jesus. It is said of Jesus that sometimes His days were so crowded that He and His disciples did not find time to eat. He got so tired that a storm at sea did not awake Him. But these men put these hours of toil in **for a purpose.** Let us beware lest we lead a hectic life, being busy and accomplishing next to nothing.

VI. Illustration

One day the Master told His disciples the story of a sower who had scattered his seed faithfully and well, but found that portions of it met varying fates. Some perished for lack of depth of earth. Some was choked out by thorns.

But this did not account for it all. Some of the seed fell on good ground, found nourishment, took root, and grew. This again met varying results. Some of it brought forth more and some less of a yield, but in every case the yield was enough to be worth while.

The garnered crop was ample fruitage to repay for all the toil and hope and love that had gone into the work of sowing.

VII. Food for Thought

Whatsoever you do, do it carefully and wholeheartedly.

INTERMEDIATE DEPARTMENT

by Huldah E. Myers

WORK MAKES LIFE WORTH WHILE

Program for September 7, 1941

Poem: What Did You Do?

"I worked for men," my Lord will say,
When we meet at the end of the King's highway;
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load,

"And what did you do?" my Lord will say,
As I travel along the King's highway.
"I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to souls grown blind."
"And what did you do?" my Lord will say,
When we meet at the end of the King's highway.
—Robert Davis, Int. Ex. Services.

Hymn: "O Master, Let Me Walk With Thee."

Scripture Reading: Prov. 6:6-11.

Poem: **A Little Song of Work**

Elijah's mantle fell upon
Elisha plowing sod;
And Gideon was threshing wheat
When he was called of God.

To Moses and to David came
The call when shepherding;
For labor so befits a man
And dignifies a king.

One day the Holy Ghost, elect
Of God triune to choose
Ambassadors, poured holy oil
On Moody—selling shoes!

The Saviour was a carpenter;
The Roman's nails crashed through
Fine, manly hands that callouses
Of homely labor knew.

And Paul, apostle, like his Lord,
Had learned a trade and stands
An honor to the working man
Who serves with honest hands.

And so, with greater gifts of grace,
O Soul, name thou to bless
The gift of work; its fellowship
And rugged fruitfulness.
—Sarah E. Sprouse, F. H. Revell Co.

Song: "Work For the Night is Coming."

Quotations:

A Christian's spirituality will depend as much upon his work as his work upon his spirituality. —Chalmers.

We enjoy ourselves only in our work—in our doing; and our best doing is our enjoyment.—Jacobi.

St. Edmund of Canterbury was right when he said to somebody, "Work as though you would live forever; but live as though you would die today."

All men, if they work not as in the great taskmaster's eye, will work wrong, work unhappily for themselves and you. —Carlyle.

Discussion: Do you agree that work makes life worth while?

Song: "While the Days are Going By."

Sentence Prayers.

Mizpah Benediction.

JUNIOR DEPARTMENT

by Mrs. J. E. Entz

PEARLS FROM PROVERBS

Program for August 31, 1941

Proverbs 3:5a: "Trust in the Lord with all thine heart."

I. Worship Service

1. Prelude: "All Hail the Power of Jesus' Name," by the pianist.
2. Call to Worship: "The Lord is in His holy temple, let all the earth keep silence before Him. Amen."
3. Leader's Opening Prayer.
4. Sing in unison, verses, 1, 2, and 4 of the above song.
5. Scripture Reading by a Junior boy: Daniel 3. (Select a good reader. Juniors should follow the reading in their Bibles.)
6. Solo with violin obligato: "Great is Thy Faithfulness."
7. Memory verses on Trust, by five Junior girls: Ps. 25:2; Ps. 56:3,4; Ps. 118:8,9; Nah. 1:7; I Tim. 4:10b.
8. Song by these same five girls, " 'Tis so Sweet to Trust in Jesus," Service Hymnal No. 221.

II. Study Period

Aim: To strengthen our Juniors in their trust and confidence in our Lord and His goodness. To help them to live a life of trust.

1. Introduction by a Junior girl:

Our pearl from the Proverbs tells us to trust in the Lord. It seeems almost unnecessary to tell anyone to trust in Him because He is good. He loves us. He will never let anything happen to His children except that which is the very best for them. Sometimes we say that we trust in the Lord, but in our actions we show that we really do not. We must always pray for strength to live a life of **trust.**

2. Discussion (all Juniors taking part):
   a) What do we mean by **trust?**
   b) How can we trust **with all our hearts?**
3. Song in unison: "Trust and Obey."
4. Minute talks by five Juniors:
   a) Whom shall we trust? Prov. 3:5a, Ps. 62:1,2, 5, and 6.
   b) When shall we trust? Ps. 62:8, Isaiah 26:4, Job 13:15b.
   c) How shall we trust? Prov. 3:5a.
   d) Who should trust? Ps. 25:2a, Ps. 55:23c, Ps. 143:8b, Ps. 115:9-11.
   e) What happens when we trust? Prov. 3:6, Prov. 16:20b, Ps. 37:3, Ps. 5:11.
5. Duet: "God Will Take Care of You."
6. Leader's heart talk.

III. Mission Minutes

1. A report on Missionary S. J. Moyer's letter in **The Mennonite,** Aug. 5, 1941.
2. Silent prayer for the work at Janjgir.

IV. Closing Moments

1. Give from memory the verse of the month.
2. Sing from memory the song of the month.
3. Pray in unison the prayer of the month.
4. Sing softly, "Into My Heart."

Plans for September, 1941.

THE CHURCH SERVICE

September 7—**Music in the Church Service.** "Serve the Lord with gladness: Come before His presence with singing," Psalm 100:2.

September 14—**Prayers in the Church Service.** "Mine house shall be called an house of prayer for all people," Isaiah 56:7b.

September 21—**The Sermon, the Heart of the Church Service.** "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" Romans 10:14b.

September 28—**The Offering in the Church Service.** "God loveth a cheerful giver," II Cor. 9:7b.

Verse of the month: Psalm 27:4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to **behold the beauty of the Lord,** and to **enquire** in His temple."

Prayer of the month: Psalm 19:14, "Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

Song of the month: "The Church's One Foundation."

To the leaders: Our Juniors are back from vacations and broken routines. Life for them is again more ordered and regular. Let us help them to a regular and ordered **church attendance** by making every phase of the church program meaningful to them. We as Junior leaders have a great responsibility. We have the joy of **building up** in them an appreciation for the various parts of the service, in **creating** in them a desire to take an intelligent part in the worship of the church, and in **fostering** in them a deep loyalty and love for their very own church.

In this month's study, then, let us strive to help them to realize that Sunday School and Junior Christian Endeavor are not enough. A Christian delights also to worship God in the church service.

MUSIC IN THE CHURCH SERVICE

Program for September 7, 1941

"Serve the Lord with gladness, come before His presence with singing," Psalm 100:2.

Worship Center: A large copy of "The Angelus" and before it lying on a velvet cloth a golden trumpet, beside which one large lighted taper is placed.

I. Worship Service

1. Prelude: "Largo," by piano with violin.
2. Call to Worship: "O worship the Lord in the beauty of holiness; fear before Him all the earth," Psalm 96:9.
3. Song: "The Church's One Foundation," vs. 1, 2, 4, 5.
4. Leader's Opening Prayer.
5. Responsive Reading: Psalm 96.
6. Pianist plays the melody of "The Church's One Foundation" very softly while the Junior leader explains difficult phrases.
7. Juniors choose a favorite verse of the same song and sing it.
8. In unison repeat Psalm 100.

II. Study Period

Aim: To help our Juniors to an appreciation of the music of the church service, and to lead them to take a definite part in it.

1. Introduction by the church pianist or choir leader.
2. List the music of the church service on the blackboard.

a) Prelude c) Hymns
b) Anthem d) Doxology

3. **The Prelude,** by a Junior girl:

We come to church to worship, not to visit. When we enter the church we should be reverent and quiet. We should think of our Lord. **The Prelude** helps us to take our minds off other things and prepares us for the prayers and sermon that will follow. We should spend the time while the prelude is played in reverent, holy, silent meditation.

4. Church pianist plays a Prelude.
5. Invite the choir member who has been in the choir the longest time to tell the Juniors about the **Anthem.**
6. Discuss the Anthem of the morning's service.
7. **The Hymns,** by a Junior boy:

Hymns are the songs in which everyone in the church service can and should take an active part. In the hymns that we sing we worship God, we praise Him and we pray to Him, telling Him of the longings of our hearts.

8. Singing of Hymns by all the Juniors:

a) Hymn of worship: "O Worship the King," vs. 1, 2.

b) Hymn of praise: "We Praise Thee, O God," vs. 1, 3.

c) Hymn of prayer: "Abide with Me," vs. 1, 4, and 5.

d) Hymns telling of the longings of our hearts:
"Jesus Savior, Pilot Me," v. 1;
"I Need Thee Every Hour," v. 3;
"My Jesus, I Love Thee," vs. 1, 2;
"We've a Story to Tell to the Nations," vs. 1, 4.

9. **The Doxology,** by a Junior boy:

The Doxology expresses praise to God. Read the Doxology noting the praise it contains.

10. All sing the Doxology.

III. Mission Minutes

1. Review again our missionary fields, pointing them out on the globe or map.
2. Pray for each field silently, then Juniors who have been asked previously each pray for a certain field.

IV. Closing Moments

1. Sing two verses of the song of the month.
2. Memorize the verse of the month.
3. Learn the prayer of the month.
4. Sing the Doxology.

GOD AT MY DOOR

(Continued from page 4)

faith, but so touched by the wonders of faith that the usual becomes truly unusual. The bush Moses saw was like a thousand other bushes until he found it burning and discovered God there. Sinai was like a dozen other mountains until God spoke to Moses there and revealed to him the fundamentals of the law.

Where any man meets God may be a usual place—the hot street of the city as it was with Carlyle; the office, the living room, the old barn, any old place as it has been with most of us; that place where a new life began within you. Isaiah had worshiped in the temple many times; but on the particular day that King Uzziah died he saw the Lord, and the temple took on a new glory.

The second element in this picture of God at my door is *the pitching of the tent in the right place.* Moses knew just where to set it up. He might have pitched it among the other tents in a too-crowded relationship, showing God no respect or honor. He may have tried various spots until he found just the right one. Apart and yet at hand; far and yet near; among them and yet away from them! That was the place, and there God came to talk with Moses.

This same thought was once put in another way when someone asked Abraham Lincoln if he thought God was on his side. We all remember the answer, "I am not so concerned about whether God is on our side, but whether we are on God's side." It is not whether God comes to the right place; it is whether we pitch our tent or build our house or plant our lives in the right place.

But there is one thing more of which I would speak. *We must revere that spot above all spots.* We must treat that trysting-tent, or the place where God comes to us, as the very gate of heaven itself. Like the Children of Israel standing in awe of that tent, so must we revere and set apart as something different the place where we meet God.

It is a Protestant failing that we treat the church like a common hall. And although our eternal and invisible and omnipresent God is not to be identified merely with some building or place, unless we learn to reverence Him somewhere we will at last reverence Him nowhere.

If God comes to my door in what form may I expect Him? Shall I look for some magic to be performed? Will He come in a cloud, or upon the wings of light, or like the elaborate visions of John upon Patmos? I fear that many have looked for Him to come in some such way.

We would all agree that we see God every day smiling at us through the violet or daffodil or rose which grows beside our cottage door. He comes with every beam of light and note of music and color of the rainbow and smile of a loved one.

But the average man wants this God Whom we seek to show Himself in a manner that is conclusive, one which makes a man face these tragic days with greater hope, and which helps him to live more fearlessly.

Daphne DuMaurier, in her little book, *Come Wind, Come Weather,* so beautifully describes how He is coming to the stricken people in England. He changes the heart, He makes people who are at their wit's end able to stand a great deal more than they thought they could stand. He makes irritable and irritating people different. . . .

A young man told me a short time ago how he and a group of students were rising early each morning and going out alone to read the Scriptures and meditate upon great truths, in preparation for the day's work. That is a picture of youth at its best. Then these selfsame young men, filled with the Spirit, find living quarters in the slums of a great city, where they can live like and be like the people who can live nowhere else. And there they are sharing what they have with the underfed and the underdressed. That is idealism raised to a sublime realism.

On Palm Sunday, 1900 years ago, God, in the form of a youthful prophet called Jesus, came to man's door. He came to the great city. He came to the door of Jerusalem. He came to the door of the Temple, the place of worship. He came to the door of the schoolroom where He taught. He came to the door of the governor, the political representative of the people. . . . At night He came to the humble door of a friend in Bethany where He stayed for the night. But few people knew who He was—and finally they killed Him. If He came to our city and church and school and forum and home today—what would *we* do with Him?

Gleanings

The man who stands up and speaks for God ought to spend his last days in company with God.
—*A. M. Fairbairn*

A big man is usually a little man who took advantage of a big opportunity. —*L. M. Knight*

The worthwhile things of life are worth all they cost, and vastly more. The things we sacrifice in order to get them are of a passing nature.
—H. O. F. in *Herald of Holiness*

The Lord is broadcasting a lot of good messages from heaven. Are you tuned in? —*Selected*

Happiness is nothing but that sweet inward delight that will arise from the harmonious agreement between our will and God's will. —*Selected*

IN MEMORIAM

CORNELIUS KOEHN, son of Ernest and Lena Koehn, was born July 17, 1854, in Polish Russia. In 1874, he immigrated to Kansas. He was baptized in 1876. In 1879 he was united in marriage to Miss Katherine Ratzlaff, in the present Immanuel Church, McPherson County, Kansas. To this union fifteen children were born, nine daughters and six sons, three of which preceded him in death, two in infancy and Abraham at the age of 52 years.

In 1901 he moved to Oklahoma where he settled on a farm two miles east of Goltry, which remained his home until his death. He, together with two others, organized the Mennonite Church at Goltry thirty-three years ago.

He was in fair health until July 3, 1941, when he took sick. He was taken to the General Hospital at Enid on July 9, where he passed away July 15, 1941, at 7:40 p. m., at the age of 87 years and 8 days.

He leaves to mourn his children, Mrs. Susie Unruh of Meno, Barney of Goltry, Isaac of Menno, Mrs. Lizzie Becker of Meno, John and Frank of Carnegie, Mrs. Anna Smith of Fort Cobb, Mrs. Carrie Pekrul of Aline, Mrs. Lena Jantz of Meno, Mrs. Marie Piesky of Goltry, Jula of the home, and Mrs. Ida Unruh of Meno; 47 grandchildren; 28 great grandchildren; one brother, Benjamin, of Taloga; and one sister, Mrs. Elizabeth Decker, from Kansas.

His wife preceded him in death in 1917. Two brothers, Andrew and Henry, and two sisters, Mrs. Eva Ridegar and Mrs. Anna Nightengale, also preceded him.

WILLIE B. WIEBE, son of Henry M. and Margaretha Regier Wiebe, was born November 29, 1899, near Whitewater, Kansas. He received his elementary education in the grades and the Vacation Bible schools. Later, he graduated from the Hillsboro Bible Academy. On May 19, 1918, he was baptized upon the confession of his faith by Elder Gustav Harder and received into the Emmaus Mennonite Church, which he faithfully attended until his early death.

Among other activities, he proved his faithfulness to his church by his regular attendance. He was united in marriage to Esther M. Claassen on August 10, 1927. This union was blessed with four children, two sons and two daughters. They made their home four miles north of Brainerd. He was a thrifty farmer and stock raiser.

About four weeks before his death, he had an attack of the so-called summer flu. Two weeks later, he was taken to the Bethel Hospital, Newton, Kansas, to be under efficient medical care. He developed a severe case of pneumonia, and, on the evening of July 24, a heart failure ended his earthly life.

He leaves to mourn his departure his deeply bereaved wife, four children, his aged mother, one sister, three brothers, a large number of relatives and friends. He reached the age of 41 years, 7 months, and 25 days. Funeral services were held in the home with Rev. B. W. Harder in charge, and at the Emmaus Church with his pastor, Rev. J. C. Kaufman, officiating.

"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not evil, to give you an expected end," Jer. 29:11.

GERHARD D. EWERT, son of Gerhard and Anna Duerksen Ewert, was born November 15, 1861, in Rosenort, South Russia. He came to America with his parents in 1876, when they located near Hillsboro, Kansas. He became a member of the Brudertal Church when baptized by Rev. Wilhelm Ewert, Sr., in 1881. He was united in marriage to Anna Penner, daughter of Rev. J. W. Penner, in 1885. This union was broken after twenty-eight years, when Mrs. Ewert was called to her reward. In 1913, he married Helena Peters, of Mountain Lake, Minn.

In December, 1922, he became seriously ill with appendicitis. Following an operation, he recovered only partially. This left him an invalid the remaining nineteen years of his life. Those years were hard, but with a strong hold on his Saviour and the devoted support of his wife, he came through victoriously. Twelve days before his passing, he suffered a light stroke. On July 22, after enjoying supper and preparing for the night, his Saviour and Friend, for Whom he longed, quietly came and took him home.

His life, while in health, was one of intense activity. He served his church, home, and community cheerfully. He leaves to mourn his passing, his devoted wife; four sons and seven daughters: Henry and George of Drake, Sask.; Jake and David of Hillsboro, Kansas.; Anna, Mrs. V. A. Bartel, of Drake, Sask.; Elizabeth, Mrs. J. A. Wollman, Freeman, S. D.; Sarah, Mrs. Herman Plenert; Marie, Mrs. J. L. W. Regier; Martha, Mrs. Ted Hodel, all of Hillsboro; Hazel, Mrs. Harold Schmidt, of Walton, Kan.; and Ethel of the home; six sons-in-law; four daughters-in-law; 24 living grandchildren; and three great grandchildren.

Funeral services were conducted from the Hillsboro Mennonite Church, Saturday, July 26. Rev. A. E. Funk, nephew of the deceased, and Rev. J. M. Regier spoke words of comfort. Interment was made in the Brudertal Church cemetery.

« « JOTTINGS » »

—*The Bethany Church Messenger*, Freeman, S. D., of August 6, reports that they had baptismal services on August 3. Thirteen of the nineteen members of their instruction class were baptized.

—On Sunday, August 17, the opening day of the General Conference, the pulpits of many of the eastern churches were filled by visiting ministers. Rev. Wilbur Regier, of Los Angeles, Calif., was scheduled to bring the message at the Grace Mennonite Church, Lansdale, Pa., and Dr. A. Warkentin, of North Newton, Kansas, at the first Mennonite Church, Philadelphia, Pa.

—*Missionary Alfred Habegger*, of Busby, Montana, will speak at a combined service of the First and Second Mennonite churches of Philadelphia, Tuesday evening, August 12. For August 13, arrangements were made for his visit to the Grace Mennonite Church, Lansdale, Pa.

—It was gratifying to see that the *First Mennonite Church* of Philadelphia, thought it worth while to print the announcement of the liberal offer to new subscribers to *The Mennonite* in their church bulletin. Thank you.

—On Sunday, August 24, the *Freeman Junior College Choir* of twenty-five voices will have charge of the morning service at the second Mennonite Church of Philadelphia according to their bulletin.

—It is reported that the attendance at the Retreat at Camp Mennolan was greater than it had ever been before. The Retreats conducted throughout our various districts fill a definite need in the spiritual lives of our young people.

—*The Bethel Mennonite Church at Mountain Lake, Minn.*—The cornerstone of the new church building was laid August 8 with Dr. P. A. Penner officiating at very appropriate and impressive services.

Mrs. D. H. Fast, Corr.

Report of Offerings

REPORT OF HOME MISSION BOARD TREASURER

For Month of July, 1941

Receipts:

Emmanuel, Denver, Pa., $10.00; Salem, Dalton, Ohio, $18.00; Grace, Lansdale, Pa., $42.96; Richfield Menn. Church, Richfield, Pa., $10.00; Bethany, Freeman, S. D., $65.90; Bergfelder, Mt. Lake, Minn., $22.72; Mennonite Church, Richey, Mont., $26.96; First, S. S., Beatrice, Nebr., $34.60; Bergfelder Church, Delft, Minn., $43.96; Bethel, Mt. Lake, Minn., $125.00; Trust Fund, General Conf. (Interest), $46.00; Smith Corner, East Freedom, Pa., $8.11; Grace, Dallas, Ore., $16.83; Hoffnungsau, Inman, Kans., $28.44; Bethany, Kingman, Kans., $28.64; Johannestal S. S., Hillsboro, Kans., $15.50; Edmund Waltner, Monroe, Wash., $4.60; Salem C. E., Dalton, Ohio, $10.00; Salem, Freeman, S. D., $50.00; Bethel College Church, North Newton, Kans., $26.89; Salem-Zion, Freeman, S. D., $30.00; Mennonite Church, Buhler, Kans., $12.21; West Swamp, Quakertown, Pa., $50.00; First, Chicago, Ill., $14.56; First of Christian, Moundridge, Kans., $52.00; First, Halstead, Kans., $32.54; Bruderthal S. S., Hillsboro, Kans., $62.62; First, Berne, Ind., $200.11; First, Aberdeen, Ida., $43.54; East Swamp, Quakertown, Pa., $25.00; First, Hutchinson, Kans., $6.25; Bethel, Mt. Lake, Minn., $25.00; Nickols Contract, No. 2309, Tacoma, Wash., $22.44; Mennonite Church, Pulask, Iowa, $19.10; Saron, Fairview, Okla., $15.61; Emmanuel, Galva, Kans., $14.76; Mennonite S. S., Ringwood, Okla., $6.84; Mennonite, Lehigh, Kans., $9.07; Bethel College Church, North Newton, Kans., $21.91; Mennonite Church, Inman, Kans., $6.80; Eicher, Wayland, Iowa, $44.00; H. S. Bachmann, Woodlake, Calif., $5.00; Immanuel, Los Angeles, Calif., $15.00; Zion, Kingman, Kans., $12.75.

Total $1,382.22

Disbursements:

Vouchers drawn for salaries, taxes, repair, etc. $1,734.06.

All receipts gratefully acknowledged.
J. J. Plenert, Treas.
429 Knorr St.
Philadelphia, Pa.

Report of the EX. COM. OF MISSION SOCIETIES

for July, 1941

Foreign Mission, Gen'l. Treas.:

Miss. Soc., Eicher Emmanuel Ch., Noble, Iowa, $7.65; Coll. Women's Miss. Program, Northern Dist. Conf., $18.75; Ladies Aid, Wolf Point, Mont., $50.00; Miss. Soc., Trenton, Ohio, $20.00; Miss. Sew. Soc., Pretty Prairie, Kans., $23.50; Jr. Mission Band, Berne, Ind., $20.00; Gnadenberg Miss. Soc., Whitewater, Ks., $10.00; Bergfeld Miss. Soc., Delft, Minn., $10.00; Miss. Soc., Ransom, Kans., 5.00; North Alexanderwohl Sew. Soc., Canton, Kans., $14.00.

Total $178.90

Home Mission, Gen'l. Treas.:

Ladies Aid, Wolf Point, Mont., $25.00; Miss. Soc., Trenton, Ohio, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., $23.50; Bethany Miss. Soc., Freeman, S. D., $30.00; Jr. Mission Band, Berne, Ind., $20.00; Gnadenberg Miss. Soc., Whitewater, Kans., $5.00; North Alexanderwohl Sew. Soc., Canton, Ks., $7.00.

Total $120.50

Retired Missionary Pension Fund:

Miss. Sew. Soc., Pretty Prairie, Kans., $21.06; Gnadenberg Sew. Soc., Whitewater, Kans., $5.00; Bethel Sew. Soc., Mt. Lake, Minn., $13.86; Miss. Soc., Ransom, Kans., $20.88; Miss. Soc., First Ch., Philadelphia, Pa., $17.00; Bethel Miss. Soc., Mt. Lake, Minn., $6.00; Sew. Soc., Turpin, Okla., $12.71; Miss. Soc., Lima, Ohio, $5.50; Grace Miss. Soc., Lansdale, Pa., $5.00; North Alexanderwohl Sew. Soc., Canton, Kans., $2.00; Miss. Soc., Wadsworth, Ohio, $12.20.

Total $121.21

For India:

Intermed. Mission Band, Berne, Ind., Student Couple, $38.00; Young Women's Miss. Soc., Henderson, Neb., Orphan, $30.00; Hoffnungsau Sew. Soc., Buhler, Kans., Biblewoman, $5.00; Sharon Miss. Soc., Orienta, Okla., Bibles, Test., etc., $23.22; Jr. Missin Band, Berne, Ind., Same, $15.60; Salem-Zion Miss. Soc., Marion, S. D., Same, $19.80; Ladies Aid, Wolf Point, Mont., Salary, Office Helper, Janjgir St., $25.00; Friend, for Church, Basna St., $10.00; Bethany Miss. Soc., Freeman, S. D., Same, $20.00; Caroline Mueller, Halstead, Kans., Hospital, Basna St., $10.00; Miss. Soc., First Ch., Mt. Lake, Minn., Poor and Needy, Basna St., $15.00; Jr. Mission Band, Berne, Ind., Training Native Teachers, Janjgir St., $25.00; Salem Ladies Aid, Freeman, S. D., Hospital, Champa St., $3.00; Intermed. Mission Band, Berne, Ind., Personal Christmas Gifts to Missionaries, $20.00.

Total $259.62

For China:

Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, $60.00; Miss. Soc., Fist Ch., Mt. Lake, Minn., Biblewoman, $55.00; Miss. Sew. Soc., Grace Ch., Albany, Ore., Biblewoman, $40.00; Ladies Aid, Alsen, N. D., Three Students, $40.00; Ladies Aid, Wolf Point, Mont., Poor Mothers and Babies, $25.00; Bethany Miss. Soc., Freeman, S. D., Same, $15.00; Salem-Zion Miss. Soc., Marion, S.D., Same, $10.00; Same society, Bibles, Test., Tracts, $9.80.

Total $254.80

Christmas Fund:

Ladies Aid, Wolf Point, Mont., $100.00; Miss. Soc., Burrton, Kans., $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., $10.00; Bethany Miss. Soc., Freeman, S. D., $35.00; Gnadenberg Miss. Soc., Whitewater, Kans., $5.00; Salem Ladies Aid, Freeman S. D., $50.00; Bethel Sew. Soc., Mt. Lake, Minn., $25.00; Bergfeld Miss. Soc., Delft, Minn., $10.00; Young Women's Miss. Soc., Henderson, Neb., $32.00; Salem Sew. Soc., Munich, N. D., $13.36; Grace Miss. Soc., Lansdale, Pa., $25.00.

Total $315.36

Relief Work:

Friend, for Europe, $1.00; Miss. Sew. Soc., Pretty Prairie, Kans., Same, $10.00; Bethany Miss. Soc., Freeman, S. D., Same, $10.00; Salem Ladies Aid, Freeman, S. D., Same, $25.00; Mrs. Otto Rupp, Moundridge, Kans., Same, $2.00; Bethany Miss. Soc., Freeman, S. D., Canada, $30.00.

Total $78.00

Expenses of Ex. Com. and "Miss. News and Notes":

Salem Ladies Aid, Freeman, S. D., $16.40; Miss. Soc., Ransom, Kans., $2.00; Salem Sew. Soc., Munich, N. D., $2.50; Miss. Soc., First Ch., Mt. Lake, Minn., $3.00; Miss. Soc., Lima, Ohio, $2.60; Miss. Soc., Hutchinson, Kans., $2.80; Bethel Sew. Soc., Mt. Lake, Minn., $2.00; Eicher Emmanuel Ch., Miss. Soc., Noble, Iowa, $2.50; Garden Twp. Sew. Soc., Moundridge, Kans., $3.10; Miss. Soc., Lehigh, Kans., $2.00; Miss. Soc., Deer Creek, Okla., $3.20; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., $2.45; Bethel Miss Soc., Wolf Point, Mont., $1.30; Sharon Miss. Soc., Orienta, Okla., $4.30; Miss. Soc., Colby, Kans., 1.20; Jr. and Intermed. C. E., Hillsboro, Kans., $0.25; Dorcas Miss. Club, Lehigh, Kans., $2.20; Mrs. Dan H. Unruh, Tampa, Kans., $0.25; Herald Publ. Co., Newton, Kans. (Donation), $3.50; Johannestal Miss. Soc., Hillsboro, Kans., $6.00; Hochfeld Sew. Soc., Hague, Sask., $1.60; Salem-Zion Sew. Soc., Marion, S. D., $4.80; Young Women's Miss. Soc., Henderson, Nebr., $6.00; Bergfeld Sew. Soc., Delft, Minn., $2.20; Mrs. P. P. Sprunger, Chicago, Ill., $1.00.

Total $79.15

Miscellaneous:

Salem-Zion Miss. Soc., Marion, S. D., Mrs. L. Schrag, China, $9.92; Salem Ladies Aid, Freeman, S. D., Same, $3.00; Ladies Aid, Wolf Point, Mont., Rev. J. B. Ediger, Okla., Bibles, $15.00; Same society, Rev. A. Friesen, Okla., Bibles, $10.00; Salem-Zion Miss. Soc., Marion, S. D., Same, $4.95; North Alexaderwohl Sew. Soc., Canton, Kans., Same, $5.00; Ladies Aid, Wolf Point, Mont., Oraibi St., Ariz., Bibles and Song Books, $16.75; Mr. and Mrs. Albert Schwartz, Monroe, Wash., Oraibi St., Church Bldg., $5.00; Intermed. Mission Band, Berne, Ind., Miss Mary Schirmer, Ariz., $15.00; Ladies Aid, Wolf Point, Mont., Lame Deer St., Mont., where needed, $16.75; Salem Sew. Soc., Munich, N. D., Same, $5.00; Intermed. Mission Band, Berne, Ind., Rev. and Mrs. A. Habegger, Mont., $5.00; Same Band, Rev. and Mrs. Sylvan Lehman, Pa., $5.00; Salem-Zion Miss. Soc., Marion, S. D., Altoona, Pa., Mission, $4.95; Salem-Zion Miss. Soc., Marion, S. D., Lame Deer, Mont., Bibles, $5.00; Miss. Soc., Trenton, Ohio, Civilian Camp Work, $5.00.

Total $131.32

Grand Total $1,538.86

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Holding Our Peace

In II Kings 7, we find the story of the siege of Samaria by the Syrian host. This siege lasted so long that there was a great famine in the city. So great was the famine that mothers in their desperation resorted to the slaughtering of their own children to satisfy their hunger. Seemingly there was nothing that could put an end to the siege, nothing—but, had they reckoned with God?

Four lepers who had to live outside the city were just as desperate for want of food as the inhabitants of the city. So they reasoned among themselves as to what the best course of action would be. "If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." They go into the camp of the Syrians and "behold, there was no man there." They had all fled when the Lord caused them to hear the noise of a great host.

The four lepers go into one tent after the other, eating and drinking and carrying out the treasures which the Syrians had left behind. They have found enough and more than they can use and they are satisfied.

But in the midst of their plundering of the camp, they come to an abrupt halt. What has happened? They remember the people of Samaria who are still ignorant of this wonderful delivery, and they say to each other: "We do not well: this day is a day of good tidings, and *we hold our peace:* if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

This, too, is a day of good tidings, and do we hold our peace? As we live in comfort and ease, enjoying the assurance of full salvation through Christ Jesus, do we remember those who are still ignorant of this wonderful delivery, and do we also come to the realization that we do not well that we hold our peace? If we tarry, "some mischief will come upon us," for ours is the responsibility of sharing these good tidings with those who are still living in this time of grace. —mb

"What is That in Thine Hand?"

On these words, taken from Exodus 4:2, Oscar J. Finch has the following meditation:

"Moses had come to the cross-roads of life. God was now offering him the privilege of being useful, of rendering sacrificial service, of being remembered for having done something worth while. In response to Moses' statement regarding his inability, God demonstrated that he could do wonders with his shepherd's staff.

"God chose Moses, as he was, to be the leader of Israel. Moses objected because he did not consider himself equal to the task. It was true that Moses would ever be unable to do the work to which he was being called. But it was also true that, by the help of the Lord, he would ever be able to accomplish his task. For God had not asked Moses to do that which was beyond his strength. He had asked him to become the instrument through which He might work.

"Moses' rod was the emblem—the tool—of his daily task. He cast it down and then took it. The significance was that of consecrating it to God. It was his crooked stick, Shamgar's ox-goad, Gideon and his 300 with their lamps, horns and pitchers, David's sling-shot and stone, and the lad's five loaves and two fishes consecrated to God and used by Him that enabled these men to be enrolled on the scroll of the great. 'What is that in thine hand?' Whether it be a babe, a broom, a hammer, a pen, or a farm, consecrate it to God. Be good stewards and allow Him to use you and that which you have."

—*Come Ye Apart*

Not always OUT of our troublous times,
And the struggles fierce and grim,
BUT IN—deeper IN— to our one sure rest,
The place of our peace, in Him.

—*Annie Johnson Flint*

The greatest things ever done on earth have been done by little and little—little agents, little persons, little things, by everyone doing his own work, filling his own sphere, holding his own post, and saying, "Lord, what wilt thou have me to do?" —*Guthrie*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

OUR WORK IN JANJGIR

By S. F. Moyer

Returing to India, we arrived in Bombay on August 17, 1939, in the midst of the rainy season. Through mud and rain we came to Janjgir, C. P. Whatever may have been our premonitions, we were not fully aware how deeply our roots had gone into the work and geography of the Basna Mission Station Area. Have you ever tried to go through mud and water to establish your home in a new place, with the clouds hanging low, and the sun not shining for days and weeks? Our roots were in Basna. We felt like cabbages with the roots cut off. Yet God's possible plans could not be disregarded. Someone has said, "Life is not a picnic. It is a series of experiences whereby we learn to know ourselves, and others, and God."

What was the background of this work here, on the hard murrom soil of Janjgir Tahsile, to which we had been stationed? Nearly forty years previously, our pioneer Missionaries, Kroeker and Penner, came here. They lay down on the hard marrom soil on the very spot where the Mission Station now stands, and thus slept through the night. Camp cots they had none. Wells were unknown. The landscape was absolutely bare of trees, shrubbery, flowering plants and vegetable gardens. Half a million population could not boast of a single Christian. The murrom soil was hard and gritty and almost sterile. And the soul soil of the untouchables, living in a nearby suburb of Janjgir, seemed just as void of possibilities for the glory of God.

Nearly forty years later we arrived. During this our first year it has often seemed that the soul soil is just as hard and void of love and the gentle mercies of God as the murrom soil. From the surrounding villages sin and the terrible things of life have wrenched our heart strings. We have declared that if we were God, we could not stand to know all He knows, and still love. But yet, here we are. Due to the valiant efforts of our predecessors, wells now give abundant supplies of water, though it is not as readily accessible as at Basna. Trees, abundant shade, flowers and shrubbery, a good garden and buildings make up the Mission Compound. There is a Christian Community here which is as verile as any, perhaps, of our entire Mission, excepting the churches of the Basna Area. For this, too, we can thank our predecessors. While we have this one Christian Church in this village of Janjgir, we have 358 other villages and towns in which there is no church established, and perhaps all of 350 villages where there are no indiginous Christian believers.

In a score of ways, the things with which we tussle every day wear and tear us. The foreign mission field is no bed of roses. It is an experience of fire for the soul. If one gets through on God's strength, his soul is refined as by fire. If not, if he leans on his own strength alone, his soul becomes seared by this fire.

To create is easier than to recreate. When God created the world, He used the power of His Word. But when He wanted to recreate, He had to give His own life on Calvary. Recently this statement was read in a devotional book, "He took the Cross, the emblem of evil, and made of it the emblem of eternal love. Cannot He help you too?" As we apply ourselves to our task, we crave your prayers, interest, and support, that in God's strength beautiful gardens of God may be planted here, and that beautiful flowers may blossom forth and bear fruit for the King of Kings, before this term of service is over. Our Saviour's will is not that this desert in human souls should exist when the waters of life flow so freely.

Looking Unto God

How many things we have for which to be grateful! God has been very rich unto us in sparing us from any major physical disabilities, and great medical or hospital expenses. He has been rich unto us in giving you all as our friends. Prov. 27:6, 9, 17. He has been rich unto us in permitting us to return to India just before the war broke out. He has been rich unto us in permitting us to be in India in the most formative of India's history. He has been rich to us in giving us parental homes in the U. S. A. He has been rich unto us in giving us His Abiding Son, Who is the Captain of our Enterprise, the great Shepherd of our Pathways.

As we unitedly face the New Year, let us consider these great words of promise and assurance from II Cor. 9:8, "God *is able* to make *all Grace abound*, that ye, having *all sufficiency* in *everything* may abound unto *every good Work.*"

AN INVITATION

God willing, we will give Sister Justina Schmidt, R. N., a farewell at our church, the Buhler Mennonite Church, Buhler, Kansas, Sunday, August 31, 1941, at 2:00 p. m. Sister Schmidt is returning to the "Sudan Interior Mission," Kano N. Niagara, West Africa. She and other outside speakers will appear on the program. Everybody is heartily welcome.

—*J. G. Unruh, Church Sec.*

HOME MISSIONS

A. J. Neuenschwander, Secretary

GRACE MENNONITE CHURCH

"The Friendly Church on the Corner"

1114 Santian Rd., Albany, Oregon, June 11, 1941
Rev. A. J. Neuenschwander, Quakertown, Pa.
Dear Brother:

Leaving Bluffton on April 14, we first went to visit our children, Rev. and Mrs. R. F. Larson, working among the Kentucky mountain people. Then back to Bluffton, picking up our trailor, and on to Wheaten, Ill., where our youngest son is a senior in Wheaton College. At the same time we visited our youngest daughter, Elizabeth, and her husband, Dr. C. E. Kielsmeier. From there we went on to Bloomfield, Mont., where I spoke twice in the church where Rev. Herbert Widmer is pastor. The last stop on the way to Oregon was at Joliet, Montana, with our eldest daughter and her family. Her husband Rev. Wm. Templin is pastor of the Church of Christ in that place. Arriving in Dallas, Oregon, we stayed the first night with my oldest brother, F. F. Kliewer, on May 9. The 10th we took the trailor to Albany, coming back to Dallas, being overnight with Mrs. Kliewer's sister, Mrs. Earl Smith. Sunday, May 11, we went to Albany for the farewell service of Rev. and Mrs. Franz and for the reception of Mrs. Kliewer and myself. Preached my first sermon on that Sunday morning. We went back to Dallas for the evening; heard Miss Davis from China.

Monday we went back to Albany, looking around for places to buy household goods. On May 15 we were again in Dallas for the P. D. Conference. Had blessed days. Enjoyed the fellowship of the brethren very much. Met many old friends in Dallas. On the following Monday we went back to Albany and into the harness. Have made many visits looking up the members of the church and canvassing this community. Many new houses are going up in this part of the city. We are praying that as, Paul in Rom. 1:13, we may have some fruit here in this community—fruit of precious souls for the Lord.

In John 4, Jesus winning the Samaritan woman, sees a rich harvest of hungry souls coming as the result of this woman returning home and telling her people what the Lord had done for her. Jesus says: "Lift up your eyes, and look on the fields; for they are white already to harvest." In John 4:37-38: "Herein is that saying true, One soweth, and another reapeth, I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." Paul says: "I have planted, Apollos watered; but God gave the increase." I Cor. 3:6-10. 6-10.

Rev. and Mrs. Harley King, Rev. and Mrs. Wm. Augsburger, and Rev. and Mrs. Franz have been sowing the Word of God. They have sown and planted. We see and fully realize this, and thank God for their labours, faithfully sowing the Seed.

Our prayer is, that with His help, we may faithfully and uncompromisingly sow the incorruptable seed, the Word of God. The Lord then will give the increase in precious souls saved by faith in the Atoning Blood of Jesus Christ, and will add to the church daily such as should be saved. We ask your prayers for us and the preaching of His Word. We believe that here is a large field and precious souls will be saved.

Yours in the Saviour's Service,

—Rev. and Mrs. P. A. Kliewer

Oklahoma Bible Academy

July 30, 1941

The school season of 1941-42 is approaching with a greater challenge than ever before. Every young man and woman should realize that the time demands the very best preparation, especially in spiritual training. We are glad to inform you that the Oklahoma Bible Academy is preparing to do a greater work with an increased staff and greater possibilities. We are looking forward for a greater student body.

Time is very precious. While the world is mobilizing at an enormous cost, let us not play away our opportunities but be men and women of the hour for Christ. O. B. A. is prepared to offer the usual high school course which is accredited in every state. Every student is taking some Bible. With an extra Bible teacher this year we are prepared to offer the three-year Bible course to high school graduates.

You are not only responsible for yourself, but you should be concerned that others might come for a definite course in Bible training, especially urging all the young men to come. Tomorrow the government may need and call them. Will you neglect and miss this great opportunity of a thorough Bible training?

May we call your attention once more to the fact that O. B. A. tuition, board, and room rent is less than at any of our other institutions. School opens on September 8.

If you are having financial difficulties, write immediately. It is our desire to help. We will appreciate getting names of prospective students.

Yours for a better Bible training,

The Oklahoma Bible Academy

Except Ye Believe

John Wesley, toward the close of his life, once said, "Thank God, our people die well." He had preached a gospel through many years which declared that the Christian has no reason for fearing death, and in the crisis of dying that gospel had worked! But his gospel also declared that Christians have no reason for fearing life, and in the process of living that gospel also works!

Bishop John Gowdy, nearly half a century in China, tells the story of a humble Chinese servant who went to the market to purchase supplies for the family for whom he worked. In the midst of his errand the air-raid siren sounded. According to the law the store was immediately closed, and no one was allowed out on the street. As the roar of the planes sounded clearer and clearer, the old servant busied himself about the store laughing and visiting with the terrified customers, showing not one trace of fear.

"Are you not afraid?" asked one frightened Chinese. "Don't you know that all of us may be killed in two minutes?"

"No," the old servant replied, with a smile. "Why should I be afraid? I'm a Christian, and God will take care of me."

"But they may drop a bomb on us, and you will be killed."

"In that case I will go to heaven, and that will be even better than being here," the old man said.

The average Christian has lost all too much of his confidence in the watchword of his Heavenly Father, and he gives all too little thought to the question of God's provisions for him here and hereafter. If our faith means anything, it means that our entire life—now, and after death—is in God's keeping. To any man whose confidence in this great truth is secure, even death becomes an incident, and all of life can be made to pay its dividend of joy.

—*The Christian Advocate*

Form your habits wisely, for your habits form you.
—*Herald of Holiness*

Every Christian of every age and calling is appointed an ambassador for Christ. —*James H. Brookes*

The world may do without its Niagara, whose thundering roar and majestic rush excites the highest amazement of mankind (but it cannot spare the thousand rivulets that glide unseen and unheard every moment through the earth, imparting life, and verdure, and beauty wherever they go. And so the Church may do without its men of splendid abilities, but it cannot do without its men of tender, loving, forbearing souls. —*David Thomas*

The Hymn Tune - The Gospel Song

*By George S. Schuler**

The hymn tune and gospel song are considered by many as one and the same—a religious text set to music. In this respect they are identical, with a decidedly marked difference in two lines of approach.

As to the music of the hymn tune, it is written with simple chord progressions, with four-part harmonies (soprano, alto, tenor, bass), without piano accompaniments, and with no chorus or refrain section. The music of the gospel song is written with chords, harmonies, and rhythm more or less ornate and intricate; often with individual piano accompaniments; with elaborate and involved chorus or refrain; with solo and unison sections.

As to the text, the burden of the hymn tune poetry is that of worship, praise, and adoration to the members of the Godhead, many hymns being born out of a nearness to God, in obeisance to Him. On the other hand, the gospel song text speaks sparklingly of religious experiences, declares the way of salvation, and extends an invitation to the unsaved.

Both types of religious musical expression have their place of importance. While there is a line of demarcation in their respective objectives—one addressing God, the other addressing man—yet few give consideration to this difference when selecting music for the various services of the church. The danger is that choice is made in the light of the music's popularity rather than of the text.

While every service should conclude with some kind of an appeal or invitation to the unsaved, the underlying, primary purpose of every religious service should be the worship of God. Alas, it is too often the worship of man! While we are admonished to go into all the world and preach the gospel, this is secondary to the all-important truth as expressed in the catechism, "The chief end of man is to glorify God." We cannot glorify God by obeying His command to "go" or to "do" and at the same time displease Him by neglecting worship of and adoration to Him. There are numerous examples in Holy Scripture which set forth this deplorable condition.

Need we wonder that so many of our services, in which the unadulterated gospel of our Lord Jesus Christ is preached, are as "sounding brass and tinkling cymbal"? Why? We may be missing the all-important truth of worship of the Father, praise to the Son, recognition of and obedience to the Holy Spirit. For example, the Scripture read may be that of Paul shipwrecked, of Peter imprisoned, of Philip and the eunuch, or the story of Philemon. The songs

(*Continued on page* 12)

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*Reprinted from *The Moody Monthly,* August, 1941, pp. 706-7.

DAILY DEVOTIONAL MESSAGES

By W. F. Unruh, Pastor, Mennonite Church, Pulaski, Iowa

SEPTEMBER 1—*"But we have this treasure in earthen vessels,"* II Cor. 4:7a.

"We have this treasure in earthen vessels." God has a very strange way of keeping His treasures. When we have a great treasure to keep, we keep it in silk purses, in concrete vaults, locked behind steel doors. God keeps His treasures in earthen vessels. The vessel of which the Apostle Paul writes here is our frail body of clay and dust, and the treasure is none other than the indwelling Christ, Who is the light of the face of God. If we believe in Christ and let Him dwell in our hearts by faith, we may say to our hearts, "Now, heart o'mine, you hold God's greatest treasure, even His only begotten Son. Let Him have complete possession and complete control of His vessel. May every beat you beat during the day be in true love and loyalty to Him."

SEPTEMBER 2—" . . . *For when I am weak, then am I strong.*" II Cor. 12:10b.

This statement appears as a paradox, but it is not a paradox. It is truth and checks with experience. A Christian's strength does not lie in robust health or physical prowess. His strength lies in his faith in God. He becomes strong for God through a contagious faith in God. His faith in God may inspire other people to trust in God and as they trust in Christ they come to salvation and eternal life in Him. This power to influence others to trust in God through our own faith is not one which is deminished by physical weakness. It is actually often augmented by weakness. A missionary in South India contracted leprosy while on furlough. After a deep struggle of Spirit he saw through the gloom of it. He found God's purpose in allowing it to happen. Friends came to him in his isolation and pitied him. He said to them, "You are feeling sorry for me, and you must not do it. I have never known deeper joy in my life. These walls are radient with the love of God." His physical weakness brought out his spiritual strength. The strength of a Christian lies in his love to God and in his trust in God.

SEPTEMBER 3—*"We reckon therefore that a man is justified by faith apart from the works of the law,"* Rom. 3:28.

Our position with God does not rest upon works. There are some people who say that they hope to stand justified on the Judgement Day on the basis of the Golden Rule. They say that if they will do good, God will reward them with good. This would be all right for perfect beings. but how can we sinners hope to be saved on that basis? If God is to reward us according to the way we have treated Him, we will fare badly. But Christ has made a sacrifice by which we may be saved freely through faith. God accepts us as justified in Christ when we believe in Christ to the extent that we hold whatever Jesus says as trustworthy, when we act on what He says as certain fact. Will you this day and every day take some saying of Jesus and act upon it as wholly trustworthy? That sort of faith God counts unto us for righteousness.

SEPTEMBER 4—*"To him bear all the prophets witness that through his name every one that believeth on him shall receive remission of sins,"* Acts 10:43.

Forgiveness of sins is a gift of God granted freely to all who truly believe in Christ Jesus. It is ready for every truly penitent believer. It must be accepted by faith to become a reality, otherwise there is no pardon. During President Jackson's presidency the President granted a pardon which was refused. Embarrassed by the criminal's refusal to accept the pardon, the President gave the case to the Supreme Court to decide, and the Chief Justice gave down the decision that pardon is a matter of relationship, and if it is not accepted it cannot stand. The prisoner was hanged. How sad! Infinitely more sad it is when people reject the pardon of God and go into eteranl punishment. How gracious and merciful of God to grant full pardon through repentant and obedient faith in Christ!

SEPTEMBER 5—" . . . *For the Lord hath a controversy with his people,*" Micah 6:2b.

When people disobey God, His Spirit at once convicts their hearts and strives with them to submit to His Will. As long as people refuse to submit to God there will be this controversy. The Holy Spirit is very loving but very persistent. Usually the Spirit will hold us to one thing, in regard to which we are made to feel very strongly that we should submit to God. Our controversy with God usually centers around one point of obedience. It may be that the Spirit will persist that there is a wrong to confess, a restitution to be made, a command of Jesus to be obeyed, or some other thing to do which involves submission to God. Whatever that one thing may be to which the Spirit of God holds our consciences, in that matter let us submit to God. For if we will submit to God on that contended point, it will become easy for us to align the rest of our life with the Will of God. Unless we will do this the controversy with God will continue indefinitely, and we will miss the peace of God.

SEPTEMBER 6—*"Count it all joy, my brethren, when ye fall into manifold temptations,"* James 1:2.

To appreciate this truth we need but to ask ourselves a few questions like these. When I was last tempted to falsify the truth and I refused to stoop, but held myself strictly to the truth, has that experience not helped me to feel that I am more in favor with God and man? When I was last tempted to run away from an unpleasant duty but determined to do my duty and be true to God, has that not made a better and stronger person of me? When I see that every time I remain true to my Lord in trials, I grow, surely, the testings have been good and wholesome for me. Then let us rejoice and thank God for the victories He has already given us.

SEPTEMBER 7—*"But if any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him,"* James 1:5.

Wisdom is the choice of an end which pleases God and the adoption of the most appropriate means to the accomplishment of that end. The Holy Book promises that God will help us find the end and the appropriate means for its accomplishment. God gives gladly and liberally He will not force wisdom upon us. It must be sought. And the way to seek it in each circumstance which confronts us is prayerfully to seek for light from God's Word on what God's will is. When God's will is known, we must continue to search the Scriptures for light on what is the best means to the realization of that Will. When we seek faithfully and in the spirit of submission, God gives us His guidance and help.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 31, 1941

JOHN URGES CHRISTIAN LOVE

I John 3:13-18; 4:7-21

Introduction

The first epistle of John is a treatise on love. He uses the word thirty times in our lesson and in contrast he mentions hate only three times. Hatred is a characteristic of the world, of unregenerated persons. John says much about love as a characteristic of God and of His children. Love has various shades of meaning. God loves men even when they are in sin. His heart goes out in pity and compassion toward them. He has a spirit of good will toward all persons. Our lesson makes clear the particular love for the "brethren" which God's children have for one another.

Love, a Test of a Christian, vs. 13-18

To become like Christ is the chief purpose of the Christian's life on earth. John tells us plainly how we may be assured that we are truly God's children (v. 14). When we love our fellow-Christians we have passed from the death of selfishness and sin, by the divine grace, into a spiritual life which is characterized by love. The lack of this love excludes a man from God's kingdom. God's love for man is revealed supremely in Christ's death for us (vs. 16 and 4:9, 10). This is the one manifestation of God's love which required a sacrifice in the Godhead. We then ought to love one another, even in a self-sacrificing way, if necessary (v. 16). Few of us will be called upon to make so supreme a sacrifice. There are many opportunities to show love by helping some one in need. As faith without works is dead, so also love without works is dead. True love expresses itself in acts which correspond to the profession of love.

The Spirit of Christian Love, vs. 7-16

John mentions seven things about love in this passage. (1) "Love is of God," of divine origin, is out of God. All real love comes from God. He who has received this love from Him is therefore born of God (v. 7). (2) "God is love" (vs. 8, 16), it is the very essence of His character. This is the great central truth around which the whole system of Bible truth revolves. (3) God manifested His love in sending His Son so that we might have eternal life. He sent Him to be the propitiation for our sins. (4) "God loved us, we ought to love one another." This needs much exemplification in our daily lives. How wrong is our selfishness. How mistaken it appears. (5) "He that dwelleth in love, dwelleth in God and God in him" (vs. 12, 16). Wonderful thought that this is our standing if we love others. This is heaven on earth, a life of love which expresses our love for God. (6) "There is no fear in love, but perfect love casteth out fear." When we learn to love God, we will be freed from all dread of God. We will reverence and worship Him with a childlike trust. We will lose all fear of the coming judgment day. John is describing a condition which we can attain in this life, in this world (v. 17). (7) "We love Him, because He first loved us." God's love in our hearts enables us to love Him with perfect love. Our love to God must also include our fellow-man.

A true Christian has love like unto that which characterizes God. The test of our Christianity is action. Every opportunity to show love is a call to manifest love.

In what sense does God love all persons?

In what ways do Christians manifest their love for others?

What is the distinction between giving charity and showing love?

CORRESPONDENCE

DEEP RUN MENN. CH., DOYELSTOWN, PENN.

August 15, 1941

We are glad to report that eighteen or nineteen of our young people and three adults attended the 14th annual Retreat at Menno-lan (our new retreat grounds) Finland, Penn. All received spiritual blessings and are already anticipating going back next year.

Fourteen of our members took part in Prof. Lantz's chorus which rendered Gaul's oratorio, *The Holy City*, on Sunday, July 17, in the Souderton High School auditorium.

We welcome the General Conference of the Mennonite Churches of North America being held at Souderton, Penn., this year, and know that all who avail themselves of the opportunity of attending these meetings will be greatly blest.

Last Sunday evening we enjoyed a play on the life of Paul, given by the East Swamp young people. May the Lord bless them in their efforts to bring honor and glory to His Name. —*Corr.*

BETHEL MENN. CHURCH, WINTON, CALIF.

August 12, 1941

Greetings from the Bethel Mennonite Church, Winton, California. Our new church body (which was organized over a year ago and joined the Pacific District Conference last May at the Conference in Dallas, Oregon,) is progressing very nicely, under the leadership of Rev. J. P. Glanzer. Three were added to the membership role by baptism, and seven by hand of fellowship Sunday evening, July 27; also communion was held and the bond of fellowship strengthened.

Our Christian Endeavor, with increasing attendance, meets every two weeks and is very inspiring. Even the Sunday School in the height of the busy season is making record attendance.

Three years ago some of our church members organized a "Womens Better Home Making Club"; officers consisting of a President, Vice-President, Study Chairman, Secretary and Treasurer. It proves to be a very beneficial factor between the church people and the non-church people. Women from different churches and groups are invited to meet once a month. The afternoons are spent in studying subjects that go for better home making. The money that is raised is used for good deeds in the community, and to give a fellowship dinner to the husbands of the club members once or twice a year, where we disregard creed and nationality, and thus make friends among different classes of people, and build up an atmosphere that goes for better church making, and for breaking down some of the partitions that are existing between the churches. The question might arise, "Why start another church?" The answer is, there are so many that don't go to church. Evidently there is work for another church. Winton with Idolism within its walls, (works of men) and modernism without its walls, needs very much to be evangelized.

Now if the General Conference Denomination may claim the verdict given to the church of Philadelphia, Rev. 3:7-13, (and I believe she may), "Thou hast a little strength." She then may be able to break down these walls, should they be whited walls, they shall surely be smitten, (Acts 23:3). May Jerusalem be builded as a city that is compact together, and peace be within its walls, (Psalms 122).

—*Mrs. Leah Heppner, Corr.*

ST. JOHN'S MENN. CHURCH, PANDORA, OHIO

August 16, 1941

What a contrast! Sunday after Sunday, and often during the week, we gather joyfully in our place of worship, while much of the world is in throes of misery, pain, and sorrow. Standing there with its face to the rising sun, guarding as it were, the *family* throughout the week as they go about their work in the beautiful farming area, the red brick church extends a beckoning welcome to us on Sunday morning. Significantly the old church building stands as a type of the body of Christ, the true Church, who with her face constantly turned to the Lord and looking for His coming, keeps herself busy serving, seeking to bring others into her sheltering fold.

Regardless of the heat of the past weeks, the attendance at the Sunday service has been good; the evening services bringing out a goodly number. The Thursday evening Bible study and prayer hour are times of real blessing, for the Lord is present. The number in attendance is not as large as one might wish, but is accounted for in part in the fact that the young people have their own prayer and Bible study period on Tuesday evenings. The two missionary societies, Women's and Girls', are very much alive, and the monthly meetings are well attended. The Young People's Bible Class has sponsored some work in the form of services conducted at the Lima Rescue Mission every two weeks. Sunday School classes and other church organizations are taking turns in conducting monthly services at the Hancock and Putnam County Homes for the Aged and Infirm. Two of our number have been occupants at the Hancock Home for some time. The two Basinger sisters, Fannie and Caroline, as well as the sister, Elma, here in Pandora, have been a blessing to many who have called on them, as they manifest a joy and trust in the Lord, which years of severe suffering could not dampen.

A number of deaths have occurred within recent months. Two families were bereft of their fathers in the early summer, when John Burkholder and Samuel Welty met sudden death due to heart failure, only a few days apart. The aged Emmanuel Kohli was called Home recently, leaving a great vacancy, both in the home and in the church. There have been joyous family occasions also. During the latter part of May a beautiful church wedding took place at which Lenna Augsburger of this church and Landoline Amstutz of the Ebenezer church were united in holy matrimony. After the wedding trip the couple returned to Chicago where they are further preparing themselves for Christian service. A few days later Hazel Lehman and Maynard Steiner joined hands in holy wedlock at the parsonage. May these unions be richly blessed of the Lord.

We have had several seasons of spiritual refreshing. Earlier in the year the pastor conducted a twelve days' series of meetings. He was very ably assisted by the mixed chorus and the Gospel Team Quartet from Bluffton College. Later the Young People's Bible Class sponsored a weeks' meetings with Dr. Dan Gilbert, youthful secretary of the World's Fundamentals Association, as guest speaker. Much interest was shown in that the meetings were largely attended. He ably treated on subjects relating to situations in the world and the church, in the light of the Bible.

Pastor Boehr is following a plan of giving Sunday morning messages in the form of character studies of persons of note in the Bible that are proving both instructive and inspiring. Recently the four Mennonite churches in the community had a "Pastor Exchange" Sunday morning. In view of the fact that three of the pastors are new in their respective churches, it was a good way of having the congregations and new men in the community learn to know each other, and was a means of promoting unity. On the same Sunday, in the evening, the choirs of these churches joined in giving a very inspiring song festival in the First Mennonite Church in Bluffton. Many turned out though the weather was warm. How we need to show forth constantly the spirit of praise. The child of God has much reason for singing and rejoicing when to others things do look dark and hopeless, for he finds even when outwardly things look dark that "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." —*Mrs. P. J. Boehr, Corr.*

IMMANUEL MENN. CH., LOS ANGELES, CALIF.

"My soul, wait thou only upon God; for my expectation is from Him," Psa. 62:5.

We want to praise the Lord for His goodness to us. We have been permitted to continue all the services of the church and auxiliaries in a helpful and fruitful way. From May 25 to June 8, Rev. Charles Ashman of the Brethren Church, Whittier, Calif., led us in evangelistic meetings every evening. There were many who reconsecrated themselves to a closer walk with the Lord, and some who received Him as Saviour. On the last day of the meetings, opportunity was given the Sunday School pupils to confess Christ as Saviour. Forty-two came forward, some of whom had received Christ previously but had never confessed Him publicly. The pastor and a group of teachers talked with each of these, explaining carefully the step they had taken and trying to help them in their new life.

We have been greatly blessed in the fellowship we have had with some of our missionaries this spring. Rev. and Mrs. John Thiessen and two daughters, stopped with us on their way to San Francisco to embark for India in March; Mrs. S. F. Pannabecker, her two sons and little daughter, stayed with us a few days in April just after they arrived from China; and Dr. and Mrs. P. A. Penner landed at our Los Angeles harbor, at the end of their fifty-three days' voyage from India, on June 7. All these dear workers brought us heart-warming reports of the wonderful progress of the work in our two foreign fields, India and China, and of the growth of the native churches and the splendid native Christian leadership. May we be more diligent than ever before in our support of the foreign mission work, both by prayer and gifts.

On July 13, six young people received baptism and joined the church. Four others were received by reaffirmation of faith or transfer of membership.

A Daily Vacation Bible School was conducted in our church for three weeks in July. We had the best attendance of any year, the average being 167, and the highest 189. There were nine teachers and the grades ranged from kindergarten to Junior High.

Two young men of our membership, Orlando Schroeder and Irvin Richert, have been called to S.P.C.Camp. As their camp is at San Dimas, not very far from Los Angeles, they are able to come and worship with us from time to time. —*Anna G. Stauffer, Corr.*

NOT BY WORKS

"I handled a queer five-dollar bill the other day. It had done a heap of good—paid the widow's rent, bought food for the hungry, squared up three or four accounts, made a church treasurer happy when he found it on the plate, and made the sexton happier when his back salary was paid by it; but in due course of time it came back to the bank whose name it bore, and lo! the teller threw it out. 'What's wrong?' asked the depositor. 'Counterfit,' said the teller. All its good deeds had not made it pass the bank where its real character had been discovered."—*Baptist Record*, quoted in the *Herald of Holiness.*

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General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. and Treas.
McPherson, Kans.

WORTH OF THE SIMPLE LIFE

By Karl Baehr

Jesus was the greatest exponent of the simple life the world has known. He devoted all to the service of God. So complete was that devotion that Jesus could say. "The son of man hath no where to lay his head."

Jesus did not deny Himself the things and the pleasures of this world in order to be *simple.* He wasn't "simple-minded." *He lived simple in order that He might live abundantly*—that He might devote all His energies, resources and gifts, unencumbered, to the work of the Kingdom.

Therefore, we as followers of Jesus should also devote ourselves to a simple life. That simple life should not be an end in itself. It should by the means whereby more than a tenth of our energies and material resources are devoted to the "things that are eternal." Missions, relief of the suffering in war-torn areas, support of our Civilian Camps, and building up of our colleges for Christian education are but a few of the *causes* that can be nourished by a people who are devoted to the Kingdom of God, first and the kingdom of "material prosperity," second!

Let us live the simple life with heroic devotion, for we know not what "trials of fire" lie ahead! The torch of Christianity is carried by those who have dedicated their lives and their goods to the service of God—by those who live the simple life in order to further the Kingdom of God!

FROM A LE TOURNEAU WORKER

(This is the conclusion of an article which appeared in The Mennonite Youth *pages on July 15)*

Georgia belongs to the South, and surely we must not fail to mention the southern lingo. It is very amusing and interesting to the "d—— Yankee," a title conferred on such outlaws as happen to think of their home as being north of the Mason and Dixon line. When Frieda joined me in September, she was often amused at popular local expressions that I had unconsciously adopted.

The home of the ordinary southerner is much inferior to the average home of the middle west. It is not difficult for the average southerner to purchase the necessary implements. A small mule and some sort of plow is about all that he needs. Perhaps he may also acquire an old spring buggy. On Sunday mornings many people can be seen walking along the road to some small, homely, country church.

All in all, it makes one wish that the question concerning slavery could have been settled outside of the war system, for "One is your teacher and all ye are brethren."

We receive *The Mennonite* regularly and enjoy the news about the various churches and friends. We also receive the *Missionary News and Notes.* We also received the *Mennonite Year Book.* These various publication make us to feel that we are still a part of the big family.

—*Frieda and Dan Epp*

MY DEVOTIONAL LIFE

By Betty Horsch, Aberdeen, Idaho

It is daybreak. The glorious sun, rising slowly above the horizon, ushers in a new day. We do not know what joys, disappointments, and heartaches lie before us in this day, but we know that we have not sufficient strength to face it alone. We look forward, and as the dawn of a new day, so dawns in our hearts a deepening faith in Him Who said, "I will never leave thee nor forsake thee." We whisper in our souls, "Good morning, Lord Jesus, here is another new day. Take it and us and use it for Thy glory." And then we take His Word, praying that we might let the manna from heaven nourish us and feed our lives for the day we face. How sweet it is to realize that the Bible is God's Word; that in and through Jesus Christ, the "well-beloved," we can call God, our Father. It is this very fact that has given me courage and faith to present to Him my trivial problems and my greater problems. He knows; He loves; He cares.

Has He spoken to us as we read His Word? Oh yes, He always does open ready hearts. It is then, "Still, still with Thee," as we kneel before Him, praising Him and bringing to Him our petitions. He strengthens us, draws us close. And when we get up from this time with God, we are ready to face the new day.

WE RECOMMEND

On the Indian Road by E. Stanley Jones.—Rev. H. N. Harder, pastor of Grace Mennonite Church, Enid, Oklahoma.

The Making and Meaning of the New Testament by James H. Snowden. Publisher, The Macmillian Co.

—Rev. John Thiessen, Missionary in India.

Technology on the Farm—Department of Agriculture Economics; Write your representative or senator for a copy. —Karl Baehr, seminary student.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

EVERYDAY TASKS

Program for September 14, 1941

Leading Topic: Help for everyday Tasks, II Tim. 2:15; Ps. 1:1-6; Matt. 25:21.

I. Worhip Service

1. Songs: "Master, Speak! Thy Servant Heareth," No. 219; "Go Labor on; Spend and be Spent," No. 231; "Teach me, my God and King," No. 226.
2. Reading of leading Topic, and Prayer.
3. Group singing, songs chosen from "Mennonite Hymnary."
4. Offering for Relief Work.

II. Leader's Introduction

One measure of a man is the way he handles the routine, everyday assignments of life. Greatness comes not by spectacular action alone though that may be a part of it, but most of all by painstakng attention to everyday duties, whatever they may be. Looking at the commonplace tasks in the light gives one a true sense of their importance and saves one from being bored by them.

Jesus recognized and emphasized the importance of the commonplace. In several of His parables He glorified the routine responsibilities of living. Moreover, He refrained from doing the spectacular and sensational thing, even when it would have made Him popular.

III. Suggested Topics for Short Talks

1. Warning against Slothfulness	Prov. 6:9-11
2. Blessedness in Daily Needs	Luke 6:20-23
3. Perseverance in Watchfulness	Matt. 24:42-47
4. Faithfulness in Little Things	Luke 16:9-13
5. Victorious Living	Rom. 12:9-14
6. Conquering Care	Phil. 4:10-13

IV. For Discussion

1. What men were called by Jesus to be His followers while they were busy with everyday tasks?
2. What is more important in any one's life, the way he meets special events or the way he meets everday tasks?

V. Facts for Study

There is a saying that if you want a job done, ask the man who is busy—busy with common ordinary tasks. Life often seems humdrum to us because it seems to consist of routine duties which seem small and unimportant. Life seems to consist of shuttling back and fro between the home where you eat and sleep, and the place where you do your job which is seemingly the same from day to day. Yet, out of such things as the everyday tasks which are your lot you are to make not only a living but a life. How can this be done? Only as you relate them to God and eternal verities. We are to see in them not endless little incidents, but the material out of which we build character for eternity.

VI. Illustration

The following poem may be suggestive of the meaning and value of everyday tasks well done.

"One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been.
One small stitch that could scarce be seen,
But the one stitch dropped drew the next one out
And a weak place grew in the fabric stout,
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day.

One small life in God's great plan,
How futile it seems, as the ages roll!
Do what it may, or strive how it can
To alter the sweep of the infinite whole—
A single stitch in an endless web,
A drop in the ocean's flow and ebb—
But the pattern is rent where the stitch is lost,
And each life that fails of its true intent
Mars the perfect plan its Maker meant."

VII. Food for Thought

"With every returning morning,
I cast old things away.
Life's journey lies before me—
My prayer is for today."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

HOW IS HAPPINESS ACHIEVED?

Program for September 14, 1941

Opening Song: "I Know Whom I Have Believed."

Scripture Reading: Psalm 21:1-7.

Prayer by Leader:

Song: "Faith Is the Victory."

Topical Discussions: How is happiness achieved?

1. By care for others: Prov. 14:21.
2. By finding wisdom: Prov. 3:13.
3. By doing what we know is right: John 13:17
4. By trusting the Lord: Prov. 16:20.

Song: "Trusting Jesus."

5. By enduring: Jas. 5:10,11.

Song: "The Way of the Cross Leads Home."

6. By receiving God's correction in the right spirit Job 5:17,18.

Quotations:

1. Happiness can be built only on virtue, and must

of necessity have truth for its foundation. **Coleridge**

2. Happiness is neither within us only, or without us; it is the union of ourselves with God. **Pascal**

3. Happiness consists in being perfectly satisfied with what we have got and with what we haven't got. It is not how much we have, but how much we enjoy, that makes happiness. **Spurgeon**

4. Seek happiness for its own sake, and you will not find it; seek for duty, and happiness will follow as the shadow comes with the sunshine. **Tyron Edwards**

5. Men of the noblest dispositions think themselves happiest when others share their happiness with them. **Jeremy Taylor**

6. All who would win joy, must share it; happiness was born a twin. **Byron**

7. Happiness consists in the attainment of our desires, and in our having only right desires. **Augustine**

8. It is an inevitable law that a man cannot be happy if he does not live for something higher than his own happiness. He cannot live in or for himself. Every desire he has links him with others. **Bulwer**

9. The happiest life is that which constantly exercises and educates what is best in us. **Hamerton**

10. Do not speak of your happiness to one less fortunate than yourself. **Plutarch**

Chorus: "I Have the Joy, Joy."

Offering and Announcements.

Mizpah Benediction.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

THE CHURCH SERVICE

PRAYERS IN THE CHURCH SERVICE

Program for September 14, 1941

"Mine house shall be called an house of prayer for all people," Isaiah 56:76.

Worship Center: Place a large open Bible before a good print of "The Angelus." A lighted candle on either side of the Bible can also be used.

I. Worship Service

1. Prelude: "Sabbath Bells," by Le Coupeys.
2. Call to worship: "O worship the Lord in the beauty of holiness: fear before Him all the earth," Psalm 96:7.
3. Song: "The Church's One Foundation," vs. 1, 2.
4. Leader's Opening Prayer
5. Scripture (Read antiphonally), Psalm 24.
6. All pray the Lord's Prayer (Heads bowed).
7. Poem: **Praying**

"To **say** my prayer is not to pray
Unless I **mean** the words I say.
Unless I **think** to Whom I speak
And with my heart His blessings seek.
Then let me, when I come to pray,
Not only **heed** the words I say;
But let me **seek** with earnest care
To have **my thoughts go** with my prayer."

—Selected.

8. Solo: "Prayer is the Soul's Sincere Desire," **The Mennonite Hymnary,** No. 184.

II. Study Period

Aim: To help our Junior to know and understand the various prayers of the church service, so that he may take an intelligent part in them. To help him to **feel** the presence of God in God's house.

1. Introduction by a Junior: "We come to the church to praise and worship God, to talk with Him, and to learn more about Him. We must not only be listeners in church but must take an active part in all of the service. We must **think** as we read or sing or listen. Each part of the church service has a special function or need to fill. Today we will study the prayers in the church service.

2. A Junior may list the prayers on the blackboard:

   a) Prayer Greeting
   b) Invocation
   c) Pastoral Prayer
   d) Offertory Prayer
   e) Closing Prayer
   f) Benediction

3. Reading of the Prayer Greeting, Phil.1:2—by a Junior girl.

4. Discussion of The Invocation—by a Junior boy.

The prayer of invocation is a prayer that takes us into the very presence of God. In it the minister praises and adores the Lord, and prays for God's presence in the service. (Recall phrases from the pastor's morning invocation, all Juniors taking part.)

5. Discussion of The Pastoral Prayer—by a Junior girl.

This is the longest prayer in the church service. To some it is the most important and solemn part of the service. In it the minister stands between God and the congregation. He tries to lead them to God. He speaks for them in thanksgiving to God for His many blessings. He confesses with them their sins and asks God's forgiveness. He prays with them for their needs. He prays for those who are sick or in trouble. He prays for the country and its rulers. And he prays for the coming of the Kingdom of God.

6. Question: What is our part in this prayer?

7. Discussion of The Offertory Prayer—by a Junior boy, who also gives an offertory prayer.

8. Discussion of The Benediction—by a Junior boy.

This comes at the end of the church service. Sometimes we say, "the minister pronounces the blessing." The one used most is the one that Aaron, the High Priest, was commanded to pronounce over the children of Israel as they were journeying in the wilderness. It is a threefold blessing. (Read Num. 6:24-26.)

Three times the name of Jehovah was put upon the children of Israel:

a) God, the Father, Who keeps
b) God, the Son, Who is gracious
c) God, the Holy Spirit, Who gives peace.

The Mizpah benediction is often used at the close of a C. E. program (Read Gen. 31:49).

9. Four Juniors may read the New Testament Benedictions, II Cor. 13:14; Eph. 3:20,21; Jude 24:25; Phil. 4:7.

10. Sing softly one verse of "Sweet Hour of Prayer."

11. Short talk by the leader.

III. Mission Minutes

1. A report on the prayers of the heathen.
2. We should tell them of the true God to Whom to pray.
3. Pray for those who do not know our Lord and Saviour, Jesus Christ.

IV. Closing Moments

1. In unison give the verse of the month.
2. Memorize verse 2 of the song of the month.
3. Pray the prayer of the month.
4. Leader's closing prayer.
5. Sing softly, "Into My Heart."

THE HYMN TUNE—THE GOSPEL SONG*

(*Continued from page* 4)

may be "Why Not Tonight?" "Let the Lower Lights Be Burning," "Whosoever Will," "Heartaches," "Make Me a Blessing." The prayers may be imploring God to visit in power to the conviction of sinners, and yet the service may be displeasing to God because *He* has not been honored *first* by worship. Our God is a jealous God! Has the point been made clear?

If the unsaved could see and hear us worship and adore God, instead of hearing our arguments, debatings, and pleadings to "come to Jesus," the Holy Spirit might have more impressionable hearts to work upon, and this would result in personal conversions, which are more desirable than the results of mass evangelism.

The hymn tune, like a well-groomed gentleman, creates a spirit of reverence and solemnity. The gospel song may be likened (not all of them to be sure) to the fashion-plate man (with all the newest effects, clever treatments, fancy accompaniments, etc.), engendering a degree of lightness, laughter, lack of seriousness, and even a slight movement of the foot.

I shall never forget a kindly, unintended rebuke given by a woman some forty years my senior. While in her presence I took exception to the expenditure of so much money, time and effort in the erection of the Cathedral of St. John the Divine, in Morningside Park, New York. As a recent and energetic convert, I was given to criticizing everything religious which was not evangelistic. The saint of God answered me, "Nothing is too expensive when it is for the glorification of God. No time or energy is ill-spent when His honor is at stake." And to think, this lady was not a theologian!

Yes, indeed, we have many places of worship which have a form of godliness, but deny the power thereof, but we also have too many places of worship where the paramount objective of the service is to win souls to Christ at the cost of depriving Him of our adoration, in which He takes great delight.

To overenthusiastic evangelists, a word of caution! Honor God with unhurried worship and adoration in every service; give a deaf ear to criticism for using a certain number of hymn tunes as against the popular trend of gospel songs and choruses. It may please God to honor your evangelistic endeavor with special enduement of the Holy Spirit, if worship occupies first place. The revivals of the past came as a result of worship which paved the way for God's blessing in evangelism, and we have no reason to believe those of the future will be otherwise.

For the purpose of making clear the difference between the two types of music, compare such evangelistic gospel songs as "Bringing in the Sheaves," "Work for the Night Is Coming," and "Jesus Is calling," with such hymn tunes as "Holy, Holy, Holy" (to the Father), "Let Me Come Closer to Thee, Jesus" (to the Son), "Enkindling Flame" (to the Holy Spirit).

WHEN THE TAG IS LOST

Neglecting the Bible in early years prepares men to reject it later when they hear it assailed and ridiculed. So men become infidels or agnostics, not knowing whence they came or whither they go. They have blown out their light and are groping in the darkness. They are without God and without hope; they do not know and will not be taught.

"Where is he going?" said someone to a perplexed express messenger who had charge of a puppy. I don't know, and he don't know, nobody don't know; and he's been and chewed up his tag!"

A man who does not know where he is going needs direction. The Word of God would guide him, but he rejects it. He destroys his "tag" and is a lost wanderer in a wilderness world!

—*Heart to Heart Talk*

In the highest class of God's school of suffering we learn not resignation nor patience, but rejoicing in tribulation. —*Vincent*

How often do we attempt work for God to the limit of our incompetence rather than to the limit of God's omnipotency? —*Hudson Taylor*

132,000,000 people live in the United States. Only about 40 per cent are connected with a Christian church. —*Bethesda Ch. Bulletin, Henderson, Neb.*

IN MEMORIAM

FRANZ QUIRING, was born the 14th of May, 1856, in Kleefeld, a village of South Russia. In early childhood he was bereaved of his parents. He received his education in the village school. On June 5, 1878, he was baptized by his pastor, Jacob Buller. In the year 1875 he came to America. On December 17, 1878, he united in marriage with Susanna Unruh. They made their home on a farm three miles east of Goessel. Here they labored together till they retired, and then moved to Goessel in 1919. When in 1920 the Goessel Mennonite Church was organized they transferred their membership from the Alexanderwohl Church to said congregation, of which they remained faithful members until their departure from this life.

He became father of ten children, six sons and four daughters. Three sons and one daughter preceded him in death; the sons in infancy and the daughter, Mrs. Katherine Franzen, on February 4, 1937. He became grandfather of thirty-one children (of which five departed in infancy), and great-grandfather of four children. On December 29, 1928, they celebrated their golden wedding with all their children present.

After Mrs. Quiring's departure on July 26, 1936, he was rather lonely and his desire to follow her to the home above grew stronger with the passing years, especially since he began to ail soon after her departure. In 1938 he underwent an operation which benefited him greatly. A kidney trouble which already was present increased and finally brought his death.

Since October of last year he was in the Home for the Aged in Goessel, where he received loving care.

He was greatly concerned about the welfare of his children and grandchildren. He assured them even on his deathbed that he had daily prayed for everyone of them. He prayed especially much in his last days. During the last two nights we repeated Bible verses and sang songs to him. The 23 Psalm and his favorite songs comforted and quieted him again and again.

He was bedfast in the Bethesda Hospital, Goessel, Kansas, eleven days, but had no special pain. He was conscious to the very last, when the Lord took him to his reward on Friday morning at 7:30, August 1, 1941. He reached the age of 85 years, two months, and 17 days.

The children mourning his departure are: Mr. and Mrs. John Duerksen, Bessie, Okla.; Mr. Jacob H. Franzen, Hillsboro, Kan.; Mr. and Mrs. Adolf H. Buhler, Medford, Okla.; Mr. and Mrs. P. F. Quiring, Goessel, Kans.; Mrs. Mary Graves, Newton, Kans.; Mr. and Mrs. Henry Quiring, Newton, Kan.; Mr. and Mrs. John Quiring, Newton, Kans.

JACOB BERNHARD CLAASSEN, son of Jacob and Agatha Janzen Claassen, was born near Beatrice, Nebraska, on November 23, 1887. His early educational opportunities included attendance at the Parochial School. He graduated from the Preparatory School, at Hillsboro, Kansas. He also attended the Beatrice Business College. He was baptized on the confession of his faith in Jesus Christ and received into the Mennonite Church on June 5, 1906. For about fifteen years he farmed near Blue Springs. He also spent some time in the Western States and Canada. In 1933, he moved to the place where he has since resided.

On February 8, 1934, he was married to Katherine E. Wiebe. This union was blessed with two children. He was an active member of the church, serving as a member of the Building Committee and as a teacher of a Men's Bible Class. He enjoyed reading extensively, spending much of his spare time in preparation for his class. Last Sunday morning, July 20, commenting on the application of the lesson text, he emphasized and lamented the fact that the church members generally are not living examples of the Christ-life.

Having completed his threshing Thursday evening, July 24, he was assisting a neighbor in moving the equipment across the highway. Here he was fatally injured in an auto-tractor collision. He was taken to the hospital where he died at 3:45, Friday morning, July 25. Mourning his seemingly early departure are his wife, Mrs. Katherine Claassen; two children, Mary Katherine and James Henry, of the home; his mother; four sisters; five brothers; his father-in-law; sisters-in-law; brothers-in-law; and many relatives and friends. As a parting message he leaves us a testimony in the words of the poet:

"I will love Thee in life, I will love Thee in death,
And praise Thee as long as Thou lendest me breath;
And say when the death dew lies cold on my brow,
If ever I loved thee, my Jesus, 'tis now.

"In mansions of glory and endless delight;
I'll ever adore Thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now."

Funeral services were held at the Harman Johnson Funeral Home on Monday, July 28, 9:30 a. m., and at 10:30 a. m., at the First Mennonite Church, the Reverends W. H. Dyck, Reynold Weinbrenner, and C. Penner officiating. Interement was made in the church cemetery.

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ALBERT PENNER, son of Henry and Maria Penner, was born on September 17, 1875, in Warnau, near Marienburg, West Prussia. He attended the local elementary school. In December, 1890, his father died. In August 1891, with his mother, brothers and sisters, he migrated to America. On May 22, 1893, he was baptized on the confession of his faith in Jesus Christ by Elder Gerhard Penner and received into the fellowship of the Mennonite church. Until 1901, when he rented a farm for himself, he made his home with his uncle and aunt, Mr. and Mrs. John Penner. For thirty-four years he farmed together with his brother, William, until the latter was forced to retire due to ill health.

About three years ago his health began to fail. It improved for a while; however, on May 30, it became necessary for him to be under a doctor's care. On June 7, he was brought to the Mennonite Hospital. Here he received what help could be given. On June 13, at 11:00 p. m., he passed away quietly, to awake, as we confidently hope, in the blessedness of an eternity. His age was 65 years, 8 months, and 27 days. Mourning his departure are two sisters, six brothers, one sister-in-law, and many relatives and friends.

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.
In the sweet by and by,
We shall meet on that beautiful shore."

Funeral services were conducted at the First Mennonite Church, Rev. C. Penner and Rev. W. H. Dyck officiating. A mixed quartet sang. Interment was made in the church cemetery.

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MARIE WIEBE, daughter of J. G. and Lisette Wiebe, was born October 26, 1867, in Danzig, Germany. She attended a private school conducted by the Mannhardt sisters. In August, 1876, she came to America with her parents, brothers, and sisters. During the first six months, they lived in Mount Pleasant, Iowa, from where they moved to Beatrice, Nebraska, their permanent home.

In Beatrice, she attended the public school. Her religious instruction, outside of her parental home, she received in the Sunday School held by her uncle, Rev. Henry Zimmermann, in his home. In 1883, she was baptized by Elder Gerhard Penner on confession of her faith and received into the Mennonite church at Beatrice, Nebraska. She remained a faithful member until her end.

In 1887, she married Henry J. Wiebe. To this marriage eight children were born. In 1912, by the Lord's good grace, they celebrated their silver wedding; and in 1937, their golden wedding. She passed away suddenly at 2:00 a. m., July 3, 1941, seemingly in ordinary health the day before. She leaves to mourn, her bereaved husband, eight children, one son-in-law, two grandchildren, two sisters, and many relatives and friends. Funeral services were held from the home and the First Mennonite Church, in charge of Rev. C. Penner and Rev. R. Weinbrenner. A mixed quartet sang. Burial was made in the church cemetery.

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EMANUEL D. KOHLI, son of John and Barbara (Hilty) Kohli was born October 18, 1860, on a farm in Richmond township, Allen county, two miles northwest of Bluffton, Ohio. When only a boy of five years he sustained a keen loss when his mother passed away and at the age of twelve years he was deprived of the care of his father, who also passed away. From that time on, he spent his boyhood among his older brothers and sisters.

At the age of sixteen years he went to the home of Mr. and Mrs. Isaac Hilty, near Pandora, O., where he remained until he reached the age of twenty-two years. As a young man he was baptized upon the confession of faith in the Lord Jesus Christ and became a member of the Swiss Mennonite Church, of which he remained a devout and consistent worker until the close of his life.

On December 7, 1882, he was united in marriage to Sarah P., daughter of Rev. and Mrs. Peter Schumacher. Soon afterward they located on the farm east of Pandora, Ohio, where they together shared the joys and sorrows of life.

This union was blessed with six sons and four daughters, all of whom survive: Aldine, of Bluffton, Ohio; Peter, of Ottawa, Ohio; Elizabeth Green, of Marion, Indiana; Edward, of Findlay, Ohio; Homer, of Chatham, Ohio; Hiram, at home; Susie Boaz, near Pandora, Ohio; Orlin, of Wheaton, Illinois; Martha Schmunk, of Toronto, Ontario, Canada, and Odula Yoder, of Bellevue, Ohio.

On December 7, 1932, they had the privilege of celebrating their golden wedding anniversary. On May 20, 1936, this union was severed when death called the mother to her eternal reward. Since the death of his life companion he has often expressed his longing for the time when they would meet again.

Until several years ago he enjoyed good health. Last December he became ill, and for much of the time since, he has been bedfast, but was tenderly cared for by his son, Hiram and family, with whom he lived.

Although he suffered for months, he bore his affliction with much patience and always expressed a great appreciation to those who visited him and ministered unto him.

Death called him to his eternal reward on Thursday afternoon at 1:30 o'clock at the age of eighty years, eight months and fifteen days.

Through his entire life, he always showed a great devotion to his family and to his many relatives and friends.

His death marks a separation that will be keenly and deeply felt by the family as well as those who intimately knew him. He leaves to mourn his departure all of the ten children, sixteen grandchildren and two great-grandchildren, besides one sister, Sarah Steiner, of Burlingame, California.

His funeral was well attended Sunday afternoon at the St. John's Mennonite Church. Rev. P. J. Boehr was the officiating minister. Burial took place in the church cemetery.

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JACOB H. BULLER, son of Mr. and Mrs. Henry Buller, was born March 2, 1878, in McPherson County, Kansas. On June 1, 1903, upon the confession of his faith, he was baptized by Rev. Ratzlaff and received as a member of the Hoffnungsau Church. Later together with his wife he transferred his membership to the Buhler Mennonite Church. He was married to Lena Regier, May 20, 1912. To this union one daughter was born.

For ten long years he suffered from bronchitis; and during the last few years, from diabetes. On July 27, at 11:30 p. m., he was released from his suffering at the age of 63 years, 4 months, and 26 days. He leaves to mourn his departure, his wife, and his daughter, one brother, one sister, and many relatives and friends.

Funeral services were held at the Buhler Mennonite Church, July 30, 1941, at 2:30 p. m., with Rev. John F. Schmidt, his pastor, officiating. Rev. J. P. Balzer assisted.

« « JOTTINGS » »

MARRIED

Otis Unruh, son of Mr. and Mrs. H. B. Unruh, and *Vera Matthies*, daughter of George Matthies, June 11. (Reported from Halstead, Kan.)

Harvey Deckert of Pawnee Rock and *Ruth Klassen*, daughter of Mr. and Mrs. H. J. Klassen, of Halstead, Kansas, August 3.

The Rev. A. J. Neuenschwander, of Quakertown, Pennsylvania, reports the following marriages since the New Year, 1941.

Stanley Miller, Spinnertown, and *Katie F. Mohr*, Quakertown.

Harry W. Engleman, Quakertown, and *Esther M. Bauman*, Quakertown.

Paul Schoch, Sellersville, and *Viola R. Mumbauer*, Sellersville.

John Harvey Benner, Quakertown, and *Adelaide Moyer*, Quakertown.

The *Rev. Arnold Regier*, from the Alberta Community Church at Portland, Oregon, delivered the morning sermon at the Zion Church at Elbing, Kansas, (his home church) August 10. He stopped with his folks, enroute to the General Conference.

Miss Justina Schmidt, who has served one term under the Sudan Interior Mission is to sail next month. She will speak over KMMJ (Grand Island, Nebraska,) August 26-28, at 8:45 in the morning. Farewell services are to be held in the Mennonite Church, Buhler, Kansas, August 31.

The Associated Press reports that the *Rev. C. E. Krehbiel*, of Newton, Kansas, was elected president of the General Conference, for his second three-year term. The *Rev. A. J. Dyck*, of Inman, Kansas, was elected vice-president, and the *Rev. Philip A. Wedel* of Aberdeen, Idaho, secretary.

It has also been reported that nine new churches with a total membership of 865 have been formed in the last few years in Canada, Mexico, and the United States.

Friends of the *Rev. Franz Albrecht*, Beatrice, Nebraska, have received word that his health is poor.

Report of Offerings

FOREIGN MISSION RECEIPTS FOR JULY, 1941

Y. P. Comm. of Gen. Conf., $19.00; First S. S., Reedly, Calif., $10.00; First, Mt. Lake, Minn., $82.72; Friend, Whitewater, Kans., $50.00; First S. S., Mt. Lake, Minn., $43.45; First, Sugarcreek, Ohio, $40.00; Bethel Volt. Wolf Point, Mont., $12.33; Eden S. S., Mdge., Kans., $564.91; Garden Twp. C. E., Mdge., Kans., $23.62; Emmanuel, Denver, Pa., $16.81; Elis. Voran & Friends of Missions, Littlefield, Tex., $25.00; Salem, Dalton, Ohio, $30.00; Menn. Ch., Wayland, Iowa,$25.00; Friedenstal Children's day Coll., Tampa, Kans., $26.28; First, Mt. Lake, Minn., $42.18; First, Deer Park, Wash. $8.76; Menno, Lind, Wash., $36.32; First, Berne, Ind., $124.15; Duerksen family reunion, Goessel, Kans., $13.24; Kans. Menn. S. S. Convention, $75.23; Bergtal, Pawnee Rock, Kans., $12.35; First, Hillsboro, Kans. $25.12; Bethel, Fortuna, Mo., $6.10; Northern Dist. Conf., $123.89; First, Shafter, Calif., $24.51; Eastern Dist. Y. P. Union, $100.00; Fred Rilling, Hesston, Kans., $30.00; Friend, Plymouth, Nebr., $5.00; Herman Sprunger S. S. Class, Berne, Ind., $24.10; First S. S., Paso Robles, Calif., $10.09; Mission Stations, Cantonment, Okla., $17.51; Immanuel S. S., Los Angeles, Calif., $28.75.

New Hopedale S. S., Meno, Okla., $6.75; Emmanuel, Pratum, Ore., $36.52; Mrs Loretta Blackwood, Pittsburg, Pa., $25.00; Miss Rebecca Hofer, Freeman, S. Dak., $60.00; First, Beatrice, Nebr., $139.87; Menn. Ch., Arlington, Kans., $6.62; Salem Zion, Freeman, S. Dak., $90.00; Bergfelder, Mt. Lake, Minn., $77.17; Salem, Freeman, S. Dak., $100.00; Emmaus, Whitewater, Kans., $855.37; Christian, Mdge., Kans., $65.00; Hebron, Buhler, Kans., $57.26; Menn. Ch., Buhler, Kans., $28.23; Bethel, Lustre, Mont., $13.75; Grace, Enid, Okla., $14.30; Bethel College Ch., No. Newton, Kans., $46.26; Menno, Intake, Mont., $145.87; First S. S., Beatrice, Nebr., $170.91; Menn. Ch., Wadsworth, Ohio, $50.00; Garden Twp. Ch., Mdge., Kans., $67.50; San Marcos, Paso Robles, Calif., $39.00; Bergfelder S. S., Mt. Lake, Minn., $100.00; First, Adult Bible Class, Allentown, Pa., $50.00; Salem C. E., Dalton, Ohio, $20.00; Bethany, Freeman, S. Dak., $67.00; Roth Reunion, Gibson City, Ill., $25.00; Grace, Landsdale, Pa., $54.38; Delft Bergfelder. Delft, Minn.. $121.83; Bethlehem S. S., Bloomfield, Mont., $335.00; Bethel, Lustre, Mont., $61.40; Zion, Souderton, Pa., $100.00; Bethany, Kingman, Kans., $57.38.

Berean S. S. Class, Los Angeles, Calif., $15.00; Bethel, Lustre, Mont., $26.94; Senior C. E., Reedly, Calif., $5.50; First S. S., Monroe, Wash., $9.28; Johannestal S. S., Hillsboro, Kans., $31.00; Grace, Dallas, Ore., $27.92; Alberta S. S. & Dorcas Hi Girls, Portland, Ore., $20.44; First, Deer Park, Wash., $7.00; Menn. Ch., Pratum, Ore., $20.60; First, Chicago, Ill., $15.00; Kuyf family, Phil., Pa., $10.00; Friends, Odessa, Wash., $50.00; Saron S. S., Orienta, Okla., $15.62; Menn. Ch., Newport, Wash., $9.26; First, Berne, Ind., $600.35; Bethesda, Henderson, Nebr., $63.39; Mrs. J. D. Schroeder Legacy, Mt. Lake, Minn., $17.38; Bethel S. S., Mt. Lake, Minn., $100.00; Herold, Clinton, Okla., $28.59; Bethel Ch., Fortuna, Mo., $85.73; First, Nappanee, Ind., $100.00; Bethel S. S., Enid, Okla., $10.52; West Swamp, Quakertown, Pa., $80.00; First, No. of Butterfield, Minn., $26.27; First S. S., Hutchinson, Kans., $6.25; Thru Miss Fast, $15.00; P. C. Andres, Mdge., Kans., $10.00; B. F. Welty Pt Legacy, Tacoma, Wash., $44.62; Immmanuel S. S., Los Angeles, Calif., $30.00; Zion, Elbing, Kans., $250.10; Menn. Ch., Lehigh, Kansas., $18.14; Christian S. S., Mdge, Kans., $43.00; Bethel S. S., Dolton, S. Dak., $3.10; Bethel, Dolton, S. Dak., $30.55.

Menn. S. S., Ringwood, Okla., $7.60; First, Lima, Ohio,, $50.00; Emmanuel, Galva, Kans., $24.05; Bergtal S. S., Corn, Okla., $13.14; Bergfelder Ladies S. S. Class, $18.15; Mr. and Mrs. D. H. Janzen, Wells, Minn., $5.00; Tabor, Goessel, Kans., $77.99; Swiss, Whitewater, Kans., $25.27; Herold C. E., Morden, Man., $9.57; Gretna, Man., $9.06; Plum Coulee, Man., $16.00; Altona, Man., $26.00; Lowe Farm, $11.86; Springstein Menn. Ch., $8.46; Schoenwise Menn. Ch., $36.53; Clenlea Menn. Ch., $7.05; Bergthaler S. S., Winkler, Man., $10.00; Rudnersweide, Reinland, Winkler, Man., $9.15; Menn. S. S., Altona, Man., $15.00; John P. Peters, Altona, Man., $10.00; Glencross S. S., Morden, Man., $6.77; Schoenfelder, Marquette, Man., $7.25; Homewood Menn. Ch., $35.63; Friend, Saskatoon, Sask., $2.00; St. John's, Pandora, Ohio, $72.60; Menn. Ch., Blumenort Vill., Gretna, Man., $50.00; Miss Helen H. Siemens, Altona, Man., $25.00; Friend, Rosenorter Ch., Rosthern, Sask., $50.00; Onecho, Colfax, Wash., $16.60; Friend, Mdge., Kans., $50.00; John Harder, Warroad, Minn., $20.00; Calvary, Mechanics Grove, Pa., $10.70; First, Monroe, Wash., 14.75.

Friend, Newton, Kans., $50.00; Tabor S. S., Goessel, Ks., $6.80; Eicher Emmanuel, Noble, Ia., $88.00; Immanuel Ch., Los Angeles, Calif., $87.00; Bergthal, Pawnee Rock, Kans., $21.61; Friend, Los Angeles, Calif., $500.00; H. S. Bachmann, Woodlake, Calif., $10.00; Hebron C. E., Inman, Kans., $25.00; Menn. Ch., Medford, Okla., $17.03; P. J. Duerksen, Canton, Kans., $10.00; B. B. Nueman, Marion, Kans., $25.00; Interest and rent, $832.98; Ex. Comm. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $585.87.

Total $9,752.88

Balance on Hand July 1, 1941		$ 396.86
Gifts for General	$7777.74	
Special Support	733.87	
Interest and Rent	832.98	
Sundries	408.29	9752.88
		$10149.74
Paid out on Orders	6096.26	
Paid out Direct	438.92	6535.18

BALANCE ON HAND - AUGUST 1, 1941 $ 3614.56

Resptcfully submitted,
J. E. Regeir, Treasurer,
Mennonite Board of Foreign Missions.

Some of us haven't even grace to keep quiet when we know we have nothing to say. —*Gospel Banner*

It is no more wrong to worship a false god than it is to worship God falsely. —*Gospel Banner*

A Good Investment—Time Spent in God's House.
—*Bulletin of the 8th St. Menn. Ch., Goshen, Ind.*

Many people find the church cold because they insist on sitting in "Z" row.
—*Bulletin of the 8th St., Menn. Church, Goshen, Ind.*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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MY ALL IN ALL

A song is ringing in my soul,
For love divine hath made me whole;
Christ's death redeemed me from my sin,
And now His Spirit dwells within.
He is a constant guide and true,
Whose presence doth my strength renew;
Nor need I fear what may befall,
For Jesus is my all in all.

With such a faithful Friend as He,
Why should I ever fearful be?
Though clouds at times may hide His face,
I still can trust His wondrous grace.
If there be days of toil and stress,
And hours when ills my soul oppress,
I need not fear what may befall,
For Jesus is my all in all.

Thus shall my strength be as my day,
With Christ, the Lord, as staff and stay;
And I can sing, content to know
All needed grace He will bestow.
With such a Comrade by my side,
My path to guard, my steps to guide,
I need not fear what may befall,
For Jesus is my all in all.

By Fred Scott Shepard

The Lord Hath Need

Christ sent His disciples into the village telling them they would find a "colt tied, whereon never man sat; loose him, and bring him." Certain ones asked the disciples, "What do ye, loosing the colt?" There answer was, "The Lord hath need of him." It is worthwhile to note that the Lord of heaven and earth who could say, "The cattle on a thousand hills are mine," chose the humblest beast of burden. So does he need the life of every man and woman. Society, wealth, ambitions are calling, but there comes a voice softly floating down through the centuries which whispers to every child of God—"the Lord hath need of *thee*."

We should not only sing, but at all times realize, I Need Thee every Hour—for light, victory, power. Yes we need Him every moment of our existence, but that He needs us, how blessed!

Just as the branches wither and can not exist without the vine, even so the vine needs the branches, for do not the branches bear the fruit? He stands no more in street and in synagogue to tell the good news but He would do it through us.

He chose the most insignificant beast of burden, not for lack of something better, but He chose *it*. Just so, "God hath chosen the foolish things.... the weak things....and the base things of the world, and things which are despised, hath God chosen," (I Cor. 1:27-8). Those who are nothing are his choice! He chooses the wise and the noble only when they are willing to become as nothing.

—L.F.

The Devoted Heart

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:2).

With the apostle, we too, may have the same determination. Paul, as was his Master, was devoted with unswerving determination to the task of building the kingdom. With unflinching, undeviating constancy, the soul must pursue its primary objective, until like Jesus it can say, "It is finished," or like Paul, "I have finished my course and kept the faith." Thus every real Christian life will demonstrate this devotedness to God. With the psalmist he will say, "I have set the Lord always before me." To a feeble degree and in a less measure but with the same lofty purpose, we will write this motto of eternal devotion on our hearts, and observe it function in our homes. It will regulate our conduct; quicken our hopes; direct and energize our whole being and will subordinate all the affections of our nature to their God-directed destiny.

You will be as devoted to the Lord and His work as He was as a child when He responded to His frantic parents who had lost Him as they journeyed home, "Wist ye not that I must be about my Father's business?" All of your employments and enjoyments;

your thoughts and your deeds, will be superscribed with the words, "Whose I am and whom I serve." Each one of us has some work to perform. So love that those around you will see there is some reality in walking with God and being devoted to God—*Come Ye Apart*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

TOWARDS A MORE ABUNDANT LIFE IN CHINESE VILLAGE CHURCHES

Marie J. Regeir

The local church at Tamingfu spent a whole week carrying out the Home Week program. I was so impressed that I suggested to our women's team that we carry some of this material into the village churches. Our team consists of two Bible women, Mrs. Wu and Mrs. Shang, Miss Kuyf and myself.

I. The Visit in the Homes.

The seven churches among which we make our rounds are from six to thirty miles away. We eventually worked out our plan of attack in this way. Wednesday or Thursday the four of us started out on our bicycles for one of these places. By splitting into twos after we got there we were able to visit all the church members, both those who live in town and those who live in the surrounding villages. We had two aims in view: first to visit the church members and second to speak to the non-Christian neighbors who usually gather to see or hear anything new. We invited the Christians to be sure to come to church on Sunday for the regular church service and for an all day "Home Program" on Monday. Also, which incidentally is another attraction, we announced that there would be clinical attention on that day; boils taken care of, skin diseases treated and medicine sold, not only to Christians but non-Christians as well.

The result was invariably an increase in attendance on Sunday and a large representation Monday morning with a gradual decrease in the afternoon.

Having made our announcements and having inquired into the physical and spiritual welfare of the church members, we turned our attention to the assembled neighbors. My companion, Mrs. Wu, who remembers her own days of idol worship, is very keen in exposing its loop holes. In a rather charming manner she dramatizes the annual performance before the kitchen god; how he is swept with a broom; how a paste of sugar is smeared over his lips and how he is then entreated not to say anything bad about them but only good. In the next instance he is sent up to heaven in a blaze of fire. "Is that the way you do it?" she turns to the crowd with a mischievous smile. Every one laughs in acknowledgment. "But I ask you" she continues, "if you paste up a god's lips, can he say anything at all either good or bad?"

The people squirm, partly in admiration of her clear logic, and partly for fear of "losing face" in the community if they should dispense with the kitchen god. This applies particularly to the women. The majority of the men, especially if they can read, do not put much stock in the gods anyway. Mrs Wu now assumes a more serious mood as she tries to convince her audience that the real God is the only God and it is He alone who lets the sun shine over good and bad alike. She admits that their intentions are good but they use the wrong methods. "I tell you what to do," she says, "if you really want to do good. Use the amount of money which ordinarily you spend for incense and gods and give it to a poor man as capital for starting a small business." If the group seems interested she tells more of God who loves us to the extent that He sacrificed His Son upon the Cross.

Then it is my turn. I seek a point of contact. Their interest seems to be my white skin, my extreme height, my big feet. But after I have admitted these differences I try to bring out the fact that after all we are very much alike, that we live on the same earth, are warmed by the same sun—yes—and loved by the same God. I have come a long way to tell them of the love of God. But if they hear it only once or twice they still do not understand our doctrine very well; therefore I invite them to come to church where some of their own people will tell them more about it.

The other two of our team have similar experiences and give the same invitations in the homes where they visit.

II. The HOME DAY PROGRAM.

A. In order to make our program vital, we try to emphasize the subjects which mean most to the young Christian community at its present stage. That means at times omitting things which would seems important to us and on the other hand taking time for things which in an older Christian community would be of little value. Thus our first discussion centers about the Christian in a non-Christian home or a non-Christian Community, taking in such subjects as church attendance, ancestor worship, funeral services and marriage of children into non-Christian homes.

It is sometimes a new idea to a young woman, that, if her mother-in-law or her husband insist that she worship idols, there are more than two alternatives which she can follow. Very often she either acquisces or defies her relatives. Now she is told that she may in all gentleness explain to her relatives her reason for a different faith and that she may yet care for he mother-in-law with real filial obedience. "You don't want to wait until the New Year comes around before you tell her that you cannot join in the worship service." Mrs Wu counsels, "If you have loved your mother-in-law all the rest of the year, and have taken good care of her, do you think she will beat you if only once you disobey her? And if she does, she won't have the heart to beat you very hard."

The discussion also brings out the fact that the difficulty of one member should become the burden of the group. The church should pray for him, and representatives should visit the home and try to bring about satisfactory relations.

Mrs. Wu turns to another problem: "What about ancestor worship?" The response is unanimous, "You should not worship them." "Should you remember them?" She inquires further. There seems to be a difference of opinion. Some are doubtful, but finally a goodly number believe that they should. "Of course you should remember them," Mrs. Wu says. "It's no wonder non-Christians say that we have no father and no mother. Many of them think that Christianity is a good thing, but they cannot understand our unfilial attitude. However, what can we do?"

It is interesting to note that at almost every place someone makes a new suggestion. All feel that it is well to take pictures as a constant reminder both to children and grandchildren. May Christians weep at funerals? It is decided that as long as the weeping comes from genuine sorrow it is only natural, but the wailing for effect should be discarded. Someone suggests that the regular memorial feast may be held, but that relatives be notified ahead of time not to bring incense or other objects of superstition. If they feel that they must bring something they may bring bread, meat or money. A religious service may be held in which non-Christians have the opportunity to hear the gospel. Another one suggests that it is not wrong to erect a monument in honor of the dead. The grave may be kept in repair, and evergreen trees may be planted.

At pagan funerals there is usually a band which plays, as each relative brings his offering. One church member thought it would be a good thing for the church to have its own band which would play hymn tunes to announce the funeral to the neighbors.

One man, a fairly well-to-do apothecary, remembered his mother by dispensing eye medicine free of charge on the anniversary of her death.

One problem of grave importance is that of marrying children of Christians into non-Christian homes. The custom of parents taking the responsibility for the marriage of their children is still practiced in the interior. Old customs die hard. While practically everyone agrees that Christian children should not be married into non-Christian homes it is still done to a large extent. Not only lay members are guilty but many evangelists as well. The case is not quite so acute if the young man marries a non-Christian girl, because he stays within the Christian group and the young wife can often be influenced to become a Christian. In the ease of a girl marrying into a non-Christian home the matter is much more serious because she is alone at the mercy of the whole family into which she has been married. The problem, however, is how to arrange for marriages between Christians? It may be that there is no eligible person to be found in the neighborhood. Invariably someone suggests that evangelists and church members should take the responsibility of acting as a go-between. Satisfaction was always expressed when Mrs. Wu suggested that each church have a committee to which parents with marriageable children could come. This committee could get in touch with committees of other churches if partners are lacking in one community.

Then Mrs. Wu says: "Now that is all very well when you have a son, but in the case of a daughter wouldn't it be embarrassing to ask?" Most of this discussion has been accompanied by somewhat self-conscious laughter. But someone is sure to be brave enough to say, "Among Christians we need not be afraid." Mrs. Wu adds, "Exactly, we Christians don't fear scorn." The audience agrees more or less unanimously. But Mrs. Wu will be progressive! Her next question is, "Should the children know about their engagements?" A few still feel that that isn't necessary, but the majority say firmly, "yes, the young folk ought to know about it." Still Mrs. Wu isn't satisfied: "Ought they to see each other before marriage?" she asks. There is silence, but one or two courageous souls venture to admit that they ought to. But how? Without fail someone conceives the idea that the parents of both children should decide upon a certain day when they will take their children to the same church. No one else need know about it, except the respective young people who wil be on the lookout, and will manage to get a glimpse of each other. This suggestion meets with such unanimous approval as being the most that can be done, so that we make no further suggestions. Allowance is made, however, in the case of children who go away to school where they themselves have a chance to see members of the opposite sex. It seems to be understood that in such a situation the children, themselves, may express their desires to their parents.

(To be continued)

Mennonite Central Committee Relief Notes

Birmingham, England—August 22, 1941

Brother Peter Dyck, recently appointed Relief worker, has arrived in England, and writes as follows in his first letter sent July 25:

"I am, indeed, happy and fortunate to be able to confirm Brother Coffman's report of NO. 33 of having had an uneventful and safe voyage. After twenty-seven days of sea air, good food, and plenty of sunshine on board the stout ship, *Hektoria*, a Norwegian whaling factory, I am physically well equipped to cope with any situation that may confront me. Knowing that He who gives us strength of body will not withhold from his children the power of a guiding Spirit, I look expectantly into the future, trusting to become daily a more useful tool in God's one great workshop.

"We are able to report the gradual shaping of a new project here. Although only visible in broad outline as yet, we trust that if it is God's will that we undertake this work He will also pave the way to its function. I am referring to a country place called *Woodlands,* at present used as a school, some thirteen miles from Birmingham. This place may successfully be turned into a home for older infirmed but not bedridden invalids. The opportunity of this work has been brought to our attention by the Friends War Victim Committee. The approximate housing capacity is from thirty to forty people. There will be ample opportunity for personal work on our part at Woodlands if the above plan can be carried out.

"In view of the fact that we wish to support a relief program of a truly Christian nature, regardless of its popularity among other relief agencies, we thought that perhaps at Woodlands one such opportunity for a true testimony of Christian love and charity had presented itself in such a way as to make it presentable to our people.

"'Tis strange that merely by going from one country to another, right suddenly becomes left, and left becomes right. For this reason I am taking a few driving lessons so that by the time our utility van is ready for us, I shall be able to take my rightful place in the stream with the least amount of bumping into others."

Berlin, Germany

The M. C. C. representative in Germany, Brother M. C. Lehman, reports in his recent letters and cables that cordial relationships exist between our work and the German government. He has been carrying on some relief work in Warsaw under special permit, and is making effort to help the Mennonite people in Alsace-Lorraine. He writes as follows in his letter of July third:

"I am continuing well. Will keep you informed as things develop. The future is uncertain. I encounter no hostility whatever. I'm treated splendidly. Am learning many things. The question with me is whether I am justified in staying here in case the freezing of relief funds makes actual relief operations impossible for some time. I am persuaded by now that the M. C. C. will have work on a large scale in the way of relief and in Mennonite resettlement after this war is over. The German Mennonites are now also of this opinion. It is desirable that someone be in close touch with the whole set of affairs now coming to shape in Europe. The strict non-political nature of the M. C. C. is known and makes it trusted."

Marseilles, France

The following are excerpts from Brother Jesse Hoover's letter of July 10:

"Last week I returned from the South, after a visit to the various points there, consuling in all ten days. I am more enthusiastic about our work in the Pyrenees Orientales every time I visit it. It certainly is lovely down there along the Cote Vermeille now, and that alone would be enough to endear it to my heart. The rugged beauty of mountains merging with the sea, combined with the exquisite brightness of the atmosphere above it and the incomparable blue af the Mediterranean never ceases to have a peculiar charm for me.

"But by far the most important part of the beautiful atmosphere that endears the place to me is the lovely spirit of sacrificing service which is evident on every hand when one has the opportunity to pause at these places of "rest upon the way." Indeed, I sincerely feel that the personnel in our services at the various points have caught a little of the Mennonite spirit even though the large majority are not Mennonites. This is a most encouraging reflection, for is not this our ultimate objective in all of our efforts? Is it not our goal to impress these sufferers from the holocaust of war with the unique spirit that Jesus manifested, and which we Mennonites believe He meant for his fellow followers to manifest as well in all of the affairs of our work-a-day lives? I believe that to be our lodestar.

"And when I see the fruitation in the present of some of our dreams for the future, it gives a great impulse for renewed efforts.

"I had the privilege also of spending a few days once more at the new Mennonite Convalescent Home for refugee children who come from the concentration camps, who have been ill and are in need of an atmosphere more conductive to health than is found in the camps. The colony is going nicely under the direction of Miss Gerber. I want to take this opportunity for a word of further appreciation of her, our Swiss Mennonite delegate. She has given herself so unselfishly and whole-heartedly to the work that it has often been an inspiration and impetus to the American delegates. I am certain this period of working together in France will be the forgoing of one more link in the chain of enduring unity between the Mennonites of Europe and the Mennonites of America."

Akron, Pennsylvania

"Brother Ted Claassen, who has been waiting for over six months for a passage from England to America, arrived in New York on July 21. He has been the director of the Mennonite relief work in England for the past fifteen months.

Akron, Pennsylvania

On August 2, Brother Henry Wiens arrived in New York on board the S. S. West Point. He has completed his appointed year of relief service in France, and is returning to take up his work as a

(Continued on page 13)

DAILY DEVOTIONAL MESSAGES

By W. F. Unruh, Pastor, Men nonite Church, Pulaski, Iowa

SEPTEMBER 8—*"Nevertheless for all these things will I be inquired of by the house of Israel to do it for them," Ezek. 36:37.*

In the 36th chapter of Ezekiel, the prophet gives us a marvelous description of the gifts of salvation which Christ brings to people. He speaks of the New Birth, the forgiveness of sins, the infilling of the Holy Spirit, and the victorious life through the Spirit. All this the Lord desires to give to His people. Yet He will not do so, the Word of God says, unless His people will ask for it. Are we possibly holding back God's salvation for people because we do not ask for it? Someone has said that three-fourths of the miracles which Jesus performed were not done upon the request of those who were helped, but upon the request of other people. Is it possible that someone may be lost because you have not asked for him?

SEPTEMBER 9—*"Ask and it shall be given you,"* Matt. 7:7a.

Why should God make the gifts which He is anxious to give, dependent upon our prayers? Certainly not because He is not desirous to bestow them. God's gifts of salvation are very precious. They have been bought with blood. God's temporal gifts of rain and sunshine, crops and harvests have not cost the blood of Christ; those He bestows on both the just and the unjust. But not so with spiritual gifts. They must be asked for. When we pray aright our minds are in a state which makes it proper and safe for God to give spiritual blessings. Often He lets us pray a long while to make sure we will be safe recipients of His blood-bought gifts in Christ. Are we sure it would be safe for God to give us the gifts we ask for? If He should give them, would we put them to a use which would please Him? From God's viewpoint would it be wise to give us what we ask?

SEPTEMBER 10—*"Jesus leadeth them up into a high mountain apart by themselves,"* Mark 9:2.

Jesus led His disciples to the mountain top to witness His transfiguration and glory. This experience was given to the disciples to strengthen them for service among the demon-possessed people in the valley. In later life they looked back to this experience as one of the greatest in life. We, too, look back with deep feelings to some of our past religious experiences. We think of them as mountain-top experiences with God. Those hours when we felt God so near were meant to prepare us to go down into the valley of daily living and there to help lift people who are in the grip of evil. To look back to these great experiences with a longing desire to live them over speaks of spiritual selfishness. God wants us to help lift people to a higher life in the valley of daily living, and not to live in ease and ecstasy aloof from human need. Let us remember our past great religious experiences with a deep sense of love and gratitiue and draw from them inspiration and strength to give our best help to suffering humanity.

SEPTEMBER 11—*"Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven,"* Matt. 16:17.

These words were spoken by Jesus when Peter had confessed, "Thou art the Christ, the Son of the living God." Revelations are truths made vital to the heart by God to the extent that our daily living is altered by them. There is much truth which people only know with their heads. This does not determine conduct. Most of us can look back to a time when we knew a truth which did not influence us at all until somehow God made it vital to our hearts. And then we marveled at the revelation of the truth. For such revelations we must wait upon God, for they come from Him. We should pray for such revelations, wait for them, expect them, and, when they are given, accept them and gratefully walk in the light of them. Jesus says, "No one cometh to me except the Father draw him." How needful it is that we pray for the Spirit's revealing and drawing power in our own hearts and in the hearts of those whom we wish to be saved.

SEPTEMBER 12—*"Thou art Peter and upon this rock I will build my church. . . . But he turned and said unto Peter: Get thee behind me, Satan, thou art a stumbling block unto me,"* Matt. 16:18, 23.

Peter had just confessed Jesus to be the Christ, the Son of the living God. There upon Jesus broke the strange news to the disciples that He must suffer and be killed; Peter took Jesus aside and told Him that this must never be allowed to happen. This brought Jesus into temptation and so He said to Peter: "Get thee behind me, Satan, for thou are a stumbling block to me." Peter, the rock, becomes a block—a stumbling block. Think of it! How did this happen? It appears that Peter felt himself qualified to speak to Jesus and advise Him. Had Jesus not just told him that God had revealed the truth about His Messiahship to him, and had Jesus not said that He would give him the keys of heaven? Peter became a stumbling block when he relied upon his own thinking and did not look to God for revelation of truth regarding this new light about Jesus. When our life is not guided by God's truth it is liable to cause others to stumble.

SEPTEMBER 13—*"The eyes of the Lord run to and fro throughout the whole earth, to show him-*

self in behalf of them whose heart is perfect toward him," II Chron. 16:9.

The Lord is anxious to show Himself strong in behalf of every one of us, provided our hearts are perfect toward Him. God waits for an opportunity to show His saving power in our lives. Think of it, God is waiting for us! The Lord can show Himself strong in our lives only when our hearts are perfect toward Him. What else is this perfection which is required but the perfection of love? Believers are called to be perfect and without blemish before Him in love, (Eph. 1:4) not perfect in words or knowledge, but in love. Can you love Him wholeheartedly? Will you love Him with all your heart? Do it, and God's glory will soon become a power through your life.

SEPTEMBER 14—*"But go to my brethern and say unto them, I ascend unto my Father, and your Father, and to my God, and your God,"* John 20:17b.

In these words to Mary Magdalene, the risen Saviour reveals His oneness with believers. No one of us need feel insignificant and small, as we so often find ourselves doing. If we are followers of Jesus, He counts us His brethren, with, the same kind of possibilities of relationship to God which He had. Christ's filial relationship to the Father is also our privilege. The guidance Jesus received from the Father we may have. The kind of suffering He had to bear we are called upon to bear. And so in many ways through Christ we have come into the same kind of relationship with the Father which Jesus enjoyed. We cannot attain unto the fulness of that relationship as Jesus did for we are sinners, but nevertheless our relationship to God is of the same kind which Jesus enjoyed. As we go through the day let us think of how fully we avail ourselves of our privileges as brethren of Jesus.

SEPTEMBER 15—*"Whether therefore ye eat or drink, or whatsoever ye do, bo all to the glory of God,"* I Cor. 10:31.

Charles Finney once said, "The appetite for food is frequently, and perhaps more frequently than any other, the occasion for back-sliding. Few Christians, I fear, apprehend any danger in this direction. God's injunction is 'whether ye eat or drink, or whatever ye do, do all to the glory of God.' Christians forget this and eat and drink to please themselves—consult their appetites instead of the law of life and health. More persons are ensnared by their tables than the church is aware of. A great many people who avoid alcoholic drinks altogether will indulge in tea and coffee, and even tobacco, and in food, both in quantity and quality, that violates every law of health. They seem to have no other law than that of appetite, and this they so deprave by abuse that, to indulge it, is to ruin body and soul together." Do we eat and drink to the glory of God?

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 7, 1941

Revelation: A Message to Persecuted Churches

Rev. 2:1-11. Read Chaps. 1-3

Topic: CHRISTIAN CHURCHES IN A TIME OF PERSECUTION

Introduction

The letters to the seven churches in Asia Minor, (chaps. 2, 3) were given to John by our Lord and have much significance. They deal with conditions in the localities addressed, as they then existed. They are admonitory in seeking to correct evil conditions. They address themselves to individuals as well as to churches. They contain words of warning, of encouragement, and of instruction that are needed by our churches of today. Much in Revelations is difficult to understand, but the messages to these churches are clear and should be taken to heart. They make plain the fact that we stand before God as individuals.

Ephesus, a Defective Church. vs. 1-7

Each letter is addressed to the *angel* of the church. The title *angel* means messenger. The head of the church is the messenger of God. The mother church in Ephesus was a famous church. It was founded by Paul himself (Acts 19). Timothy was the pastor of it for a time. Later it became the home of John and he attended this church and possibly ministered there for a time. For many years this was a thriving and influential church.

John is using symbolic language (v. 1). The seven stars may be likened to the church leaders, the pastors. These are in the Lord's hands. The candlesticks represent the churches. These are made to shed the light of truth and goodness. The churches are to be lights. Christ is present in His light-bearing Church (Matt. 5:14-16). Churches are established for the glory of Christ and for His gospel of light and life. Christ says some very commendable things about the Ephesus church (vs. 2, 3). It was orthodox in belief, the members had labored earnestly for Christ's cause, and had upheld the gospel standard of teachings. In many ways she was worthy of emulation. Christ's church is established to reproduce in human lives the holy works our Lord wishes to have done. Our Lord knows the record of our churches. Can He heartily approve of it?

In spite of her religious activity, the Ephesus church had fallen and needed to repent and do again the "fine works" (vs. 4, 5). The spirit of brotherly love, the former spiritual ardor was lost. Their spirituality was lost and Christ could no longer regard them as a true church. She could no longer let her light shine before men. The good part of a church is not enough to guarantee her standing before God. Back-sliding Christians must repent just as unsaved sinners. God graciously promises food from the tree of life to the faithful ones. If religion is anything to us, it is everything, and should have the supreme place in our lives.

Smyrna, a Faithful Church vs. 8-11.

This church had suffered persecutions, and more severe trials appeared to be awaiting her (v. 10). This church did not have earthly prestige, nor possess riches, yet she was rich in spite of her people's poverty (v. 9). It is far more important far a church or a person to be rich in grace than to be rich in earthly possessions. True riches are not measured by the world's standards. Tribulations shall come to this faithful church, but it will not continue long—"ten days." Faithfulness will merit the reward of the crown of life. True faith has always flourished in the face of persecution.

How well is our church fitted today to undure persecution?

How can we maintain our first love?

What is Christ saying to us? to our Church?

GLEANINGS

"On one occasion I asked Dr. F. N. Peloubet, the great lesson-help writer, how we could get boys into the Sunday School. His answer was, "Have a good meal ready when you ring the bell."

—*Marion Lawrence*

"Our Sunday School must glow grow and go, and I will help to make it so. Enthusiasm for God is the true elixir of life."—*Selected*

"Seize the moment of excited curiosity to fix the truth."—*Selected*

"The face is a public sign-board, the playground of all the imps or angels who dwell inside. It is an index of one's real self. As children, we used to read in our picture books, 'My face is my fortune.' This is absolutely true in Sunday School teaching. People run from a storm but love to dwell in the sunshine. Thunder-clouds mean defeat. Pupils read our faces as we read a book. Our faces were made to reflect the spirit of our inner life. Old Chrysostom said of Bishop Flavian, 'The contenances of holy men are full of spiritual power.'" —*Selected*

"Prayer and pains, through faith in Jesus Christ, will do anything."—*John Eliot*

"The bigger the work, the greater the joy in doing it."—*Henry M. Stanley*

"The teacher should prepare himself. No lesson will be a really helpful lesson to the class that has not been a helpful lesson to the teacher. The application of the lesson should be backward, toward the teacher, before it will go forward, toward the class. 'What has this lesson taught me?' is a good question for the teacher to ask. 'How has it helped me?' 'Am I better qualified for my work, after studying this lesson, than I was before?' 'Am I an exemplification of the truth I am trying to give the scholars?' 'I am trying to teach them to be patient; am I patient?' 'I am trying to teach them to be studious; am I studious?' 'I am trying to teach them to have a real purpose in their lives; do I have that?' This is the crucial part of a teacher's preparation."—*Marion Lawrence*

"The teacher's life is the life of his teaching."

—*Selected*

CORRESPONDENCE

BETHESDA CHURCH, MARION, S. DAKOTA

Baptismal services were held here on Sunday, Auguse 10, with a large congregation attending. Eleven were baptized and eleven more were received into the membership of this church. We are happy to have some of the members of the Schartner Church come and join us. Their leader, Rev. Jacob Schartner passed away last winter, and we pray that their membership in our church may be accompanied with rich blessings.

Rev. A. P. Waltner has officiated at four weddings in this church. Those who were married are: Elmer Tiahrt and Hulda Gortmaker on June 22; Henry Deckert and Esther Nickel on July 20; Arnold Beckman and Wilma Deckert on July 27; and Merle Shay and Edna Schmidt on August 10.

—*Susan Deckert, Corr.*

EMMANUEL MENN. CHURCH, GALVA, KANSAS

Greetings to the readers of *The Mennonite* with Isaiah 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint."

Church services and Sunday School are still being conducted in the Lone Tree schoolhouse with good attendance. Every fourth Sunday, we have Christian Endeavor, while on the other Sunday evenings during the summer months, Rev. G. A. Linscheid is conducting a Bible study hour followed by a season of prayer. (He is using the epistle to the Hebrews at present.)

It may be of interest to the readers to know how the work on the new church is progressing. Before harvest about thirty men came together one day to shingle the roof. It was nearly completed that day. Now that the 1941 wheat crop is gathered in and the plowing done for the next year's crop, work is being resumed on the interior. Within a few days, the cementing of the basement floor will be done, the Lord willing. The siding will be the next project.

With eager anticipation we are looking forward to the time of the completion of our church and its dedication in early fall. Plans for the dedication are being made. Full details in regard to the dedication will be published later. —*Corr.*

ZION MENNONITE CHURCH, KINGMAN, KAN.

August 27, 1941

We have received so many blessings both in a material and spiritual way this summer that we are very thankful to our Heavenly Father. In our community the harvest was quite good and the vegetable gardens were very good.

Good Friday we were priveleged to have a group of young people from the "Midwest Bible and Missionary Institute" of Salina, who gave a very interesting program of music and testimonies. Two members of the group were girls from our congregation. The program was an example of what fine work the Bible Institute is doing in training young people for Christian work. Easter Sunday morning we celebrated the Lord's Supper. In the evening the choir gave a short contata entitled *The First Easter.* Mother's Day, Rev. Unruh gave a special message for mothers. In the evening we were again privileged to have a group of young people with us, this time from Bethel College. Their program consisted of music, a chalk talk, and a short address. It was very interesting and made one feel glad that in times like the present we still have some Christian Colleges who will stand firm for the "Faith of Our Fathers."

On Father's Day, Rev. Unruh gave a special message for fathers. Then one Sunday in June, Elizabeth Boggs, a former student of the "Midwest Bible and Misionary Institute," was here with some pictures from the mission field in the Kentucky mountains. The pictures showed the great need for missionary work in our home land. Miss Boggs is a missionary working under the American Inland Mountain Mission.

August 3 a class of six young people were baptized. The same day we celebrated the Lord's Supper. At noon a basket dinner was enjoyed by all. Aug. 4 Rev. and Mrs. Unruh left for Pennsylvania, where they intend to visit relatives and also attend the General Conference. During their absence we have had the following student pastors, who have attended the "Moody Bible Institute." Aug 10—Waldo Kaufman, Pretty Prairie; Aug. 17—John Graber, Pretty Prairie; Aug. 24—Waldo Flickinger, Pretty Prairie. Aug. 31 Rev. Noah Unruh of Newton will be here.

Mrs. R. A. Graber, Corr.

Civilian Service Camp News

By R. L. Hartzler

The following articles are taken from "Peace Sentinel," the publication of the C. O. camp at Bluffton, Indiana.

Who Shall Pay the Way?

As is generally known, the church is now providing the entire operating expense of the Civilian Camp project. With no government funds from which such expenses could properly be drawn, the church assumed responsibility to initiate and carry the program as far, or as long as it might find itself able to do so. The period (Jan. to July) was set as an experimental period in which the church's ability to do this, was to be tested out. Since the program did not get under way until the last quarter of that period, the time was extended to Sept. 15. Thus the next few weeks are highly important in the history of the camp project.

Whether the church continues to carry the program alone or accepts government subsidy, is indeed a significant question in relation to the fundamental purpose of the camp project as seen by the church. This fact may be more apparent to those who are able to see it from the inside, than to those who view it more or less from without. As one of the former, it is my definite conviction that the values which we seek most to thus conserve in the boys and the church will be modified or even jeopardized, if the church fails to rise to the need by continuing to pay the way.

Holding Weekly Prayer Meetings

A weekly prayer meeting is held Wednesday evenings in the chapel. This meeting is also assigned to a Sunday School class which is held responsible for one evening. A member of the class is chosen to lead the meeting and someone else conducts the song service. One of the boys reads a Scripture passage after which prayers are offered voluntarily by any one attending the meeting. This meeting has become very much a part of all our lives.

Camp Quartet Sings at Conference

The camp quartet took a two-day furlough making it possible for them to sing at the Middle District Conference held at the Ebenezer Church near, Bluffton, O., and then going on to Kidron where they sang at the Ohio Mennonite Sunday School Conference. They found deeply interested audiences at both places with more than 2,000 attending the meeting at Kidron.

Last Sunday evening the quartette, together with Phil Frey and Carl Lehman, went to Topeka, Ind. and gave a program at the Maple Grove Church.

(Continued on page 14)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y. P. U. Officers
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Sec. and Treas.
McPherson, Kans.

A HERO OF VALLEY FORGE

It was winter at Valley Forge. Indeed, it was that famous and dreadful winter when Washington and his little army of patriots were encamped there. Half-clad, half-fed, chilled by the raw, cold winds, is it not any wonder that these brave men did not lose all hopes and disperse to their homes? Every one of them performed a golden deed when he kept up his courage and stuck to his post and thus did his part towards keeping the American army together. But the hero of whom I shall tell you was not a soldier; he did not even believe it right to fight.

One day a Tory, who was well known in the neighborhood, was captured and brought into the camp. His name was Michael Wittman, and he was accused of having carried aid and information to the British in Philadelphia. He was taken to West Chester and there tried by court-martial. It was proved that he was a very dangerous man and that he had more than once attempted to do great harm to the American army. He was pronounced guilty of being a spy and sentenced to be hanged.

On the evening preceding the day set for the execution, a strange old man appeared in Valley Forge. He was a small man with long, snow-white hair falling over his shoulders. His face, although full of kindliness, was sad-looking and thoughtful. His eyes, which were bright and sharp, were upon the ground and were lifted only when he was speaking.

Many of the soldiers seemed to know him, for they greeted him kindly as he passed.

"Who is that fellow?" asked a young sergeant from Virginia.

"Why, he is one of our best friends," was the answer. "He lives at the Dunker settlement, over near Lancaster, and many are the wounded soldiers that he has nursed and brought to life. He has a hospital there of his own, and if I were hurt or sick I shouldn't want any better place to go. He doesn't believe in fighting, but he surely believes in helping the fighters."

"Yes," said another soldier, "but the worst of it is that he would just as soon nurse a sick Britisher as a sick American. All are the same to him."

Then, one after another, the soldiers began to give the old man's history.

His name was Peter Miller.

He was the finest scholar in the thirteen colonies. He had translated the Declaration of Independence into seven European languages, and the Continental Congress had sent copies of these translations into every country where they could be read.

He had charge of a printing press in the Dunker settlement.

He had translated into English a wonderful German book and had printed it upon his own press. The book was a huge thing, so large and heavy that a man would not wish to carry more than one volume at a time. And what do you think it was about?

It was entitled *The Martyrs' Mirror* and was mostly about the cruelties of war. Its object was to show that all fightings are wrong and unnecessary.

To translate it and print it was the work of three years, and, it is said, that during all that time Peter Miller never slept more than four hours a night.

"I think I have seen that wonderful book," said a soldier. "I think I rammed a part of it down my musket when I loaded it yesterday."

"That is very likely," said another. "About a week ago, six of us drove over to the settlement in wagons, and brought back all the *Martyrs' Mirrors* we could find. The paper makes fine wads for the muskets, and you know that we have almost nothing else that can be used."

In the meanwhile, Peter Miller, with bowed head, had made his way to the door of Washington's headquarters.

His name was announced.

"Peter Miller?" said Washington. "Certainly. Show him in, at once."

The old man went in, searchingly raising his eyes to meet the welcoming and inquiring look of the general.

"General Washington, I have come to ask a great favor of you," he said, in his usual kindly tones.

"I shall be glad to grant you almost anything," said Washington, "for we are indebted to you for many favors. Tell me what it is."

"I hear," said Peter, "that Michael Whittman has been found guilty of treason and that he is to be hanged at Turk's Head tomorrow. I have come to ask you to pardon him."

Washington started back, and a cloud come over his face. "That is impossible," he said. "Wittman is a bad man. He has done all in his power to betray us. He has even offered to join the British and aid them in destroying us. In these times we dare not be lenient with traitors; and, for that reason, I am sorry that I cannot pardon your friend."

"Friend!" cried Peter. "Why, he is no friend of mine. He is my bitterest enemy. He has persecuted me for years. He has even beaten me and spit in my face, knowing full well that I would not strike back. Michael Wittman is no friend of mine."

Washington was puzzled. "And still you wish me to pardon him?" he asked.

"I do," answered Peter. "I ask it of you as a great personal favor."

"Tell me," said Washington, with hesitating voice, "why is it that you thus ask the pardon of your worst enemy?"

"I ask it because Jesus did as much for me," was the old man's brief answer.

Washington turned away and went into another room. Soon he returned with a paper on which was written the pardon of Michael Wittman.

"My dear friend," he said, as he placed it in the old man's hands, "I thank you for this example of Christian charity."

It was a matter of fifteen miles, by the shortest road, from Valley Forge to West Chester which was then known as Turk's Head; and the road at that time was almost impassable. The evening was already far gone, and Michael Wittman was to be hanged at sunrise in the morning. How was the pardon to reach him in time to save his life?

The matter was so important that Peter would not entrust its management to any other person. With the pardon safely folded in his pocket, he set out on foot for Turk's Head. All night long, through snow and slush, and along unbeaten paths, he toiled. In the darkness he lost his way, and wandered far from the road. When day broke, he was not yet at the end of his journey.

Old and feeble though he was, he began to run. From the top of a little hill a welcome sight appeared. The straggling village of Turk's Head was just before him, and the sun had not yet risen. He saw a commotion in the street; men were hurrying toward the village green; a body of soldiers was already there, drawn up in order beneath a tree.

Summoning all his strength, Peter ran on and soon entered the village. Close to the tree stood Michael Wittman with his hands tied behind him. A strong rope was dangling from one of the branches.

In another minute the sun would begin to peep over the snow-clad hills. An officer had already given orders to place the rope around the traitor's neck. Peter Miller, still running, shouted with all his might.

The officer heard and paused. The crowd looked around and wondered. Panting and out of breath, Peter came up, waving the paper in his hand.

"A pardon! a pardon!" he cried, "A pardon from General Washington!"

The officer took the paper and read it aloud.

"Unbind the prisoner and let him go," he commanded.

Pete Miller had saved the life of his enemy, perhaps of his only enemy. Michal Whittman, with his head bowed upon his breast, went forth a free man and a changed man. The power of Christian charity had rescued him from a shameful death, and the cause of patriotism need have no further fears of being harmed by him.—From *An American Book of Golden Deeds* by James Baldwin. Copyright by James Baldwin 1907. American Book Company, New York, Chicago, Cincinnati.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

EDUCATION IN A DEMOCRACY

Leading Topic: The Place of Education in a Democracy, Prov. 16:16; Eccl. 2:26; Eccl. 7:11-12; I Kings 3:7,9; I Kings 4:29,30.

I. Worship Service

1. Songs: "O Jesus, Thou Art Standing," No. 144; "Come, Let Us All Unite to Sing," No. 439; "Christ for the World We Sing," No. 327.
2. Reading of leading topic, and prayer.
3. Talk: "The True Aims of Education."
4. Offering of Mission Project.

II. Leader's Introduction

The meaning of the root word of education is "to lead out." Leading out implies the developing of something that is there. It also means to enlist the co-operation of the ones who are being led. Leading is not driving or forcing, it implies voluntary following. "Leading out" does not mean leading aimlessly, but rather striving toward a definite goal. Education in a democracy is not an enterprise in which the group is interested; it is their concern, their desire and will which desides what things are to be of vital importance in the lives of those who grow up and develop under their care and leadership.

III. Suggested Topics for Short Talks

1. Children to be taught	Deut. 6:4-9
2. Instructions of a father	Prov. 4:1-10
3. Education in God's statutes	Psalm 119:33-36
4. An ancient code	Exod. 20:1-17
5. A Christian code	Matt. 5:17-26
6. Avoid perverse teaching	I Tim. 6:1-5

IV. For Discussion

1. Should Education prepare for making a living? How?
2. Should Education prepare for making a life? How?
3. Who is fit to be an educator? What qualities

should he possess?

V. Facts for Study

Many changes have taken place since the days of the "Little Red Schoolhouse" in the everyday life of the average man and woman. Life has become more complicated, different problems have to be met. But the basic truths which deal with life in all its phases still hold—God's word is still the best guide and will "lead out" and educate for the many problems of life in the deepest and truest sense of the word.

We should all learn to make the most of life by utilizing the lessons which our daily experiences teach us. Perhaps one of the best aims of education is to "learn to do good."

VI. A Suggestive Bit of Poetry

Listen to the water mill,
Through the livelong day,
How the clanking of the wheel
Wears the hours away.
Languidly the Autumn wind
Stirs the greenwood leaves;
From the fields the reapers sing,
Binding up the sheaves;
And a proverb haunts my mind,
As a spell is cast:
"The mill will never grind
With the water that has passed."

Take the lesson to thyself,
Loving hearts and true;
Golden years are fleeting by,
Youth is passing, too;
Learn to make the most of life,
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while life shall last—
"The mill will never grind
With the water that has passed."

Work while yet the daylight shines,
Man of strength and will;
Never does the streamlet glide
Useless by the mill.
Wait not untill tomorrow's sun
Beams upon the way;
All that thou canst call thine own
Lies in thy today;
Power, intellect and health
May not, cannot last;
"The mill will never grind
With the water that has passed."

Oh, the wasted hours of life
That have drifted by;
Oh, the good we might have done,
Lost without a sigh;
Love that we might once have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thine heart,
Take! Oh, hold it fast—
"The mill will never never grind
With the water that has passed."

—Author Unknown.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

Program for September 21, 1941

MY HOME AND MONEY

Song: "Give of Your Best to the Master."
Scripture Reading: I Tim. 5:1-8.
Prayer by Superintendent.
Reading and discussion of references:

1. Money comes from work — II Thess. 3:7-10
2. Serving God comes first — Matt. 6:31-33
3. The root of all evil — I Tim. 6:6-10

"It is not money, as is sometimes said, but the love of money—the excessive, selfish, covetous, love of money, that is the root of all evil."

4. Right use of money — I Tim. 6:17-19
5. Something better than money — Eccl. 5:9-12
6. Do not covet — Luke 12:15

Song: "I'll Live for Him."

Questions:

1. What part does the home training play in a person's life?
2. How does the home life shape the destiny of our career?
3. How long is one influenced by their home training?
4. Can a person living at home tithe?
5. Should our parents ask us to keep accounts?
6. Should we spend our entire allowance upon ourselves?
7. When we earn money should it be shared with our parents?

Poem: **Home** by Edgar A. Guest.
Prayer Hymn: "Open My Eyes, That I May See."
Closing Prayer by Leader.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

THE CHURCH SERVICE

THE SERMON, THE HEART OF THE CHURCH SERVICE

Program for September 21, 1941

"How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" Romans 10:14b.

Worship Center: Place a large picture of "Christ and the Doctors" so that all the Juniors can see it.

I. Worship Service

1. Prelude: "The Heavens are Telling" from "The Creation."
2. Call to worship: "O Worship the Lord in the beauty of holiness, fear before Him, all the earth," Psalm 96:9.

3. Leader's opening prayer.
4. Sing in unison, "Faith of Our Fathers."
5. Responsive Scripture reading:

Group one	Psalm 84:1-2.
Group two	Psalm 84:3-4.
Group one	Psalm 84:10.
Group two	Psalm 84:11.
Group one	Psalm 84:12.
Group two	Psalm 122:1.
In unison	Psalm 27:4.

6. Trio: "Break Thou the Bread if Life."
7. A short talk by a Junior boy:

Being Reverant in God's House

In some churches there is a custom that the members bow in silent prayer as they take their seats. The story is told of a man who for many years came to the church half an hour before the opening of the service. He would sit in silent meditation and prayer. Even when the others began to gather for the service he continued in his meditation.

In the Friends church there are often long periods of quiet. The story is told of a little seven-year-old boy who said he "always had such a nice time in meeting."

"What does thee do?" he was asked.

"Oh I talk with God. I tell Him what I have been doing all week. Then we plan together what we are going to do next week. I can listen for God so much better when I am there with all the people."

8. Sing softly in unison "The Lord is in His Holy Temple."

II. Study Period.

Aim: To help our Juniors to an appreciation of the sermon. To help them to "listen for God" during the sermon hour. To bring our Juniors into a closer relation with Jesus Christ, our Saviour.

1. Introduction by a Junior boy:

In every town that Jesus visited He went to the synagogue or temple to worship God. The sermon is the most important part of the church service, for the preacher is giving God's message. Perhaps we cannot understand all of it, but if we listen we can understand much of the sermon.

2. We can think of three parts connected with the sermon.
   a) Scripture reading.
   b) The text.
   c) The sermon itself.
3. Why does the minister read a portion of Scripture? by a Junior boy.

"The hearing of the word of God is one of the most important parts of the church service, for in it God speaks to us. The scripture that is read is usually a background for the sermon.

4. Recall the Scripture lesson of the morning.
5. Why does the minister choose a text? by a Junior girl.

The text gives the minister the thought of the sermon. It is always taken from the Bible.

6. Recall the text of the morning's sermon.
7. The Sermon: a short talk by the pastor.
8. Sing softly verse one of "I Love to Tell the Story."

III. Mission Minutes

1. Name all of the workers in India.
2. Pray for them by name, each Junior naming one missionary.
3. Read a letter from a missionary in India.

IV. Closing Moments

1. Memorize the remaining verses, 4 and 5, of the song of the month: "The Churches One Foundation."
2. In unison repeat the verse of the month: Ps.27:4.
3. In unison pray the prayer of the month: Psalm 19:14.
4. Sing softly: "Into My Heart."

BOLDNESS BEFORE RULERS

One of Frederick the Great's best generals was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because on that day he wished to present himself at the table of His Lord and Master Jesus Christ. It was sacrament day. The next time he appeared at the palace, the king, whose infidel tendencies were well known, made use of some profane expressions about the Holy Communion of the Lord's Supper; and the other guests laughed at the remarks made on the occasion. Zieten shook his gray head solemnly, stood up, saluted the king. and then said, with a firm voice: "Your Majesty knows well that in war I have never feared any danger and everywhere have boldly risked my life for you and my country. But there is One above us Who is greater than you or I—greater than all men; He is the Saviour and Redeemer, Who has died for your Majesty, and has dearly bought us all with His own Blood. This Holy One I can never allow to be mocked or insulted; for in Him repose my faith, my comfort, and my hope in life and death. In the power of this faith, your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your State. I salute your Majesty."

This open confession of his Saviour by Zieten made a powerful impression on the king. He felt he had been wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zieten, his right hand, placing the left on the old man's shoulder, and said with emotion: "O, happy Zieten! How I wish I could also believe it! I have the greatest respect for you. This shall never happen again." The king then rose from the table, dismissed the other guests, but said to Zieten, "Come with me into my cabinet." What passed in that conference, with closed doors, between the great king and his greatest general, no one has ever learned; but this we know, that the

Lord's own words are now verified to Zieten: "Whosoever shall confess me before men, him will I confess before my Father which is in heaven."

—*The Presbyterian*

MENNONITE CENTRAL COMMITTEE RELIEF NOTES

(Continued from page four)

college professor. Information gathered from Bro. Wiens indicated that the food situation is much more critical than last year this time, and that there will be need of extensive relief work in France this winter.

Akron, Pennsylvania

Brother Orie Miller arrived at his home on August 11, after completing a two months investigation and Goodwill trip to the Mennonite Colonies in Paraguay. While in South America he also contacted our missionaries in Argentina, and visited several other countries in the interest of the Mennonite Central Committee's work in that part of the world.

Ephrata, Pennsylvania

On July 29 another large shipment of clothing left the M. C. C. packing depot enroute to England. The shipment, weighing over four tons, consisted mostly of clothing, but also contained large quantities of soap and shoes.

(Compiled by Ernest Bennett & A. Warkentin. Released August 22, 1941)

Largeness of Heart

By Archer Wallace

It has now become customery to refer to some people as *big* without the term necessarily having any reference to physical size. It is decidedly complimentary and when we hear someone say, "He is such a big man," we know they are thinking with much appreciation of some man whom they greatly admire. For bigness has come to mean generosity of spirit and true magnanimity of soul.

In the First Book of Kings there is mention made of the gifts which God bestowed upon young Solomon when he come to the throne, and among these gifts was this one: "And God gave Solomon . . . largeness of heart." It is a quality much needed by one who was to be ruler of a great nation, but we know that the things for which it stands—breadth of mind, sympathy, courage, and sweetness—are needed by all who would be happy and who wish to make their lives a blessing to others.

True religion makes people big, gives them largeness of heart. They have no place in their hearts for malice, for bitterness and spite. The biographer of the poet Heine says that he kept a black list with the names of all upon it who had ever done him an injury. Nothing could be further removed from the spirit of true religion. In the old civilizations of Greece and Rome men did not regard it as a virtue to forgive one's enemies; rather that man considered himself fortunate who, on his deathbed, could declare he had rewarded both friends and enemies in their own coin. He had done good to his friends and wrought mischief on his enemies.

Whenever one carries with him a spirit of bitterness and hate, we know that man is so much smaller because of that attitude. He may have other good qualities, such as honesty, tenacity of purpose and loyalty to conviction, but life will be poisoned at the springs and neither happiness nor usefulness can mark such a life.

One of the bitterest enemies that Abraham Lincoln had was Edwin M. Stanton. Stanton exhausted every device he could think of to humiliate and ridicule Lincoln. He called him a "low cunning clown," and protested that there was no need for officials of the zoo to go as far as Africa in search of a gorilla, because they could find one in Lincoln's home at Springfield, Illinois. Lincoln knew all this, yet when he needed a man for the responsible position of Secretary of War, he appointed Stanton because he believed he was the most efficient man for the place. Lincoln's heart was big—as big as the world—but there was no room in it for hate or even for the memory of a wrong.

When General Gordon was in Egypt he was often misunderstood by suspicious natures although he was one of the most transparently honest men who ever lived. The correspondent of the London Times wrote back to England: "Gordon has the most lovable disposition of any man I have ever known. He trusts men whom others would imprison. He marches right into the midst of armed foes and manages them as he wills. He does this not by diplomacy or duplicity, but by being straightforward, kind, and true. He draws out in men—even his enemies—a living warm response of goodwill."

It is easy, we might almost say it is natural, to utter hard things about those whom we dislike or who have been unfair to us. We can always justify, to ourselves at least, such conduct. We can even make a virtue out of it and pride ourselves upon being frank, outspoken, honest. But there is no way in which we portray our own inner selves more than when we seek to portray the character of others. What a tender and beautiful thing it was that Ananias the Christian did at Damascus when he was called in to visit Saul, up to that time the arch-enemy and bitter persecutor of Christians. "Ananias entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me."

One imagines that throughout the remainder of his streneous life the apostle never forgot those two words and all they implied: "*Brother* Saul." How his heart would leap at the friendly greeting! There are few people who do not respond to encouragement and become capable of doing things which, in a less friendly atmosphere, would be impossible.

From the love letters of an anonymous writer we select this sentence: "I love you, not only for what you are, but also what I am when I am with you." How true it is that the presence of some awakens within us what might slumber, or seem dead, were it not for them. That is the truth expressed in these lines by Katherine Edelman:

I shall not fail if you believe in me,
Though life may lead the way across a sea
Of billowing waves, of wild and fierce intent,
Of hard, steep paths that leave me brused and spent.

I shall surmount all doubt and craven fear,
With added courage face each coming year—
No goal too great—no crest too high shall be
If only you keep faith and trust in me.

A man was being shown through a public school in England when the teacher, speaking of a boy, said: "He is the stupidest boy in the school, I can't drive anything into his head. He is awkward, slow, self-conscious." Before he left the school he sought occasion to speak to the boy. "Don't be discouraged," he said, "do your best and you may become a great scholar some day." That boy was Adam Clark, and he lived to become one of the greatest Bible scholars of all time, but up to the last day of his life he never forgot how his heart thrilled at those encouraging words.

It is sometimes harder to share people's joys than their sorrows. When a woman was asked to join a gathering where a friend was to be congratulated over some achievement, she refused to go. "If she were in trouble I would be glad to help her all I could but she doesn't need me just now." It was a mistake. We must rejoice with them that do rejoice as well as weep with them that weep. We should search our own hearts to see if there is not some slumbering resentment at anothers's happiness and if that is true we are hurting ourselves, as well as failing to increase another's joy.

We heard of a man who had been unjustly vilified. When the words of his critics were quoted to him, he said, "I want to be fair to these men. They believe these things of me, and if I were half as hard as they think I am they have every right to be indignant." It increases one's faith in humanity to know that there are such men in the world.

—Gospel Messenger, August 23, 1941

"There is no use to have an aim in life if the trigger is never pulled." *—Waves of Grace*

"Most people follow their conscience as a man follows a wheelbarrow, pushing it before him the way he wants to go." *—Selected*

"A man who trims himself to suit everybody will soon whittle himself away." *—Selected*

"The cross is the key that will lock the door on a sinful past." *—Dr. R. P. Lee*

CIVILIAN SERVICE CAMP NEWS

(Continued from page 8)

Editorial

When we think of possibly staying in camp for two and one half years it seems like a long, long time. It means making many adjustments in our relations to the outside world so as to best fit into our environment. We are not so much concerned about our ability to make these adjustments as we are about the futility of that which makes it necessary. In other words we boys here at the Bluffton camp feel that we will be able to make good use of our time so far as our own individual lives are concerned. We will learn many things. We will learn to work together and appreciate one another. We will learn practical things—how to do our work better—how to do some things we could not do before. Above all we expect to learn to know the Word of God better and His will in our lives.

Yet in a larger sense the futility of that which makes it necessary for us to be here weighs us down. It is hard for us to get that real feeling of accomplishment so important as a stimulant to greater achievment and greater satisfaction.

It is only as we turn to our faith in the Almighty that He still reigns supreme, that we gain new courage and confidence. We know that whatever both the immediate and distant future may hold for us, that still, as Paul wrote to the Romans, "All things work together for good to them that love the Lord." With this faith and knowledge we press on. —CML

Forestry Project

A trip through the wells County State Forest at this season of the year reveals a growing interest in the importance of soil drainage and fertility. The last two weeks the boys have been making a drainage system between the roads and the tree seed beds. An empty sodded waterway must be maintained for the overflow of the main tile so that the surface water will not wash off the cover of the main ditch.

Two dump trucks and hand tools such as hoes, mattocks and shovels are used for landscaping. Work of this kind is being done along the roadways leading to the park and in the park itself.

Nine of the boys working under Christ Raber are screening sand for the seedbeds. The sand helps hold moisture in the soil and in that way improves tree growth. These boys do their duty well and feel they are more useful in this work than anywhere else.

Some of the boys were put to work counting the seedling trees. According to actual count there are 15,987 White Walnut or Butternut, 63,768 Black Walnut, 1,011,328 Black Locust, and 1,200 Honey Locust. The count is not complete for all trees.

A few poles supporting the pipe water lines used in the sprinkling system had to be replaced recently. The water in the system is kept under a 65 pound pressure and is pumped by electric motors.

The boys have been eager to work and always ready to do their part to see that the work requested by the forestry officials is done promptly and well.

Woodworking Shop Popular

While going through our woodworking shop and seeing our tools and some of the things the boys have been making during their spare time, Mrs. Ralph McClain, a recent visitor, made this statement. "Men need their little shop and tools just as women need their sewing baskets to express their creative ingenuity and get that satisfaction of accomplishment that the majority of people crave."

One need only see the eagerness and enthusiastic effort and concentration of thought with which the boys apply themselves while making various items of their own choosing from old scrap wood, to fully realize the truth of the above statement. With but a limited amount of equipment, including only four power machines—a small bench saw, a 10-inch band saw, a small lathe with emery wheel attached, and a jointer—together with a few hand tools, the boys are making articles that one, not knowing their origin, could well believe them to have been purchased in a furniture store.

The most necessary and useable pieces of furniture were sawed, planed, and assembled first, including such items as small tables and chairs for their own personal use in their own little nooks beside their beds. Going through the dormitories one can see as much variety in style and color of furniture as there are individuals who made them. A number of the boys have made small radio shelves that swing in and out of closets. What-not shelves, book shelves and clock shelves are other small items that have been made from waste wood.

Several of the boys have attempted larger pieces of furniture such as lounging chairs, lawn chairs, waste boxes, kitchen cabinets, magazine racks, baseball bats, etc. One man has succeeded in making a very comfortable rocker with a unique patent which allows him to lean forward to tie his shoes without having the rocker swing forward and spilling him.

Some of the more experienced cabinet makers have made items of lasting pride. One of them is a typing desk finished in oak and a chair, also made of oak to match the desk. The fact that these articles are sawed out of old, warped, apparently useless lumber adds an extra touch of pride to the boy's accomplishments that is well deserved.

It is interesting to note that a completed article by one of the boys is an inspiration to the others to attempt something of their own design just like a piece of needle work, artistically done by one woman, spurs the next on to attempt an equally difficult task for herself, thereby gaining valuable skill and experience in their particular field of interest.

IN MEMORIAM

MARTHA A. HUXMAN, daughter of Henry A. and Mary Dester Huxman, was born at Arnold, Ness County, Kans., August 16, 1890, and passed away July 30, 1941, at her home in Moundridge at the age of 50 years 11 months and 14 days. She moved with her parents to a place near Moundridge in 1893, where she made her home until 1929 when she moved to Moundridge. There she spent the remainder of her life.

On June 3, 1906, she was baptized upon confession of her faith in the Lord Jesus Christ, uniting with the West Zion Mennonite church, where she remained a faithful member until her departure. Sorrow entered Martha's life at an early age, by the death of her mother. Although in poor health all her life, she willingly and cheerfully accepted the responsibility of caring for her younger brothers and sisters. The last four years Martha was a shut-in; always bearing her suffering patiently and cheerfully even though the pain became increasingly severe.

She leaves to mourn her departure, 3 brothers, R. R. and D. J. of Moundridge, and H. E. of Walton; 2 sisters, Mrs. Frieda Schneider of Moundridge and Mary, at home, who faithfully cared for her to the end. She was preceded in death by her parents, 2 sisters and 3 brothers.

Funeral services were held at the West Zion Mennonite Church on Friday, Aug. 1, with Rev. Walter Gering officiating. Internment was in the church cemetery one mile west of Moundridge.

"The word *discouragement* is not to be found in the dictionary of the Kingdom of Heaven."

—*Melinda Rankin*

"The prospects are as bright as the promises of God."

—*Adoniram Judson*

« « JOTTINGS » »

MARRIED

Reuben Friesen, son of Mr. and Mrs. G. E. Friesen, Henderson, Nebraska, and *Esther Claassen,* daughter of Rev. and Mrs. A. H. Claassen, Freeman, South Dakota, were married Thursday afternoon, August 7, at 3:30, in the Salem Zion church, Marion, South Dakota.

CONFERENCE NEWS

On Sunday afternoon, August 17, the twenty-ninth session of the General Conference got under way when the combined chorus of the Eastern District Conference, under the direction of Prof. Russel A. Lantz, rendered Gual's oratorio, *The Holy City*. The report has it that the Souderton High School auditorium housed a record attendance of 1631 people. The police estimate was that 550 automibles brought conference guests to this meetings.

Delegates and guests to the conference deeply appreciated the hearty reception and entertainment which the Mennonites of the Eastern District and especially the people of Souderton, Mennonite and non-Mennonite, had planned. That the conference was a great success is, to a large extent, due to their efforts. Thank you.

The Conference praises the Lord for His grace in permitting its two oldest ministers to again attend the sessions. The oldest one, the *Rev. C. H. A. von der Smissen* of Newton, Kansas, who is 89 years of age, made the trip by automobile with his son and family. The other is the *Rev. Allen Fretz,* pastor emeritus of the Deep Run Church of Pennsylvania, who is 88 years of age. Both have a long record of active service. It is our prayer that the Lord may continue to grant them health and strength so that our Conference may continue to be blessed through these men of God.

A number of Conference guests visited the Skippack cemetery where the monument erected to the memory of Christopher Dock is located. The church at Skippack is the second oldest Mennonite church in America. Other historical places visited were the first church at Germantown, the Franconia settlement, etc.

The Perkiomen Library graciously loaned to the Conference their priceless oil painting representing the death of Christopher Dock while on his knees at his teacher's.—The presence of this painting lent inspiration and a sense of reverence to the atmosphere in the assembly room. This, too, was greatly appreciated.

The name "The General Conference of the Mennonite church of North America" took on real significance when the Conference adopted the Hoffnungsau church of Old Mexico into its membership. Thus far only Canada and the United States were represented.

Approximately 390 delegates and guests from outside the Eastern District Conference were registered at the General Conference.

Rev. Franz Albrecht, Beatrice, Nebraska, has returned to his home after a few weeks stay at the hospital but is still bedfast. May the Lord restore health and strength to him if it be His will. Rev. A. Albrecht, Hanston, Kansas, his brother, went to Beatrice to visit him. Rev. A. Albrecht had part in the morning services in the First Mennonite Church, Beatrice, Nebr., August 24.

CENTRAL COMMITTEE EXPRESSES INTENTIONS

The Mennonite Central Committee has expressed its intention of sending *Mrs. M. C. Lehman* to central Europe to join her husband. They also plan to send *Helen A. Penner,* Beatrice, Nebraska, who has been attending Bethel College during the past year and *Lois Gunden* of Goshen College, to France. It was also thought necessary to send a man worker but the committee has not yet made a definite decision. The Lord willing they will sail sometime in September.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Grace Before Meals

In a news release received from *The Ladies' Home Journal,* the subject of "Grace before meals" is commented upon, urging American families to revive this custom which, in so many homes, and it is feared even in some Mennonite homes, has been sorely neglected in recent years. In their observations along this line they mention that, "some of the finest traditions of American family life have been discarded—and one of these is the custom of 'Grace before meals.' One reason for the abandonment of this has been the hit-or-miss meal habits of modern families." It is regretted that the dining room which should be the room dedicated to the ritual and dignity of family meals is so seldom used and in some homes is even lacking. The best place for a child to learn his first lessons in reverence and respect and good manners and consideration for others is in the close family circle.

The Journal is launching a series of editorials on this subject, emphasizing that never before have Americans had more cause to come together and to thank their Creator for the blessing of good food eaten in tranquility. Today when so many homes are shattered, America is acutely hungry for the reassurance and consolation of deeper family relationships.

Their first editorial along this line appeared in the September issue, and since this custom is of vital importance and is often thoughtlessly neglected, most of this editorial, "For This We Give Thanks," is reprinted in this isue. It is hoped that if there are such among the readers who have neglected this simple rite of grace before meals that they will realize the importance of reviving this custom in their homes, giving thanks for all things to the Father Who is the giver of every good and every perfect gift. —mb

"That which is good or great makes itself known —no matter how loud the clamor of denial."

—*Selected*

"Christian faith is a grand cathedral, with divinely pictured windows.—Standing without, you can see no glory, nor can you imagine any, but standing within, every ray of light reveals a harmony of unspeakable splendors." —*N. Hawthorne*

My Impression of the Conference

Did you attend the General Conference at Souderton, Pennsylvania? Those of you who did, will you not, if you feel so led, whether you attended as a delegate, guest, or committee member, share your impression of the Conference with those who could not be there by writing out a short statement of not more than one hundred words and sending it to *The Mennonite, North Newton, Kansas?*

It may be your impression of the Conference as a whole or of one specific phase of it. A series of short testimonies under the above title will be published in the next issue of this paper. So, please, sit down and write your impression and mail it immediately so that it will reach the editor in time.

It Was Good For Us To Be There

As the twenty-ninth session of the General Conference came to its close, most of those in attendance probably felt like saying in the words of Peter, "Lord, it is good for us to be here." For, gathering from expressions made by various delegates and guests from the East and the West, the North and the South, and judging from the looks of satisfaction on their faces, it had been a very good conference, the impressions of which would go with them to their home churches and work themselves out in greater consecration and more devoted service for Christ and His Church.

No doubt many attended a General Conference session for the first time. In looking forward to the Conference, possibly many of them, especially some of the young folks, felt that the Conference was a mere incident which had to be borne in order to have an excuse for a trip to the East. I must admit that I was inclined to feel that way. However, I experienced a great disillusionment, for, looking back upon the events of the past few weeks with the experiences of seeing Niagara Falls, visiting the nation's capitol and various historic spots, spending a short time in New York City, etc., the one incident which towers above all others as the highlight of the whole trip is the General Conference.

In reviewing the days at the Conference, I believe I can truthfully say, with no reservations whatsoever, that all of the Conference delegates and guests feel that they owe a great debt of gratitude. First of all, gratitude should be expressed to God, our heavenly Father, Who so graciously granted His guidance throughout the session as well as His protection over the many who traveled to and from Souderton. The favorable weather also was a gift from God for which we are grateful.

The local committee, headed by Mr. Walter H. Temple, deserves a special word of thanks. Their efficient service beginning long before the date of the Conference and especially manifest during the Conference week was greatly appreciated. They seemed to be anticipating any trouble that might occur, for, to all appearances, they were prepared to cope with any emergency that might arise and to do it efficiently and without undue delay.

The services rendered by the Boy Scouts in directing traffic, paging, etc., was of inestimable value. Special mention should be made of Ray Schrauger who, through the faithfulness with which he occupied his post at the sounding board in the orchestra pit, was indeed an inspiration to those who knew of his efforts. The chairman, Rev. C. E. Krehbiel, a number of times called the attention of the assembly to this service.

In our desire to acknowledge our gratitude to the people of Souderton and community, we cannot overlook the many friends who so kindly opened their homes to the many delegates and visitors from a distance. Like Mr. J. H. Wisler, burgess of Souderton, figuratively handed over the keys to the city in his address of welcome on the opening day, so, many of our hosts literally handed over the keys to their homes to their guests. Such hospitality endeared the people of the community to us.

Those who were responsible for the meals served at the cafeteria three times a day also deserve particular mention, for there, too, much painstaking care and efficiency was displayed. It is no easy task to prepare a meal to feed 400 people at one time, but these representatives of the various neighboring churches were always on the job, and such generour servings as they gave!

And last, but certainly not least, the presiding officer, Rev. C. E. Krehbiel, should receive commendation for the smooth and gracious way in which he directed the business sessions, always ready with an appropriate remark or humorous observation to smooth over the rough places, and very wisely directing, so that those places remained at a minimum. He displayed the wisdom and grace bestowed by God and won through much prayer concerning the Conference.

Many other gratifying services could be commented upon, such as the encouraging reports from various officers, institutions, and organizations; the fervor and sincerity of the devotional messages at the evening meetings; the well-rendered numbers of special music; etc., all combining to make the Conference a source of inspiration and spiritual uplift, and to present a challenge to serve Christ and His Church more devotedly. Let us meet this challenge.

One of the Eastern District ministers mentioned to his congregation on the first Sunday of the Conference that the folks from the East were usually considered as being cold and aloof by those from the West. The Conference, however, proved the contrary, for their friendliness and hospitality was not a dress donned for this special occasion, but its very spontaneity proved that the attitude of the heart prompted their every action. —mb

For This We Give Thanks

A distinguished middle-aged man we know recently returned after some months' absence to the home of his boyhood. As he sat down to lunch with his parents—alone, for all the other children were of course now grown and gone—his mother reminded him gently:

"You know, son, we give thanks in this house."

As the simple, familiar words were spoken, words so familiar that he had almost ceased, as a child, to hear them, this man tells us he felt in a clear flash of emotion all the significance those grave words had had in forming his life. The stability and security of a family gathered together three times a day. The simple gratitude of his parents in giving thanks. . . . All these things, this grown man now felt, had so contributed to the forming of his character that he could not imagine what he would have been without them.

For the family dining table is the true heart of the home. There the children's talk is spontaneous, yet under parental ear and guidance. There is the best place for children's social training . . . , for much of their cultural training. And, above all, for that gentle, imperceptible guidance by the mother (with father . . . . at the head of the table) in shaping attitudes, point of view, beliefs and principles which add up in the long run to character.

So strongly did he feel this, he tells us, that he questioned whether he was doing the right thing in bringing up his own children without some similar brief ceremony of gratitude and thanksgiving at the family table . . . . He has decided, now, that his dining table should be something his children, too, should remember—that the talk there, the attitudes expressed, the moral tone, the good feeling should in later years be unconsciously remembered by his children as a center of family goodness and stability.

—Reprinted from *The Ladies' Home Journal*

When Mission Friends Fellowship Together

In a little room shut away from the busy hustle and bustle of Conference activities, a group of about twenty individuals are sitting around the supper table. It is a varied group, varied as far as personalities and experience go. It is a united group, united as far as the one dominating motive of their lives is concerned, that of making Christ known to the uttermost parts of the earth. A group of missionaries from China, India, and America, together with those working from the home base, the Foreign Mission Board and their wives, have gathered to partake of the evening repast together.

It is Tuesday evening, August 19. The Conference discussion during the day has centered around the subject of missions and the perplexing problems confronting the Foreign Mission Board and the Conference as a whole as a result of the terrible holocaust prevailing in so many parts of the world.

Throughout the discussion the presence of the Holy Spirit has been felt hovering over the assembly, and, through the manifestation of His leading and guidance, hearts that were burdened and perplexed could feel the burdens lifted.

Now, at the close of the deliberations, this group has come apart to hold sweet fellowship together. A varied group, yet united. United in the One Who is in their midst, unseen yet present, their Unseen Guest. It is a time of fellowship where pioneer missionary and missionary embryo, misionary on furlough and evacuated missionary, mission board member and missionary from the field, missionary from India, China, and America, all feel the oneness, the common bond which exists between them, for theirs is a common task, the task of carrying out the great command of the greatest of all masters, "Go ye." Theirs is a common motive rooted and grounded in no lesser motive than the constraining love of Jesus Christ, their Lord and Saviour.

The meal is finished, the table is cleared, but the group still lingers. After all, it is not the fellowship at the meal alone, but the sharing of experiences and of convictions, the testimonies to the power of Christ in their lives, which strengthens the bonds of Christian fellowship among them.

The pioneer missionaries thrill the hearts of all present by recounting the marvelous grace of God in their lives in India so that for forty years they could begin and carry on the work of Him Who sent them. The laborers, who have passed and are still passing through great tests and trials of their faith in connection with their evacuation of China, touch the hearts of their fellow laborers by the simple, childlike faith that Christ's cause will be furthered even through these seemingly hindering conditions, and that His will is being done even though it is so hard to see it now. They live out their belief in the promise that "all things work together for good to them that love God," for their complete trust and faith in this promise finds expression, not only in their words, but in their calm, yes joyous, demeanor, which is a source of marvel and surprise to those who come in contact with them. There is true victory!

Another spiritual battlefront is represented by some of the faithful laborers among the Cheyenne Indians of Montana. Their testimony also bespeaks the fact that the grace of God is sufficient for every need and that the love of Christ is the constraining force which motivates their every endeavor. For, if any work requires courage and the sustaining grace of God it is that work which appears to be done on barren soil with little visible fruit.

In all humility of heart the members of the Mission Board also express their gratitude to God for the work which He has so mightily accomplished through the feeble efforts put forth by them and by their co-laborers in the various fields.

Every heart is filled to overflowing so that the thought in every mind, though unexpressed, can be nothing else but "What hath God wrought!" and the natural consequence is to raise the hearts with one accord in praise and gratitude, as well as in humble petition, to the One Who has wrought these things, Who is in their midst, unseen yet felt.

The time has come to part. Never again will this same group meet in the same way. Never again will this same group hold happy communion one with another and all with their Lord in the same manner. Never again—yet, time and again, each one of them can relive these moments, the impress of which is indelibly written in blessed memory upon the inner sanctuary of their hearts, for the Presence does not remain behind, but has His dwelling place within that inner sanctuary of every life, an ever-abiding Presence, unseen yet felt. —mb

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A DEAD CHURCH NEEDS NO MONEY

According to Bruce S. Wright, approximately every United States dollar is divided as follows:

24 cents is spent for living costs.
21 cents for luxuries.
12 cents for waste.
11 cents for miscellaneous.
10 cents for investment.
10 cents for government.
9 cents for crime.
2 cents for education.
1 cent for church.

—Arkansas Baptist

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Mission Friends will be interested to hear about the latest developments of our work in China. We received a cablegram saying that those missionaries whose families are already in America will come home as soon as passage can be secured, namely, the two Pannabecker brothers and Ewert. The others have decided to stay on, namely Brother and Sister H. J. Brown, and the Sisters Goertz, Kuyf, and Regier.

The six newer missionaries who are still studying language are in the Philippines awaiting developments while they continue to study there. Whether any of them will go to India still remains to be decided.

Brother Dirks writes under date of July 23:

Baguio, Mt. Province, Philippine Islands

Dear Friends:

No doubt many of you will be surprised to hear from us from the Philippine Islands instead of from Taming, Hopei, China. We regret very much that we, with many other missionaries, have had to leave our place of work because of conditions beyond our control.

After the birth of our little daughter, Carole Kay, on June 4, we decided to join the Jantzens and Wuthrichs here in the newly organized Chinese Language School. Here at Baguio, high in the mountains of Mountain Province, Luzon Island, we can continue our study of Chinese; and our children will be safe from possible internment, which in China would have been, to say the least, a possible outcome of a war between Japan and the U. S. We realize that there may not be war between the two countries mentioned, and because of that possibility we are indeed sorry to have had to give up our work in China so soon. Our great hope is that this fearful and destructive war may soon come to an end, that the work of bringing the Chinese into the fold of Christ may be continued with vigor.

It will indeed be a great blessing in disguise for the Chinese church, and for many of the Chinese Christians that they are at present forced to rely less on foreign help and more on God and on their own initiative. And some are saying that the time has come for missionaries to withdraw entirely. *But, let us not deceive ourselves.* There are also a great many dangers surrounding the handfuls of believers only too recently come out of heathendom with all its superstitious beliefs and practices. Many phases of the work would no doubt be continued, but other very important ones would be neglected and perhaps largely discontinued. The preparation of native workers and leaders would possibly be one of the latter group; and the importance of this phase of our work in China cannot be easily overestimated. After all, there are only about a score of organized churches in a district with a population as large as that of the state of Kansas. And, until recently only a few of these same churches were self-supporting. Thus, even though the established churches become entirely self-supporting, hundreds of workers are still needed to reach the other thousands of unevangelized villages.

While waiting to return to China, we are attempting to get a good command of the language that later we may do the most effective work.

Sincerely,

Marvin J. Dirks

TOWARDS A MORE ABUNDANT LIFE IN CHINESE VILLAGE CHURCHES

By Marie J. Regier

(Continued from Number 34)

B. The Lecture on Hygiene with a number of posters to illustrate comes next. We feel that in general this is merely an introduction to the subject because so much of it is still so far out of the range of thought of the average villager that we cannot expect results just yet. But the high point in this lecture is reached when Miss Kuyf calls upon Mrs. Shang to demonstrate the use of "Ch'i tai" medicine. So many children die of tetanus infection four to seven days after birth., Some time ago Mrs. Voth, one of our missionaries now on furlough, prepared a packet of sanitary dressings for the umbilical cord. These packets are sold at about .25 Chinese money. In over five hundred cases whenever the directions have been followed the child has lived.

The moment Mrs. Shang begins to explain, the audience becomes electrified. Again a very vital spot has been touched. I saw one old woman sitting all slumped together, paying no attention at all to what was going on. The only reason she was there was because her husband had insisted that she come to the meeting lest he do what another zealous Christian had done, namely carry her on his back. But now she began to straighten up and finally she even sat on one foot in order to see better. Men and women both are at the meeting, the men being just as anxious to learn as the women.

C. In the afternoon I give a talk on Principles of Child Training. My question as to what is the difference between children in a Christian home and a non-Christian home is invariably answered by: Christian children do not learn to curse. The next answers are: They learn to sing, pray and read the Bible. That still leaves a great deal of opportunity for expansion on the subject. I try to emphasize the great responsibility of a mother. So often the women seem to feel that having children is a hindrance in their work for the Lord. Other times they want to hand them over to us and let

(Concluded on Page 12)

DAILY DEVOTIONAL MESSAGES

By W. F. Unruh, Pastor, Mennonite Church, Pulaski, Iowa

SEPTEMBER 16—*"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."*

When a person accepts Christ he is converted and saved. This is the beginning of a new life of growth. We do not grow in purity in the sense that we become purer and purer. That comes through forgiveness and by the washing of the blood of Christ, by heart cleansing. But we grow in grace, which means that we increase in the esteem and favor of the Lord. As we follow and obey Christ He will be increasingly pleased with us. Paul says, "Lead a life that is worthy of the Lord and give Him entire satisfaction" (Col. 1:10, Moffat). As we grow in obedience we will grow in the grace and esteem of our Master, for He will see His own life take form in us. Let us this day live so that at eventide we may have grown in the esteem of the Lord.

SEPTEMBER 17—*"The world has been crucified to me and I unto the world,"* Gal. 6:14.

Paul means to say that because Christ died for him on the cross to save him, he is no more to be had for the world. Does the love of Christ on the cross impress us so deeply that we can no longer be had for the world? A student became very loose in his religious life and soon became notorious for his wickedness. One day his pastor spoke to him. The young man in reckless levity mentioned the various evils he indulged in and after each said, "But I don't care." The pastor saw that the young man was in no state of mind to be talked to, and so he asked him to promise one thing. "I promise," he said, "what is it?" "Every night for one week bow down and say, 'O Jesus Christ, Thou hast died for my sins, but I don't care for that." That night the young man tried to say it, but he could not say the last part of that sentence. On the fourth night he went to the pastor with a pale face and said, "I could not say it." To keep the cross in mind is the way to keep oneself crucified to the world.

SEPTEMBER 18—*"See therefore, and take knowledge of all the lurking places where he hideth himself,"* I Sam. 23:23a.

Many people try to hide themselves behind weak Christians. There are some who will tell us that they have no inclination to become Christians as long as they see Christian people and members of the church live in sin. Unfortunately, it is true that many church members live in sin. But let no one deceive himself with the thought that he will be able to hide himself in his own sins behind the sins of church members on the day of judgment. On that day all sin will be burned up, including the sin of professing Christians. Whoever attempts to hide himself behind the sins of other people will surely come to ruin. Let each one come to the Redeemer for his own personal forgiveness and salvation. And when he has found grace let him seek to help others to find the Lord, both those in the church and those outside the church who have not yet come into the full possession of our privileges in Christ Jesus.

SEPTEMBER 19—*"But whosoever shall deny me before men, him will I also deny before my Father in heaven,"* Matt. 10:33.

Many people do not have the courage to confess Jesus openly. The secret believer may be a sincere believer, but his lack of courage keeps him from making that contribution to the Kingdom of God which his Redeemer wants him to make. A Christian's power lies largely in the contagion of his love and devotion to the Lord. If this love is hid under a bushel of secret discipleship, how can it influence other people for God? There are some people who say they do not want to be Christians because they see so much sin in the church that they have no desire to belong to it. To them we should like to say, "If you are sincere and truly zealous for righteousness in the church, come and join our church and help us strive for a higher life." A disciple of Christ can always make his greatest contribution for God when he works together with the other children of God. By inspiring weak Christians to live closer to the Lord a person doubles and redoubles his influence for righteousness.

SEPTEMBER 20—*"But they held their peace: for they had disputed one with another on the way, who was the greatest,"* Mark 9:34.

All of us want our lives to count for something. We have a desire to be great. We might as well acknowledge it. This is not to be altogether despised. There is a deep urge in the human heart, and that is the urge to be important. We are born that way. This urge we must place on the altar of God to let Him sanctify it. If this is not done the urge will make us selfish and ruin us. Whenever we find ourselves desirous to be great and important, let us say to God, "Lord God, I find in me a desire to be important. I do not want to be great for my own glory and fame. I desire to be useful and great for Thee and for Thy glory; and that according to Thy definition of greatness. Sanctify and accept this urge I find in me. I am grateful that Thou hast need of persons like me, and now I offer my best talent to Thee to be used in Thy service." Only when we will thus offer ourselves to Christ will this urge to be important be subdued and hallowed by our love to Christ.

SEPTEMBER 21—*"He that is not with me is against me; and he that gathereth not with me scattereth,"* Matt. 12:30.

In these words the Lord Jesus gives us light on how we influence each other for Him or against Him. There is no such thing as being neutral toward Christ. If we are not outspokenly for Him and for His way of life, we are against Him. By taking a noncommittal attitude towards Christ and Christianity a person definitely influences others against Christ. By such an attitude a person gives people to feel that as far as he is concerned Jesus does not make any difference in life. A tragic thing in America is that we have so many school teachers who stay aloof from the church and religion and by so doing influence our children against Christ. Does your attitude towards Christ give people to feel that you are all for Him? If not, you scatter and are against Him.

Church Membership

By Rev. Edgar Toews

It is well for us to ask ourselves the following question: What does being a church member mean to me, and what does my being a church member mean to the church?

This question suggests privilege and obligation. Every person becoming a member of a church is entitled to certain privileges which he does not otherwise possess. It will not affect his being able to worship since the worship service is for all, members and non-members alike. It will not necessarily mean that he or she will be a better Christian by becoming a member of the church. We want people who are not members to receive the same cordial greeting that those who are members receive.

What then are some privileges of being a member of a church . . . ?

First of all, I would say that being a member of a church, located in the community in which you live, affords opportunity to be in vital touch with its work and its interests. You are a vital part of that church. Your vote counts as much as that of any other member. You may have the satisfaction of knowing that you are having a share in every worthy enterprise in which your church is helping to further the building of God's Kingdom.

Furthermore, it is a privilege to be a member of the church, in that you thus establish your identity with a group of people in whose fellowship you feel at home. A church home is of vital importance. It is also important that a family home should not have a divided church home.

Being a guest in a home does not entitle one to the full privileges that the members of that home enjoy. In like manner, in our church work we feel that by becoming a member we avail ourselves of every privilege that is provided for all who are in the church.

But what about the obligation? Every thoughtful person who becomes a member of a church will realize that there are some obligations involved. Is it asking too much when we expect that this church shall be stronger in the future than heretofore, because new members have entered its ranks in the past year?

As a church member, I feel that I am responsible for the good name of my church in the community. A church is judged by its members. No chain is stronger than its weakest link. My life, then, is definitely affected by my church membership.

Also, there are material obligations. . . . In order that the burden of maintaining the church does not rest on a few, every one is given the opportunity to share in the material phase of the work.

Every church covets the moral and spiritual support of its members. It is a wonderful enterprise in which the spirit of co-operation and good will will find ample opportunity for expression.

"If every member were just like me,
What kind of a church would my church be?"

—*Bulletin of the First Mennonite Church, Reedley, California.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 14, 1941

THE ETERNAL GOD, THE SOURCE OF HELP

Revelation 7:9-17

Introduction

Chapter 7 of the book of Revelation begins (vs. 1-8) with a vision of much comfort and hope to God's children. In the day of God's judgments, the righteous may well feel quite secure. Before any judgments are meted out they are marked by the seal of God. It is a comforting thought that God knows His own. We do not literally need to have seals or marks on our foreheads to help God identify us, for He unerringly knows those who trust in Him. He sees them and will deliver them "from every evil work" (II Tim. 4:1-18).

Throng of Redeemed in Heaven, vs. 9-10

John sees a great multitude "which no man could number," before God's throne, praising Him for the salvation given to them through Christ, the Lamb of God. These are from all nations and peoples. God's people are not limited to one land, nation, or race. These have immediate access to God and to Christ. Their white robes are symbolic of their purity of character bestowed on those who surrender to Christ. The palms are a symbol of their victory over the enemies of their souls. They sing an anthem of praise ascribing all the honor for their salvation to God. Praise is eminently fitting from the lips of the child of God in this life and it is one leading occupation in heaven.

Host of Worshiping Angels, vs. 11-12

These sing another anthem of praise and worship. These stand round about the throne and cry, "Amen" (v. 12), to the loud acclamations of the great throng. These angels who live in the very presence of God and minister unto Him can appreciate His wisdom and power and might. They bow before Him in adoration and worship. He alone is the source of hope and help for our needy world.

The Elder's Explanation, vs. 13-14

God explains through "one of the elders" of whom this great multitude is composed. These have passed through great tribulation during their lifetime. God's children do not escape all trouble and trials while on earth. These, through repentance and faith, have been cleansed in heart and have received a new life through Christ's atoning sacrifice. Our lesson would teach us to see the source of all help in God. This great ransomed throng has come out of great tribulation by the grace and help of God.

The Reward of the Redeemed, vs. 15-17

Because these have received heart cleansing through Christ, the Lord God has given to them the place of honor and blessing before His throne (v. 15). They are in the immediate presence of God and continually render unto Him religious homage in His temple. God will overshadow these and give all needed protection and care. All suffering and privations experienced on earth are forever past. Hunger and thirst and the sun's oppressive heat, they know no more (v. 16). God and Christ will provide completely for all our needs in the heavenly state (v. 17). Christ Himself shall dwell in the midst of them and there will be no sorrow nor tears of sadness. The glories of heaven are for all who are faithful to God. He promises His companionship to all believing hearts. He will lead and guide unfailingly.

What place does prayer have in heaven's worship?

In what sense are the robes made white in the blood of the Lamb?

What is the effect of persecution upon Christian character?

A STATEMENT OF THE POSITION OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

On Peace, War, Military Service and Patriotism adopted by the General Conference at Souderton, Pa., August 17-22, 1941

INTRODUCTION

In view of the present troubled state of world affairs, and the present European conflict which threatens the peace of the world, we as representatives of the General Conference of the Mennonite Church of North America, desire to set forth in the following statement our faith and convictions concerning participation in war, military service, and our concept of patriotism.

In stating our convictions we establish no new doctrine among us, but merely an age-old faith of the church which has been held precious by our forefathers from the time that the church was founded in Reformation times in Switzerland (1525) and in Holland (1533), and which we have set forth on a number of former occasions since our settlement in America.

Our Position on Peace and War

1. Our peace principles are rooted in Christ and His Word, and in His strength alone do we hope to live a life of peace and love toward all men.

2. As followers of Christ, the Prince of peace, we believe His gospel to be a gospel of peace, requiring us as His disciples to be at peace with all men, to live lives of love and good will even toward our enemies, and to renounce the use of force and violence in settling our problems as contrary to the spirit of our Saviour and Master. These principles we derive from such Scripture teachings as: "Love your enemies"; "Do good to them that hate you"; "Resist not evil"; "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight"; "Put up thy sword into its place; for all they that take the sword shall perish with the sword"; "Dearly beloved, avenge not yourselves"; "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head"; "Be not overcome of evil, but overcome evil with good"; "The servant of the Lord must not strive; but be gentle to all men"; "The weapons of our warfare are not carnal"; "Christ also suffered for us, leaving us an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not"; "Not rendering evil for evil, or railing for railing; but contrariwise blessing"; "If a man say I love God and hateth his brother, he is a liar. . . And this commandment have we from him, That he who loveth God love his brother also"; and other similar passages, as well as from the whole tenor of the gospel.

3. Peace within the heart as well as toward others is a fruit of the gospel. Therefore, he who professes peace must at all times and in all relations with his fellow men live a life that is in harmony with the gospel.

4. We believe that war is altogether contrary to the teaching and spirit of Christ and the gospel, that therefore war is sin, as is all manner of carnal strife; that it is wrong in spirit and method as well as in purpose, and destructive in its results. Therefore, if we profess the principle of peace and nevertheless engage in warfare and strife we as Christians become guilty of sin and fall under the condemnation of Christ, the righteous Judge.

Our Concept of Patriotism

As members of a historic peace church we love our country and sincerely work for its highest welfare. True love for our country does not mean hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international good will make for the highest welfare of our country; and the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is in security through love, protection through good will; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is un-Christian, destructive of our highest values, and it sows the seed of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation of stable government in our world community.

Our Position on Military Service

In the light of the above principles of Scripture we are constrained as followers of Christ to abstain from all military service and all direct means of supporting war. Specifically, our position entails the following commitments:

1. We can have no part in carnal warfare or conflict between nations, nor in strife between classes, groups, or individuals. We believe that this means that we cannot bear arms personally nor directly aid those who do so, and that, as a consequence, we cannot accept service under the military arm of the government, whether it be combatant or noncombatant, which ultimately causes us to be responsible for the destruction of life, health, and property of our fellow men. This applies to all wars whether they be designated defensive or offensive.

2. On the same grounds consistency requires that we do not serve during war time under civil organizations temporarily allied with the military in the prosecution of the war which, under military orders, becomes a part of the war system in effect, even in method and spirit, however beneficial their peacetime activities may be.

3. We feel that we cannot consistently take part in the financing of war operations through the purchase of war bonds, and we are very sensitive to making voluntary contributions to organizations or activities which may indirectly make us supporters of war and the military program.

Instead, we urge that we make our contributions to civilian and church organizations which are directly engaged in administering relief work to those in distress or to other constructive causes.

4. We cannot knowingly sanction the participation in the manufacture of munitions and weapons of war whether in peace time or in war time.

5. We can have no part in military training in schools and colleges or in any other form of peacetime preparation for service as part of the war system.

6. We ought carefully to abstain from any agitation, propaganda, or activity that tends to promote ill-will or hatred among nations which leads to war, but rather endeavor to foster good will and respect for all nations, peoples, and races, being careful to observe a spirit of sincere neutrality when cases of war and conflict arise.

7. We ought not to seek to make a profit of war and war-time inflation, which would mean profiting from the shedding of the blood of our fellow men. If, however, during war time, excess profits do come into our hands, such profits should be conscientiously devoted to charitable purposes, such as the bringing of relief to the needy or the spreading of the gospel of peace and love, and should not be applied to our own material benefit.

Our Substitution for War

In so far as our convictions are based on religious principles, in which we hold that war is contrary to the spirit, life, and teachings of Christ, Who renounced the weapons of worldly passion and used methods of love and sacrifice in their place, and that as substitute for carnal warfare we therefore express our willingness at all times to aid in the relief of those who are in need, distress, or suffering, regardless of the danger in which we may be placed in bringing such relief, or of the cost which may be involved in the same. We are also willing to render such service as housing, road making, farming, forestry, hospitalization, and recreational work during time of peace as well as during time of war. Whenever we render such service it shall always be our purpose to spread the gospel of Christ by word as well as deed.

An Expression of Appreciation

We want to express our appreciation to the governments of the United States and Canada to which we are deeply grateful in that they have recognized our desire to exercise the full freedom of our conscience in not bearing arms or taking any part of service in the military machine, and that in lieu of such service we render service of national importance to our country and relief to those who are in need, distress, or suffering at home or abroad in the war zones. We also pray that the blessing and guidance of our beneficent God may continue to rest upon these nations, their institutions, and their people.

CHANGE OF ADDRESS

Permit me to notify you of our change of address to:

School of Chinese Studies
Baguio, Mountain Province
Philippine Islands

Our old address was Taming, Hopei, North China.

—Marvin J. Dirks

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y.P.U. OFFICERS
Ted E. Claassen,
President
Newton, Kan.
Arthur Wenger
Vice President
Reedley, Calif.
Dorothy Dietz,
Secretary-Treasurer
Quakertonwn, Pa.

Integration Needed

We as Christians are engaged in manifold activities. All of these need to center in and around Christ. If you as a Christian are a member of the General Conference of the Mennonite Church of North America and a student in school, you need to center all of your living in and around Christ, if you would be a genuine Christian and church member.

Many of the youthful readers of these pages will soon be writing theme papers for English and, perhaps, some for history and Bible classes. What will you write about? Will you seek to integrate your membership in your church and conference? Or are you going to write about many, many things and not about that part which your church and conference are seeking to fulfill (fill full) in God's Kingdom?

English papers can tell about cats and dogs, fairs and automobile races; or they can describe the benefits of observing the Quiet Hour, explain the nature and purpose of C. E. work, list the reasons for reading our church papers, tell a story of missions or of Civilian Public Service Camps. The possibilities in the latter line are unbounded.

In the same way, history papers can be centered around those events and movements which have influenced our denomination. Some, for instance, can be made to reveal the necessity for, and the sensibleness of, our peace stand.

Bible papers can so be written that they can be used in Christian Endeavor or that they will illuminate some of the work that we as a conference are seeking to do.

Last year Lillie Krehbiel of Bethel College wrote an "Investigation Theme" for English. She chose as her subject, "The Christian Endeavor." It was good work for English and a valuable contribution to those interested in Christian Endeavor.

Try this approach to greater integration. He who is creative can find high adventure in such schoolwork. You can be excellent in your studies and learn more about our conference at the same time. You can produce valuable short articles, stories and papers, which can be printed in our church papers for the edification of others. Please, send to the editor of these pages any good material produced by you or by someone else.—W.

NEW OFFICERS

The new Y. P. Union officers that were elected at the session of the recent General Conference are:

President—Ted Claassen, Newton, Kansas.
Vice President—Arthur Wenger, Reedley, Calif.
Sec'y.-Treas.—Dorothy Dietz, R.F.D. 2, Quakertown, Pa.

These officers face grave tasks in such a time as this. Let us support them through prayer, by carefully informing ourselves of the work that we as "A United Mennonite Youth in Christ" are striving to do, and by loyally carrying out the resolutions that were adopted.

RESOLUTIONS OF THE WESTERN DISTRICT C. E. CONVENTION

The Christian Endeavor Societies of the Western District held their forty-ninth annual convention in the Grace Mennonite Church, of Enid, Oklahoma, August 2 and 3, 1941, and adopted the following resolutions:

Missions: We pledge ourselves in this time of crisis in world missions to a renewed dedication to the task of bringing Christ to the nations. We resolve therefore:

1. That we as a convention encourage the societies of our district to contribute at least ten cents (10¢) per member toward the sending of Mary Becker and Alida Schrag to the foreign field.
2. That we as a convention encourage each society to contribute at least one dollar toward the support of Ernst Harder.
3. In view of the evident success of the peace rallies, that efforts be made to have similar mission rallies sponsored by individual societies or groups of societies. Amendment: The executive committee is to appoint a mission secretary who will be held responsible for mission rallies.

Peace: Recognizing the need of a clear testimony of peace and good will in these days of strife and warfare, we resolve:

1. That we re-emphasize the need, and strive for, the peace of Christ in the heart and soul of Mennonite youth.

2. That we instruct the convention secretary to write a letter of appreciation to the Mennonite Central Committee for its work which is proving a testimony for the way of Christ in a world at war.
3. That we instruct our convention secretary to write a letter of encouragement to the staff and C. O. draftees at Colorado Springs, Colo., expressing our appreciation for their sacrificial stand.
4. That we urge the continuance of the peace rallies and local study groups, encouraging those in charge to continue in their efforts to secure consecrated leadership.
5. That we adopt the peace budget as proposed by the executive committee (¼ Civilian Service, ¼ Relief, ¼ Work Camps such as the Bethel College Work Camp, ¼ incidental such as speakers for peace rallies, mileage, postage, etc.).
6. That we encourage all C. E. societies to use *The Mennonite* in keeping themselves informed about the Civilian Service Camps as well as other efforts to maintain our peace testimony.
7. That we as a convention instruct our secretary to send a word of appreciation and encouragement to Dr. Harshbarger in this hour of his illness, this letter to be accompanied by a gift of $10.00 as a token of our appreciation for his valuable services for the cause of peace.
8. Amendment. That we again hold a competitive oratory or essay contest with attendance at Retreat as a reward for the winner. The peace secretary with the advice of the executive committee should determine the type of contest. All entrants must deposit a nominal sum of fifty cents (50¢) which will be forfeited if they drop out and returned to them if they compete.

District and Conference Work:

1. Resolved that we adopt the goal of at least $0.50 per year for district work (C. E.) and $1.00 for General Conference Y. P. Union work per society.

Standards, Prayer Calendar, and Follow-up:

1. Resolved that we urge those societies which have not applied the Young People's Standards, the Y. P. Prayer Calendar, or the Follow-up system for the improvement of their work to investigate this possibility.

Tidings:

1. Resolved that we go on record as favoring the quarterly issue of the *Tidings.*
2. Resolved that each society be asked to designate a reporter to the *Tidings.*
3. Resolved that we urge all societies to make more efficient use of this publication.

Youth Paper:

1. Resolved that we go on record as favoring the suggested changes presented to the convention.

(These suggested changes are as follows:

1. That at present we do not seek to publish a separate Mennonite Youth paper.
2. That we seek to expand and improve the *Mennonite Youth* section in *The Mennonite* by adopting the following suggestions:
   a. That we omit the C. E. material from the youth pages and publish it separately, making room for 16 pages of youth material a month, whereas we now have 6.
   b. That we secure editors from each district who will make regular contributions to the *Mennonite Youth* pages.
   c. That each C. E. society keep up a vital contact with the editor of the *Mennonite Youth* pages.
   d. That pastors, C. E. leaders, and the district representative stimulate young people to read the *Mennonite Youth* pages.
   e. That every Mennonite family in which there are young people subscribe to *The Mennonite,* so that *all* Mennonite young people may know what we as "A United Mennonite Youth in Christ" are trying to do.)

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

RELIGION IN DEMOCRACY

Program for September 28, 1941

Leading Topic: The Place of Religion in a Democracy. Psalm 144:9-15.

I. Worship Service

1. Songs: "Take my Life and Let it Be," "Take Time to be Holy," "Rock of Ages, Cleft for Me."
2. Reading of main topic, and Prayer.
3. Roll Call answered by favorite Bible verses.
4. Offering for Home Mission work.

II. Leader's Introduction

Democracy affirms the right of men to worship God as they see fit. Separation of church and state is a foundational principle of American democracy. This right of every man to live according to his religious convictions is being tested in our day. Our government has made room for Mennonites, Friends, Brethren, and others to do constructive work for the state in the Civilian Public Service Camps and to prove their desire to live lives of service and love and good will to their fellow men. The churches are free to provide religious instruction and education for their children and young people. They may nurture religion in the hearts of their members and in the community. No democracy will live long or do well without religious principles to back it up.

III. Suggested Topics for Short Talks

1. A Wise Decision. Josh. 24:14-18
2. A Righteous Nation Exalted. Prov. 14:33-35
3. Knowledge of God Essential. Jer. 31:31-34
4. Fruit-bearing, a Test. Matt. 7:15-20
5. Unrighteousness Predicted. II Tim. 3:1-5
6. A Purified, Peculiar People. Titus 2:11-14

IV. For Discussion

1. What religious principles are also basic for a democracy?

2. What advantages does a democracy offer for the growth and development of religion?

V. Facts for Study

Jesus emphasized a life of love, service, and sacrifice. Things will go well in a democracy if people will be willing to love their neighbors as they love themselves. The helping hand is still essential to successful community life. Respect for the rights of others, giving them a fair chance, providing opportunities for the exercise of their talents, that is the business of a democracy. That will be natural and possible if Christ lives in the hearts of men.

VI. A Suggestive Bit of Poetry

"Chisel in hand stood a sculptor boy
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved that dream on that shapeless stone,
With many a sharp incision;
With heaven's own beauty the sculpture shone,
He had caught the angel vision.

"Sculptors of life are we as we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our life dream shall pass o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives, that angel vision."
—George Washington Doane

Is it possible for religion to carve its dream of a Christlike community into a democracy?

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

MY CHURCH AND MONEY

Program for September 28, 1941

Song: "How Firm a Foundation."
Scripture Reading: Mal. 3:8-10; I Cor. 16:1-4.
Prayer Song: "Nearer, My God, to Thee."
Sentence Prayers.

Topic for Discussion: Who should tithe?

Farmers	Deut. 14:22; Lev. 27:30
Ministers	Num. 18:26; Neh. 10:38
The Poor	Deut. 16:17
The Scribes and Pharisees	Matt. 23:23
The Warrior	Gen. 14:20
The Fugitive	Gen. 28:22
Cattlemen	Lev. 27:32
All men	Deut. 16:17

Song: "All the Way My Saviour Leads Me."
Poem: "His Gift and Mine"

Over against the treasury
He sits Who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who left for me His throne of gold,
Who found a manger for His bed,
Who had nowhere to lay His head;
He sees the gold I clasp so tight,
And I'm a debtor in His sight.
—Edith B. Gurley, F. H. Revell Co.

Song: "I Gave My Life for Thee."

Questions:

1. Did God give the land to man, or did He make him the ruler over it? Gen. 1:27, 28.

2. How much money did the Jews give to God?

3. Is the desire to make money wrong?

4. Why is it hard for the church to get money?

5. What proportion of the Christian's money should be given to the Lord?

6. What did God say about His people when they did not pay the tithe? Mal. 3:8.

7. What has God promised to those who tithe? Mal. 3:10.

8. How does tithing produce spiritual growth?

9. How long shall we give?

"Go break to the needy sweet charity's bread;
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel, piercing me through,
"Just give till the Master stops giving to you."
—Anonymous, F. H. Revell Co.

Sentence Prayers.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

THE CHURCH SERVICE

THE OFFERING IN THE CHURCH SERVICE

Program for September 28, 1941

"God loveth a cheerful giver," II Cor. 9:7b.

Worship Center: The picture, "Christ and the Doctors," and before it or at either side lighted candles.

I. Worship Service

1. Prelude, "The Church's One Foundation."

2. Call to worship, "O worship the Lord in the beauty of holiness: fear before him, all the earth."

3. Sing in unison, "The Church's One Foundation."

4. Leader's prayer.

5. Responsive Reading of Psalm 50:7-15.

6. Duet, "We Give Thee but Thine Own," The Mennonite Hymnary, No. 213.

7. Poem by a Junior boy.

Are You Giving or Receiving?

By Rev. J. D. Kempster

"It is more blessed to give than to receive."
There are few people who truly believe
It's more blessed to give than it is to receive.

But since I have endeavored to follow the plan
I surely am feeling a happier man.

This **get** all you **can**, and **keep** all you **get**,
Is the motto of worldlings, and bringeth regret;
For the man who is happy and filled with delight,
Is the fellow that's giving from morning till night.

Since nothing is proven until it is tried,
Just give it a test, and it won't be denied,
This Scriptural maxim is evermore right,
'Tis **giving**, not **getting**, that bringeth delight.

8. Sing in unison, "Take My Life," verses 1, 4, 6.

II. Study Period

Aim: To help our Juniors to understand that the offering is a very definite part of the church service. To create in them the desire to give to the Lord.

1. Introduction by a Junior girl.

We have been studying about the church service and have found there are various ways of worshiping God. We can and should worship God with our offerings. If we really love the Lord and love the church we will feel the need of giving gifts to the church, for the offering is an expression of our gratitude and faith.

2. Bible Drill: Exodus 25:2; 35:5; 35:22a; 36:3b; I Chron. 29:12; Neh. 10:39; I Tim. 6:7; I Tim. 6:10; II Cor. 9:7.

3. Study Hour:
   a) Tell the story found in Mark 12:41-44.
   b) Tell the story found in Matt. 19:16-26.

4. Scripture reading, Luke 12:22-34.

5. Talk, "Christian Work Costs Money," by an older person.

6. Song, "Give of Your Best to the Master."

III. Mission Minutes

Discuss: What gifts (offerings) do missionaries give?

IV. Closing Moments

1. In unison repeat the verse of the month.
2. Then pray together the prayer of the month.
3. Sing from memory the song of the month.
4. Leader's closing prayer.

TOWARDS A MORE ABUNDANT LIFE IN CHINESE VILLAGE CHURCHES

(Continued from Page 4)

us care for them. In one talk it is impossible to go much into detail, so I emphasize only a few important principles, such as to be absolutely honest with the child; to treat him as a child and not a grown-up by giving him small responsibilities with much opportunity for play; to punish him only when it is for his own good and not in order to relieve the parent's feelings; to make each child an object of specific prayer; to teach co-operation in the home; and most important of all to imbue the home with a spirit of love, truth and justice so that the child will absorb it unconsciously.

D. Mrs. Shang concludes the discussion periods with a talk on the family altars and makes suggestions for reading materials. As an illustration of how simple a child's prayer may be she quotes the neighbor child who says: "Thank you, Lord, for giving me dumplings to eat. Amen." She usually repeats some of the points I have given but that is all right. Often we foreigners are not understood anyway. If the people did understand repetition won't hurt. We are used to having our speech repeated. Even our prayers are sometimes translated to the Lord by the person following us in prayer.

E. Between and after meetings Miss Kuyf usually has a clinic at which much eye medicine is sold, also salve, aspirin and sodamin besides various other medicines. At this time of the year many children are vaccinated. But it takes a lot of explanation that just one vaccination is quite sufficient instead of six as is the old Chinese way of doing it. They also have to be reassured that it makes no difference what they eat afterwards. The clinic is always very popular, not only with those who are treated, but also with those who look on.

III. The Evenings.

Usually a group of people gathers at each place in the evenings. If there is a group of children, one or two of us take care of them, sing with them and tell them Bible stories. If there are non-Christians coming, they too listen in. But there are invariably also a few Christians who can read. With these we have a Bible class. Illiterate Christians sometimes sit at the edges and listen in or they attend the children's class. We have studied prayer in these Bible classes which includes praying for one's enemies. I asked whether that meant also praying for the Japanese. One young man without a moment's hesitation replied, "Ask God to send them home."

IV. Our Plans for the Future

We passed through a village in Japanese occupied territory which has this inscription on the wall, "Wu Hua Ying," the Model Village. It occurred to me that every village in which there are Christians ought to become a model village. As we make our rounds again we must re-emphasize what has been emphasized last time, going into more detail and enlarging on various phases. For instance, we expect to demonstrate more hygienic clothes and the making of stuffed toys for children. There are other subjects which we want to discuss such as the subject of giving, of cleanliness, of the best way of spending Sunday, amusements, etc. With each round that we make we become conscious of the need for a deeper consecration and more enlightenment on the subject of an all-around Christian life.

Someone made a little ditty to this effect: "The Jesus church fools people. They do not work; just sit and listen to the doctrine." Sometimes there is more truth in this than we would like to admit. The Chinese Christians have the best opportunities to win souls for Christ because they are in constant contact with their non-Christian neighbors. It is our hope, therefore, that we may help them to radiate an intelligent Christianity which will make them truly the salt of the earth and the light of the world.

Report of the Women's Missionary Societies

of the Middle District Conference, held at the Ebenezer Church, near Bluffton, Ohio, August 13, 1941

WOMEN'S MISSIONARY SOCIETIES

SOCIETY AND LOCATION	Members	Aver. Att.	For. Miss.	Home Miss.	Local Work	Pen. Fund	Total
Berne, First Church	527	100	532.98	170.00	69.39		772.37
Bluffton, Ohio, First Church	100	35	105.47	37.15	18.78		161.40
Bluffton, Ohio, Ebenezer	60	22	55.00	35.00		7.00	97.00
Chicago, First Church	27	21	25.00		50.00		75.00
Dalton, Ohio, Salem Church	50	25	15.00	10.00	145.70	7.00	177.70
Donnellson, Iowa, Zion Church	48	15	50.00	5.00	41.80	40.80	137.60
Fortuna, Missouri, Bethel	30	12	24.00		28.22		52.22
Lima, Ohio, First Church	26	19	20.00	15.00		14.55	49.55
Noble, Iowa Eicher Eman. Ch.	27	13	52.91	60.00	22.34		135.25
Nappanee, Indiana, First Church	40	33	17.43		16.39		33.82
Pandora, Ohio, Grace Church	80	28	146.34	66.00	8.00		220.34
Pandora, Ohio, St. John's Ch.	50	35	66.96	23.50	22.90	17.54	130.90
Pulaski, Iowa	39	20	12.50	22.50	20.00		55.00
Summerfield, Illinois	30	15	40.00	25.00	14.00		79.00
Sugar Creek, Ohio, First Ch.	25	14	25.00		49.66		74.66
Trenton, Ohio, Apostolic Ch.	30	17	38.50	47.50	4.61	20.00	110.61
Wadsworth, Ohio	22	15	75.77	10.00	5.00	11.41	102.18
Wayland, Ohio	57	30	25.00	5.00	151.46	28.00	209.46
TOTALS	1268	469	1327.86	531.65	668.25	146.30	2674.06

At 4:15 p. m., following the regular afternoon conference session, the women gathered for their annual business session under the guidance of the president, Mrs. N. N. Soldner. During the devotional period Mrs. William Penner read the Scripture and led in prayer. The group was honored by the presence of Mrs P. A. Penner from India, and Mrs. S. F. Pannabecker from China, and these two missionaries were introduced and greeted by the president, in hehalf of the organization.

Reports were read and accepted. Mrs. J. S. Schultz reported on the work of the Literature Committee and pointed out its enlarged field of usefulness and the expansion of the work in the last few years. There is a sincere desire on the part of the committee to be of the utmost help to all the societies and to furnish them with such materials as will be of most value to them. Some of the handicaps under which they labor were stressed and a plea was made for contributions for this work. A motion was passed that every member of each society again be assessed five cents for the work of the Literature Committee as in the past year, which had netted $60.10, with all except two societies responding.

A motion was passed authorizing the Executive Committee to appoint a committee of two ladies to be known as a Project Committee. The purpose of this committee is to become more intimately acquainted with the needs of Bluffton College, through a plan suggested by the Board of Trustees, and determine in what way our organization might cooperate most effectively in meeting these needs. In addition, this committee is to be prepared to report at the next conference session any other worthy project the organization might undertake.

Mrs. P. J. Boehr and Mrs. S. F. Pannabecker gave very short expressions of appreciation for blessings received in attendance at the School of Missions at Winona Lake in June.

A nominating committee composed of Mrs. D. W. Bixler, Mrs. N. G. Fankhouser, and Mrs. C. H. Smith had charge of an election which resulted in the election of Mrs. A. S. Rosenberger, Dalton, Ohio, as president and Mrs. Harvey Lutz, Chicago, as vice president. The business meeting closed with prayer by the president.

A public program was arranged for the evening meeting, which was carried out as follows:

Congregational Singing
Devotionals ------------------ Mrs. A. C. Schultz
Music ---------------------------- Berne Choir
Missionary Address ------ Mrs. S. F. Pannabecker
Music ---- Combined Choirs of Bluffton & Pandora
Missionary Address ---------- Mrs. P. A. Penner
Music ---- Combined Choirs of Bluffton & Pandora
Offering
Music ---------------------------- Berne Choir
Close ------------------------Dr. P. A. Penner

The program was given to a large and appreciative audience. The evening offering amounted to $141.12, which, by motion passed at the business session, was sent to the Foreign Mission treasury.

—*Mrs. Howard Gilliom, Secretary*

"Think yourself empty.
Read yourself full.
Write yourself clear.
Pray yourself hot." —*Selected*

"WAR. Wars are fought not from principles, but from lack of them." —*Selected*

"JUSTICE. Thank God no one receives what he deserves." —*Selected*

IN MEMORIAM

OLGA ELLEN FAST NACHTIGAL, youngest daughter of H. J. and Aganetha Becker Fast, was born January 12, 1904, at the home of her parents on a farm located in Mountain Lake Township, Minn. Here she grew up to young womanhood. Her early education she received in the country school near her home, and later she finished her high school education in Mountain Lake. Subsequently she attended Bethel College, graduating with the B. A. degree in 1932. The following year she taught in Tabor College, Hillsboro, Kansas.

On October 19, 1933, she was married to Abraham A. Nachtigal. They established their home in Winnepeg, Manitoba. Here they were privileged to live in happy fellowship for seven and a half years. Two boys were born to them, Donald Abraham, six years old, and Harold David, four years old.

She became ill with Aplastic Anemia one and a half years ago. For several months she was cared for in a hospital in Winnepeg without, however, improving. About ten months ago it was considered best to bring her to Mountain Lake to the home of her parents to receive further care and medical attention. But all the efforts of her physicians, together with the care in the parental home and for short periods in the Bethel Hospital in Mountain Lake, Minn., succeeded only in giving her temporary improvement and relief. During her prolonged illness she received about seventy blood transfusions and three bone-marrow transfusions. She succumbed to her long illness on Sunday, August 10, at 4:20 P. M., and entered peacefully into her heavenly rest. She reached the age of thirty-six years, seven months, and eighteen days.

Her patience under suffering with never a word of complaint, her never failing cheerfulness and hopefulness, as well as her amazing will to live in order to fulfill her function as wife and mother were an inspiration to all who visited her and cared for her during her prolonged illness. Her whole life was consecrated to God from the time she first gave her heart to the Lord and was baptized upon her desire by her pastor, Rev. H. H. Regier, and received into the membership of the Bethel Church. Now her faith has received its reward and she has received eternal restoration of health. Her body was laid to rest in the local cemetery, Wednesday, Aug. 13, awaiting the great resurrection day.

Her husband and her two boys; her parents; her parents-in-law; her two brothers, John B. Fast and H. A. Fast, Newton, Kansas; her three sisters, Aganetha Fast from China, Mrs. H. W. Wall, Dallas, Oregon, Marie Kay Fast, Detroit, Michigan; her sisters-in-law and brothers-in-law; her relatives and her many friends are sorrowing because of her early passing.

We would like to take this opportunity to express our deep appreciation to those who so generously donated their blood in the effort to restore health and strength to the departed one. We would likewise wish to express our sincere thanks to all our relatives and friends who, by their visits, their letters, their gifts of flowers, their songs, and other services of love, so often brought cheer and encouragement to her during her long illness. God bless you for all these thoughtful and unselfish expressions of your concern. —*The Family*

CORRESPONDENCE

FIRST MENN. CHURCH, BURRTON, KAN.

"It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O most High," Psalm 92:1. It is not only a good thing to give thanks but it is also a privilege which is taken away from some of our fellow men today.

We thank the Lord for the fine program that was rendered to us by the Pretty Prairie Christian Endeavor Society. Toward the end of the spring twelve new members were received into our church, five through baptism and seven by letter. We feel grateful unto the Lord for this addition.

Vacation Bible School was held this year again with twenty-nine pupils attending. It closed with a very well presented program given by the children on June 6. The new choruses they learned were especially inspiring.

On July 4 we had the privilege of having the Envoys Male Quartet from the Bible Institute of Los Angeles, California, in our church. This program was greatly enjoyed by our congregation. Since it was impossible for any of our young people to attend the Retreat at Camp Wood for the whole period, our pastor, Rev. J. J. Regier, took six of them to attend one afternoon and evening. We received a blessing from Rev. P. A. Penner's message. We only wish that more of our people might have been able to go for the one day.

Another great blessing to our community were the Trumpeters of the Westmont College of Los Angeles. We shall look forward to the time when we may have them again. Since the month of September has come we will again begin our weekly prayer meetings, the first meeting to be Wednesday, September 3. The Lord willing, we shall begin the first chapter of Ephesians. May the Lord richly bless these meetings, for a church without prayer cannot stand. —*Ella Enns, Corr.*

JOHANNESTAL CHURCH, HILLSBORO, KAN.

September 4, 1941

On the evening of August 13 we were glad to have with us the two brethren Rev. Homer Leisy and Arnold Regier. They each brought an inspiring message and told of their work. We again saw the great need of Home Mission work.

During the absence of our pastor, Rev. J. M. Regier, on August 17 and 24, Professor Wall of Tabor College and Rev. J. A. Ewert filled the pulpit. God kept His protecting hand over our delegates to the Conference and they arrived home safely. Those who attended the Conference were Rev. and Mrs. Regier and family, Mr. Albert Plenert, one of our deacons, and one of our young men who is a member of the Bethel College A Cappella Choir.

Sunday Rev. Regier gave a report of the Conference, and Mrs. Regier reported very interestingly at our monthly mission meeting. Since our last report two more of our young men have been called to camp bringing the number to four of our members in civilian service camps.

On August 31 the union meetings of this summer came to a close with a musical program rendered by the choirs of the four participating churches, the First Mennonite, on whose lawn the meetings were held, the Evangelical, Brudertal, and Johannestal.

—*Correspondent*

TABOR CHURCH, NEWTON, KANSAS

August 28, 1941

The hot and dry summer days are over since a number of rains have come. There is plenty of moisture for the seed bed. Harvest yields were about average, some receiving less and others more. We owe thanks to God that we can still live in a land of freedom and be permitted to work for His kingdom. There are signs that the night will soon come.

The following events took place in our church: On May 18, the closing program of the Vacation Bible School. On May 28, the funeral of Henry Thiesen. On Memorial Day we gathered at the cemetery as is customary. Rev. Karl Friesen delivered a short sermon. On Pentecost Sunday thirteen souls were baptized and received into the church. On Pentecost Monday Rev. S. J. Goering of Bethel College preached. On June 8 the annual Sunday School picnic was held. On the evening of the same day a windstorm did considerable damage at the church and in the community. West of the church the damage was greater than east.

On June 28 Brother H. B. Schmidt was ordained as an evangelist. Rev. C. C. Wedel read the story of the eunuch of Ethiopia making fitting remarks and leading in prayer. Rev. Richert's text was Acts 8:40 in German and II Tim. 4:5 in English. Rev. Richert performed the ordination ceremony. Brother Schmidt based his remarks on Psalm 121:2,3. On July 27 Brother Schmidt served for the first time, and during the two successive Sundays when Rev. Richert had gone to the General Conference he also served. On Mother's Day we had children's consecration as customary. The Lord's Supper was observed on July 13. Dr. and Mrs. P. A. Penner visited with us one Sunday morning.

Our church has not been spared sickness. Brother G. R. Funk who was seriously ill has recovered. H. J. S. Schmidt, deacon emeritus, had a setback in July but recovered sufficiently so that he need not be bedfast. On August 2 twenty-nine neighbors and friends plowed all of the land for a brother who can do no physical labor. That is mission work. Another brother and sister must be remembered in prayer.

Best wishes with Ezekiel 16:60.

—*Dan S. Thiesen, Corr.*

MENNONITE CHURCH, WAYLAND, IOWA

September 3, 1941

We are happy to report that fifteen new members were added to our membership role on June 29. On the following Sunday Holy Communion was observed. On July 26 and 27 the Young People's Retreat of the four Iowa General Conference churches was held in our church. The speaker was Prof. Bennie Bargen, of Bethel College. His talks were inspiring and uplifting. The sessions were well attended, although the weather was very warm. The Retreat closed by observing Holy Communion in a union service. Rev. Shook of the local Methodist Episcopal church officiated, assisted by Rev. Nunemaker, Rev. Welty, Rev. Penner, and our deacons. The wonderful message by Professor Bargen and the beautiful candlelight service will long be remembered.

On August 7 the Dorcas members and several invited guests enjoyed a nice breakfast in our park, honoring Mrs. Selma C. Sommer. A program was given and a warm fellowship was enjoyed by the fifty ladies who were present.

On August 3 Miss Marie Penner, R. N., Beatrice, Nebraska, sister of Rev. Penner, worshiped with us. She spent some time with the Penner family, visiting a brother in Berea, Ohio, and attending the Middle District and the General Conference, also visiting in New England.

On August 24 Rev. Penner preached at Taftsville, Conn., his former charge. On August 17 Rev. Willard Leichty of the Sugar Creek Mennonite Church filled our pulpit, and on August 24, Rev. Welty brought the message. We appreciate their services and friendly cooperation.

On August 10 the Wayland and Noble churches enjoyed a splendid program given by the A Cappella Choir of Bethel College. We are looking forward to September 8 when Rev. J. N. Smucker, of North Newton, Kansas, will be with us for one week of special meetings. May we all be richly blessed.

—Correspondent

P. S. We enjoy the many good articles in the paper.

« « JOTTINGS » »

—The marriage of *Elnora Regier*, daughter of Mr. and Mrs. Albert Regier, and *Harold Schrag*, son of Mr. and Mrs. Paul Schrag, of Burrton, took place August 15, in the Burrton Mennonite Church.

We were very happy to have our pastor's brother and family, Rev. and Mrs. W. A. Regier and son Richard, of Los Angeles, California, with us on Sunday, August 31. *—Ella Enns, Corr., Burrton Ch.*

—The *M. M. Horsch family* wish to take this opportunity of expressing their thanks for the many expressions of sympathy which they received in connection with the last sickness and death of their husband and father, Rev. M. M. Horsch.

—Rev. Erland Waltner, pastor of the Second Mennonite church of Philadelphia, Pa., has accepted the call as minister to the Bethel Mennonite church at Mountain Lake, Minn. The date for the beginning of his ministry has been set tentatively at December 15 of the current year, until which date our beloved Dr. P. A. Penner has consented to serve.

—Mrs. D. H. Fast, Corr.

—Rev. Isaac Epp writes that he has changed his address from Box 116, Rosthern, Sashatchewan, Canada, to 922, Avenue D North, Saskatoon, Saskatchewan, Canada. "I will be attending the Provincial Normal School in preparation for the teaching profession. Kindly note this change and also insert it in your paper for friends and acquaintences to take notice of."

—The Lord willing, the next triennial session of the General Conference will be held at Newton, Kansas. Only two invitations had come in, the other one being from Mountain Lake, Minn. The vote which was taken by ballot was as follows: 407 for Mountain Lake, 460 for Newton, a comparatively slight difference.

—The delegates from Newton, Kansas, who were in a party with Rev. and Mrs. J. E. Entz, while enroute home from the Conference visited the Civilian Public Service Camp at Grottoes, Virginia. It was heartening to note the joy with which the boys in the camp perform their service, bearing their testimony to the traditional peace stand of the church. If everyone could have the opportunity of visiting one of these camps all doubt as to the value of such an experience on the part of the boys would disappear.

—A word of gratitude is due *Miss Lenora Friesen* of North Newton, Kansas, who so kindly edited *The Mennonite,* during the last two weeks. Miss Friesen is enrolling as a senior at Bethel College for this coming school year.

RECEIPTS

Home Mission Committee of the W. D. Conference for August

H. M. B., General Conference, J. J. Plenert, $25.00; Amos Langacher, $5.00; First Menn. Ch., Ransom, Ks., Elmer Huxman, $125.00; Johannestal Ch., Hillsboro, Ks., Edwin Unruh, $33.00; First Menn. Ch., Hillsboro, Ks., Leon F. Bartel, $33.74; First Menn. Ch., Newton, Ks., Gustav E. Ensz, $53.30; Buhler Menn. Ch.. H. B. Buller, $8.40; Hebron Menn. Ch., Buhler, Ks., C. L. Wall, $24.89; Zion Menn. Ch., Elbing, Ks., H. R. Regier, $44.65; Goessel Menn. Ch., I. B. Fast, $20.93; West Zion Menn. Ch., Mdge., Ks., D. R. Winsinger, $28.34; Lorraine Ave. Menn. Ch., Clarence Unrau, $49.05; P. A., $25.00; Vona Ch., D. J. Tanner, $6.18; Hoffnungsau Ch., Inman, Ks., A. B. Reimer, $22.20; Mennoville Ch., Okla., Mrs. O. C. Wehmuller, $18.20; Herold Menn. Ch., Bessie, Okla., J. A. Harms, $17.47; Garden Twp. Ch., Halstead, Ks., Paul E. Vogt, $24.25.

Total $564.60

Gratefully acknowledged,
G. A. Linscheid, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, SEPT. 16, 1941 NUMBER 36

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EDITORIAL

Schools are again opening their doors to receive the millions of children and young people who come to them in their quest for knowledge. The administrators and teachers of these schools are shouldering a grave responsibility in endeavoring to teach these minds which are so easily molded, but for Christian teachers this is at the same time a glorious opportunity for theirs is the privilege of directing these yielding minds in a Christian way, to serve Christ as they teach.

* * * * *

Many a young man or young woman is going away to college. Here many temptations will beset them. Many, in choosing their college, have chosen one which is not under church control, is not a Christian institution. Some of necessity had to choose such a school. As they go forth may it be our prayer and their concern that they may constantly strive to keep their testimony for Christ and their church true.

* * * * *

Our human nature is inclined to be affected by the atmosphere in which we live if we are not careful. Sylvester T. Ludwig, in the meditation for May 24 in "Come Ye Apart," gives the following illustration. "I remember when I was first introduced to a laboratory course in chemistry. The chemical odors in that room were terrific. But it was not long until I could work an entire afternoon in the same environment and scarcely notice the odors at all. The olfactory nerves had become accustomed to the bombardment of the chemicals and were no longer sensitive to them."

* * * * *

It takes constant vigilance on the part of the Christian not to let the earthliness of the atmosphere in which he finds himself affect the spiritual senses so that he becomes dull to the sensitiveness of the Spirit's guidance. A Christian student should ever keep sight of the eternal values as he prepares to live this life here and now, for "life is too valuable to waste, therefore, I must invest it where it will count for the most." —mb

My Impression of the Conference

The oldest delegate at the General Conference, *Rev. C. H. van der Smissen*, age 89, of Newton, Kansas, gives his impressions as follows:

One and perhaps the first impression was to make a comparison of this Conference with the first General Conference I attended in Wadsworth, Ohio, in 1878. Then there were only very few delegates and about as many visitors, the newly immigrated brethren from Prussia and Russia now from Kansas, who joined the Conference at the next session in Halstead, in 1881. Now there were hundreds of delegates and visitors, and among them many ladies and young people, which was different then.

Another impression was the almost exclusive use of the English language. At the Conference in Hereford (Bally), Pennsylvania, in 1899, the language was German. Some brethren from Beatrice, Nebraska, remarked that the Pennsylvanians had so many English words in their language. Old father Cornelius Penner said, "Remember that the Pennsylvanians have been in this country two hundred years. You will in two generations not be as German anymore as the Pennsylvanians are now."

One glad impression was the kindness, the brotherliness, the loving intercourse between the delegates and in the meetings. Another impression was that God gave such grace to our dear Brother C. E. Krehbiel, that he could strictly but wisely lead the meeting, even when it was difficult to do so, when very important and difficult subjects were to be considered.

Another impression was the unusually good singing of the large Eastern choir singing "The Holy City," and of the three a cappella choirs from Bethel, Bluffton, and Freeman, the solos, quartets, and the fine music, as well as the kind reception from all sides.

God surely blessed us in a special way, and we cannot be thankful enough to our dear heavenly Father.

The second oldest member of the General Conference, *Rev. Allen M. Fretz,* 88 years of age, of Perkasie, Pa., writes thus:

Others have written their impressions so the thought entered my mind that one who, beginning with the seventh session held at West Swamp in November of 1875, and who may have attended more General Conference sessions than anyone else attending the twenty-ninth session, may, too, participate in writing his impressions.

My impressions may be summed up in the expression: "A great Conference"—great in numbers, great in spirit, great in its work, great in its progressive movements, and, I believe, will be great in its results.

If there was one matter that impressed me more than any other, though that might be a question, it was the discussion and action on our publications, especially on this paper, *The Mennonite,* which is now in its fifty-sixth year. A little of this paper's history may be of interest and worthy of record, especially since the writer is the only one left who had an interest in it from its birth to its present age.

A meeting of four ministers, A. B. Shelly, N. B. Grubb, Carl van der Smissen, and A. M. Fretz, in the summer of 1885, which had been called to discuss the needs of an English church paper, concluded that it was not advisable since it would hurt our German paper, the *Bundesbote.* A few weeks later Brother Grubb called me to his study for the purpose of finally planning for the issuing of an English paper. It was then, between the two of us, decided to issue an initial number by October 1, and present it at our Eastern Conference which was to convene at Bowmansville, October 6.

As to the question of the name for the paper, various names were suggested but none seemed to fit. I said, "Since it is to be a church paper let us give it the name of our church—*The Mennonite.* This was adopted then.

Brother Grubb was to furnish the main matter for its pages, and I was to write the introductory editorial, as well as furnish the material for a mission and a Sunday School department and write notes on the monthly lessons. (I was glad to know that someone was thoughtful enough to have a bound volume containing the initial number for exhibit at the Conference.) Having decided we went to work and brought out Volume I, No. I.

In the second number, the November issue, appeared the minutes of the said Conference with the following item on our venture: "Conference recognizes the need of an English church paper through which our younger members, and our young people in general, and all such as do not read our German papers may be made acquainted with our church affairs. It, therefore, greets with pleasure the prospectus of an English paper, *The Mennonite,* as published and laid before the Conference by a few of our brethren. Conference undertakes the publication of this paper by electing a committee of three brethren whose duty it shall be to edit same, to have it published, etc."

The committee elected consisted of the brethren N. B. Grubb, A. B. Shelly, and A. M. Fretz. Brother Grubb was to be editor-in-chief, I was to have charge of the Young People's and the Sunday School departments, write notes on the lessons, and book reviews. This arrangement continued until 1892 when Brother A. G. Shelly's name was substituted for Brother Grubb's on the committee. In October, 1896, Brother S. M. Rosenberger's name was substituted for mine.

Various and frequent changes have been the experience of *The Mennonite* in its fifty-six years of existence: monthly to weekly, several changes in form and size, change from the state of singleness to one of coalescence and back again to singleness, changes in personnel of editorship, but still *The Mennonite* lives and is more alive today than ever, thanks to our editors and the prayers and support of its readers.

Rev. J. H. Janzen of Waterloo, Ontario, has given some very interesting impressions which he received at the General Conference in his article, " A Unique Conference Session," which appears on page 7 of this issue.

ANNOUNCEMENT

A Western District Young People's Peace Rally will be held in the Bruderthal Church, Hillsboro, Kan., on Sunday evening, September 28, at 7:30.

Speakers for the rally will be Mr. Ted Claassen, Mennonite relief worker who has recently returned from war-torn Europe, and Prof. Lester Hostetler, editor of the Bethel College Bulletin. Mr. Claassen has been so much in demand since his return that he has had to decline invitations to speak before various groups. At this meeting he will speak on his personal experiences in England and report on conditions in Europe. Professor Hostetler will speak on the topic, "Noncombatant Service and Relief."

Everyone is invited to attend this important meeting. An offering will be received for the Civilian Service Camps, Mennonite Work Camps, and the work of the Young People's Peace Committee.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM ARON JANTZENS

Korba, via Katghora, C. P., India
June 14, 1941

Dear Friends, Readers of *The Mennonite*,

During a recent trip to our most southern mission station, Basna, it was our privilege to be there on Pentecost Sunday, and to take a small part in the activities of that day. The following report will give you a glimpse of the Basna work, and what we saw that day. (We drove down to Basna in our Chevrolet car at the end of the hot season. It is a distance of 120 miles by motor.)

At eight o'clock Pentecost morning, the people were seated in the small Basna church ready for the service. There were so many who wanted to worship that morning that the church was crowded with people. The children were all assembled in a classroom of the middle school, for the little church was too small to house everyone. Because of this factor, Mrs. J. R. Duerksen has organized a junior church for the little folks, and each Sunday one hundred and twenty or more crowd into this children's service, while their parents worship in the church. These kiddies can really sing, as we discovered that Sunday. In Mrs. Duerksen's absence, due to illness, Mrs. H. E. Dester was conducting the junior church, so she asked Kathryn to help that morning. There were 125 present at the opening exercises, but those below six years of age were taken aside by an Indian worker during the story hour, so it was easier to talk. The little folks listened well to the story of Michael, the lame boy, who won others to Christ through his ingenious cards with Scripture verses on them. As they visualized the scene of Michael dealing with Yacub, the bully, perhaps their hearts were stirred with the desire to become witnesses for the Lord Jesus too.

At the church service that morning Rev. P. A. Wenger brought the message after which the pastor of the church, Rev. J. R. Duerksen, administered the rite of baptism. The candidates had all received special instruction during the preceding weeks, so they came to the service reverently and with a clear knowledge of the significance of this step. Of the eight who were baptized that morning, six came from Christian homes and two, a man and his wife, from Hindu homes. After the service as we shook hands with these two, we noted the inner joy written on their faces. They had forsaken the darkness of Hinduism for the light of the gospel, and their faces betrayed an inner peace which those who have the Lord Jesus as Saviour alone know. Could we trace the influences which led to their decision for Christ back through the years, we would see the patient labor of those not now at that station. This Raut (cowherd) bore witness to the gentle influence of those who had loaned him special Christian literature and books in days gone by, when he was but a lad. The verse: *"I have planted, Apollos watered; but God gave the increase"* (I Cor. 3:6), and, *"And let us not be weary of well doing for in due season we shall reap, if we faint not"* (Gal. 6:9), had proven themselves once again.

This was to be a busy day, so we ate a hasty breakfast and then set out in the car for Dhavakar. There were five of us, Rev. Duerksen, Rev. Wenger, Rev. John Thiessen (just back from furlough), and we. The jungle road twisted and turned through the forest. Sometimes we had to creep along, the path was so full of "chuck holes" and deep ruts in the wrong places. Rounding a curve in the road, Mr. Wenger exclaimed, "Here is the place where we met the tiger that night in the dark!" Such a desolate spot it was that we had no desire to duplicate the experience. Finally we reached our destination and found a courtyard full of people awaiting our arrival. We drove up in front of a brush-fenced yard, where stood the clean mud church. It was not a beautiful structure designed after Western style, but it looked very attractive to us with its smack of native design and construction. This is one of the oldest Christian congregations in the Basna field.

The people crowded into the little "chapel," they sitting on rugs or mats and we on chairs. However, it was soon evident that there was not sufficient room for all those who wished to attend the service and partake of the Lord's Supper, so we all filed out into the sunny courtyard. It was a warm day and the sun was high overhead. Some shade was found under a tree to one side and our chairs were placed there. The congregation sat where they could find space in the courtyard, the men in one group and the women in a separate group. Space does not permit a description of these very interesting people, attired in their "Sunday best." (The OOriya women's dress is somewhat different from the *saris* worn by the women in our church, and in some ways is prettier. The hairdress is different too. Among these women we saw both styles of dress. Note the picture on page 94 in *Twenty-five Years with God in India* for an idea of this mud church.)

If you could have seen the "pulpit" placed on a rope bed, you might have smiled. The pulpit was only a low box on which a yellow embroidered voile scarf had been spread, probably some woman's bit of finery. Over this was laid a snowy white linen

(Continued on page 14)

HOME MISSIONS

A. J. Neuenschwander, Secretary

MENNONITE BIBLE MISSION

Chicago, Illinois, September 1, 1941

"Then said the Lord (unto Jonah), Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

Jonah had had enough experience with the Lord to know something of His great love, and yet his own heart did not follow God in this. He still loved material things more than human souls.

The great industrial district surrounding the Chicago stock yards and packing plants is known as the Stock Yard District. It extends from State Street to Kedzie Avenue, east and west; and from 26th Street to 55th Street, north and south. This is about four miles square. In this district are located not only the stock yards and packing plants, but also large steel mills, International Harvester Company Tractor works, and many other factories.

The people of this district number over 200,000 and come from all parts of the world. Many of them are foreign born and have come here to escape the troubles of Central Europe. One of them said some time ago: "I would never have believed that it was possible for people of different nationalities to live together in one part of a city as they do here. In Europe we were taught from childhood on to hate each other." Today they go to the same schools, work in the same factories, and in many cases go to the same church.

This district has at the present time twenty Protestant, eight Lutheran, and about thirty Catholic churches. But the sad thing is that about twenty Protestant churches have moved out or closed their doors in the last few decades, perhaps even more of which we have no record. These have had to close their doors because the Christian Church did not feel as concerned as did God over Nineveh.

Four of the Protestant churches around or in the Stock Yard District are Mennonite churches. These have come in, in some cases, after others have given up the field. All have held the field in spite of the changing population and the influx of a poorer people. For this reason they have not showed the progress toward self-support that could be expected. They have, however, not been without fruit. As the influence of this industrial community is worldwide, so is also the influence of the church. From these Mennonite churches have come men and women who today are serving as missionaries, ministers, Sunday School workers, and Christian business men and women, some in Mennonite fields and others in other churches. From these churches has also come a good amount of money for foreign missions, due partly to the fact that missionaries coming through the city usually stop and also speak in the churches. Because of the fact that we are dealing with a moving population, we come in contact with larger numbers. It is safe to say that any one of these Mennonite churches has brought the gospel message to several thousand people. The Sunday School enrollment of our mission showed one thousand names in twenty years. Many Christian people have also come here and received added inspiration for their lives. Many who are now in mission fields have at one time or another, while at school here, helped as Sunday School workers in these Mennonite churches. Quite a few of them have preached their first sermons here and have been able to begin their Christian work with the aid of the prayers and helping influence of the local workers. Many also will be among those who never had their names on church records but who will in eternity praise God for an opportunity to hear the gospel from a Mennonite minister or worker, on their death beds.

Jesus said, "For God sent not His Son into the world to condemn the world but that the world through Him might be saved." If there ever was a community that could lay claim to be part of this world of which Jesus speaks here I think this Stock Yard District of Chicago with its many nationalities can lay claim to it; and so we bring to these people the gospel of Jesus Christ as Saviour of the world. We need your support in every way in this matter.

John T. Neufeld

4221 South Rockwell Street,
Chicago, Illinois.

PUBLICATION

ATTENTION

The Board of Publication is happy to announce that the second edition of the *Mennonite Hymnary* is off the press and that orders can be filled promptly.

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DAILY DEVOTIONAL MESSAGES

By W. F. Unruh, Pastor, Mennonite Church, Pulaski, Iowa

SEPTEMBER 22—"*. . . And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth,*" John 1:14b.

When John, the apostle, in his old age thought back of their days together with Jesus, he remembered how they had come to realize His divinity. It was the truth and grace of Jesus which made them feel that He was of God. As in the life of Christ so also in our lives do grace and truth speak of God in us. Jesus says that the glory which He had received of the Father He gave to His disciples (John 17:22). This glory will manifest itself in grace and truth. To be truly gracious and graciously truthful is of the Spirit of God. Often when we are truthful, we are not graciously so. We speak the truth in a way which hurts. Often when we seek to be gracious it is with a tinge of untruth. "We are so pleased to have you as our guest," we say when inwardly we wish they would not have come just at this time. To be always gracious and truthful is the life of Christ taking form in us.

SEPTEMBER 23—"*I came not to send peace but a sword,*" Matt. 10:34.

This word of Jesus is often misunderstood and misused. Jesus has sent us the peace of God. At the same time a certain kind of peace is not possible in a world such as this. Instead of peace there is persecution. Christ brings peace with God and peace with other believers, but hatred and persecution from non-believers. Our friend Bala of Janjgir, C. P., India, felt the edge of this sword of which Jesus speaks here. When he accepted Christ as his Lord and Saviour, his wife cursed him with foul curses, spat on him, and ran away from him. Whenever we suffer because we are true to Christ we feel the edge of the sword to which Jesus refers here. Have you any wounds or scars which tell that you have suffered for Christ's sake?

SEPTEMBER 24—"*Peace I leave with you; my peace I give unto you,*" John 14:27a.

One of the greatest gifts of salvation is peace, peace with God and peace with the Lord Jesus Christ. In regard to our sin and guilt we have come to peace with God through Jesus Christ. Through surrender to God we have come to deliverance from conflicting loyalties. Our soul is at peace and rest because of our eternal security in Christ to Whom we cling as our Good Shepherd Who gives us eternal life and from Whose hand no one shall snatch us, if we will not of our own accord wander away from Him. We have peace from worry because we know ourselves in the hands and in the care of a loving Father. Let us ever rejoice in the peace of God which Christ gives us.

SEPTEMBER 25—"*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus,*" Phil. 4:7.

The peace of God is a very precious guide in life. Human conscience may be misguided and perverted and is not always a safe guide to follow. But the peace of God is a safe and reliable guide in the conduct of life. Whatever disturbs this profound rest of the soul in God should be scrupulously avoided. Whatever mars this inner repose is detrimental to spiritual life. A man who is exploring an old well lowers a candle before him, knowing that where the candle burns it is safe for him to go. If the light goes out, he knows that is is not safe to go farther. The peace of God is our test-flame. When our peace with God is given first consideration in every situation of life, it will keep our minds and thoughts true to Christ, and our life will shine forth the peace and love of God. Let the peace of God guide you in all your choices.

SEPTEMBER 26—"*And the Lord said, If ye had faith as a grain of mustard seed ye would say unto this sycamore tree, Be thou rooted up, and be planted in the sea; and it would obey you,*" Luke 17:6.

Mustard seed gives us the classic example of growth. To have faith like a mustard seed refers to a growing faith. When faith is kept growing it becomes mighty, able to do the seemingly impossible. Faith needs to be nurtured so that it will grow. Faith is that confidence and trust in Christ that whatever He says is true and can be acted upon. When a person acts on the words of Jesus as trustworthy, his faith grows. Acting every hour on the words of Jesus as reliable and trustworthy is the way to come to a mighty faith, a faith which can do the seemingly impossible. Will you this day take a word of Christ and definitely act upon it? Do so and your faith will grow.

SEPTEMBER 27—"*Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing,*" Matt. 5:25-26.

The point which Jesus makes in this comparison is that it is very dangerous to postpone making wrongs right. If we know that we have a wrong to correct, the quicker we do it the easier it will be.

If we let the matter drag on we will find it increasingly difficult. Wrong has a treacherous way of entrenching itself if given time to do so. The solemn warning of Jesus here is that if we let wrong persist too long it will bring us to a condition of heart when it will become impossible to be saved. May God grant us grace to deal promptly with evil whenever it creeps into our lives, lest we should "by no means come out thence."

SEPTEMBER 28—". . . *That the life of Jesus might be made manifest in our body,"* II Cor. 4:10b.

The indwelling Christ must be the power in our lives. We are to express the life of Christ in our bodies. This requires discipline because we are creatures of habit. In our love to Christ we have to hold ourselves consciously to doing His will in everyday life until we form habits which express the Christian way of life. When there is the desire and enthusiasm to make life count for the glory of the indwelling Christ, the disagreeable and burdensome can be faced and brought into submission to His will. Will you this day consciously do what you know the Saviour wills, and keep on doing it until it becomes a part of your life? That is the way to let "Christ be formed" in us (Gal. 4:19).

SEPTEMBER 29—*"And he opened his mouth and taught them saying, Blessed are the poor in spirit for theirs is the kingdom of heaven,"* Matt. 5:2-3.

The Sermon on the Mount is the most profound statement of Christian living that the world possesses. It is not to be understood as a set of rules. It is rather a statement of what will happen in my life when Jesus dwells in my heart by faith and I will give Him the throne of my life. Jesus Christ is the only one Who can fulfill the Sermon on the Mount. Only He can do it through us. It cannot be lived out by sheer force of the will. When our hearts are filled with the love of Christ, we will spontaneously act in life as the Sermon on the Mount teaches. If we find ourselves not living this way of life, it is not because we do not want to act like that, but because we do not fully love Christ. We do not permit the love of Christ to express itself through us. Let God fill your heart with love to Christ and it will be natural to live this Sermon. You will find it an impossibility unless God has done a supernatural work in you.

SEPTEMBER 30—*"Be ye therefore perfect even as your Father in heaven is perfect,"* Matt. 5:48.

These words were spoken by our Lord Jesus after He had described what our relationship to enemies must be. Jesus plainly insists that we shall love our enemies and seek their good. We all have natural affinities. Some people we like and others we do not like. We must not let such likes and dislikes rule our lives. We are to seek the good of every person, whether we like him or not, just as our perfect Father in heaven seeks the best of every person.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 21, 1941

OVERCOMING THE ADVERSARY

Rev. 12:7-12, 15:2-4.

Introduction

Our lesson today includes three chapters, Rev. 12 to 15:4, all of which should be read. John, the seer, pictures in our printed text the overthrow of evil in heaven. He makes extensive use of imagery and symbolic language. To understand it aright we must consider the conditions which gave rise to the book. Revelation was written when severe persecutions had been endured at the hands of the Romans and when more were expected. Dr. A. J. Robertson says, "John is picturing the titanic struggle between the kingdom of Christ and the world power of Rome. Under different forms throughout the ages this world power is repeated."

The Adversary Defeated, vss. 7-12

The usual view of the war described here is that it is a picture of what occurred when Satan was cast out of heaven before man's creation, and that it is here introduced to explain his constant enmity against Christ and His followers. The *central truth* to be noted is that Satan was defeated in his last great struggle to be supreme in heaven. He and his followers were driven out of heaven (vs. 8). They rebelled against God and fell from their former high state.

The forces of evil are powerfully present with us, but by the help of Christ we can overcome them. Our lesson passage fully assured the Christians of that day that the powers of the Evil One who so severely persecuted them were broken. This lesson answers the question which many people ask, "Why does not God destroy Satan, the evil-minded genius?" His hour is coming. He was allowed to take refuge on earth where so many willingly coöperate with him. Here he is working for the time being. However, his definite defeat in heaven is a guarantee of his final defeat in any contest with Christ. He is the enemy of man, the adversary of all that is good, but Christ is greater than Satan, and He is man's best friend.

John heard the great triumph song of rejoicing (vs. 10). With a "loud voice" the certainty of victory through Christ is proclaimed. He can give

A Unique Conference Session

By J. H. Janzen, Waterloo, Ontario, Canada

Such was the 29th session of the General Conference of the Mennonite Church of North America, held at Souderton, Pa., August 17-22, 1941.

It was unique, to begin with, in that it ran on schedule, every subject being dealt with, and disposed of, in the time set for it by the program. This, to a great extent, was due to the seriousness of present conditions. We all realized that this was not the time for palaver but for action, and that we had to stand unitedly, and to act unanimously, against the evil forces which now try to tear the world to pieces.

But it must be said also that this Conference session was under the very able leadership of Brother C. E. Krehbiel, president, who knew how to keep us in hand, and to make us talk to the point and not in all possible directions away from it.

And while Brother C. E. Krehbiel, the father, led the discussions of the Conference, Rev. Olin Krehbiel, his son, presided over the deliberations of the young people's meetings. As far as I know this, too, does not happen every day. The Conference was almost a sort of father-and-son affair. We saw Rev. H. J. Dyck of Elbing, Kansas, work along with his son, Rev. Walter Dyck of Beatrice, Nebraska, in diverse Conference committees. The treasurer of the Conference, Mr. Karl Richert, could not be present, but his son, Robert, whose young face contrasted strangely with the deep basso of his voice, gave his father's report very ably and answered the questions which were asked in connection with it.

I met a certain grand old man, Unruh, who told me that he was over fifty years of age all right, which I believe since I know his son, Henry, to be a granddaddy of well over 50. Mr. Unruh's two sons, Henry and Dan, were among the delegates and officers of the Conference.

The two oldest members of the Conference, Rev. Carl van der Smissen and Rev. Allen Fretz, were present. Just in front of them, the young boys of the Boy Scout organization were working for us controlling the amplifyer. We could clearly see that young people and old people can work together harmoniously and effectively if they want to; and many an old man's heart rejoiced to see that there were young forces present to fill the positions which of necessity will soon be vacated by retiring old men. The presence of so many young people, showing such a keen interest in our Conference work, is the guaranty that the Conference will still subsist even after we are gone.

It is not my intention to encroach upon the forthcoming publication of the minutes of the Conference which will tell in detail what has been acted upon and how the diverse problems have been solved. I am primarily interested to see in what condition the Conference is to fulfill its calling. And I am greatly pleased to note that it, human as it is, still keeps in close unity with Christ on Whom it draws for guidance and power to perform the task.

We are going to have a seminary of our own. There will be teachers who, being honest scholars, will present scientific facts as they find them; and, at the same time, will not pretend to have found the origin of everything in matter alone, thus dragging their students down into the dust; but who will proclaim the living God as the eternal source of life, and Jesus Christ as the revealed higher life of God, and thus lift their students up into the clear and clean air of the spiritual.

Our Conference still moves between its poles, the super-anxious and the super-conceited. Whether these poles are just imaginary or real is still a question to me. But there are some who are afraid of each and every science as if it of necessity must be leading our youth away from God. And, if not in our midst, there are many, far too many, in this world who actually believe their minds are the measure of all things, and that those things which they cannot

---

all needed salvation and strength to suffering saints on earth. This passage gives us much hope and assurance. Many early-day Christians suffered for their faith even unto death, not denying their Lord. His sacrificial spirit enabled them to make sacrifices. Christ's cause is assured of victory so long as His followers are willing to surrender all to Him. Satan is intensely active on earth for he knows his time is limited (vs. 12). No one, not even he, knows the day nor the hour of the final judgment. He does know that his power must come to an end (Matt. 8:29). Herein lies our unfailing hope. Wrong will not always triumph.

The Song of Moses and the Lamb, vss. 2-4

The sea of glass mingled with fire is a symbol of the purity, justice, and severity of God's judgments upon the wicked. John is thinking of the faithful victors in the Roman persecutions (vs. 2). These with "harps of God"—symbols of perfect harmony—sing the hymn of praise (vss. 3, 4). These singers are the redeemed of earth. John's picture is meant to impress on us the fact that the supreme power is on the side of those who belong to God. He will give men spiritual victory over every opposing force.

How does Christ help us to overcome?

In what form does Satan appear to people?

Why should trustful Christians feel alarmed about the present-day evidences of Satan's power and influence in the world?

comprehend simply do not exist.

But, whether real or imaginary, our Conference must move between these poles. Many are afraid that the super-conceited type will sneak into our educational institutions and spoil them; therefore some of them, not very many, would rather follow the advice of Julian, the apostate, who told the Christians of his time to be contented with their faith and to keep their ignorance. Thus Satan, disguised as an angel of light, seeks to prevent us from obeying the first command given by God, namely, to replenish the earth and subdue it, and to have dominion over it. God wants us to do this by wisdom, not by violence, and to acquire wisdom we must learn. To learn we must have schools, and we have them and are going to have more of them.

Since there is a corrupt science in existence which opposes God and life, we shall have our own schools under our own control, and entrust the education of our children and young people to men who will lead them from faith to knowledge, from believing to seeing, and open wider and wider realms of faith for them to explore, to comprehend, and to appreciate. Professors and students will be led by that Spirit who searches all things, yea, the deep things of God.

We have an English Mennonite Hymnary, and we had an opportunity at the Conference to see its advantages, when Brother L. Hostetler led in a short season of song in which samples of almost all parts of the Hymnary were tried and found to be excellent. Our Hymnary exalts God and will unify us and make us grow. We owe the editors and our Board of Publication more than just our "deepest gratitude."

* * * * *

And now something of the reverse side of the page.

We appreciate good music and good singing, but, alas, we do not appreciate all Mennonite art fully, as could be seen at the Conference.

In the room of Bluffton College were exhibited some wonderful articles of art; but very few, if any, have bought them. Most of the people probably were scared away by the seemingly high prices of the articles. Some even may have thought similar porcelain trinkets can be bought at any dime store for ten cents or less a piece; why then should these ceramics cost two dollars a piece and more? We have not yet learned to tell real articles of art from cheap trinkets.

Some of the ceramics later were taken to Philadelphia, and there non-Mennonites were willing to accept them at considerably higher prices than the artist asked for them. People are coming from all directions to feast at the table of Mennonite art, while the Mennonites themselves satisfy their nobler desires in dime stores! This is depressing, but there is still hope that not always will Mennonites scare their own artists away by their want of comprehension.

Did you not only see but study the relief, "And They Shall Beat Their Swords Into Plowshares"? This masterpiece was for sale at the price of $100.00, but its real value is far more than $1000.00. No Mennonite money was available to buy that plaque. It is not altogether impossible though, that some time some non-Mennonite C. O. will buy it as the noblest expression of his thoughts, convictions, and feelings.

The first great Mennonite artist writer, Jost van den Vondel, had to leave Mennonitism and join the Roman Catholic church because this church of dogmas appreciated his art more than the free, spiritual Mennonite church. Why must this be so? We justly rejoice in the faith of our fathers. But our heritage is not given us by God to mummify it, but to develop it unto perfection. Our fathers had their merits and their faults. Why can we not be redeemed from the vain manner of life handed down from our fathers?

* * * * *

But let us leave that sad point.

We still have grown in many respects and are glad and thankful for it. Our new German "Gesangbuch" is forthcoming, and like the Hymnary it will do much for those who will use it. It will be a missionary among us, disunited lot, and bring us closer together.

At the Conference we had an opportunity to see what missions do to heathen people, how the power of Christ redeems them from their spiritual and bodily peril. Our missions in India are prospering, but the China missions may have to be closed altogether in the near future. That seems to be discouraging. But the bright spot about it is that our missionaries have worked faithfully, and if they should have to leave the field the China church will continue independently and self-supporting. Our faithful workers have carried life into China which cannot be extinguished, and it even seems as if the Christians of the heathen nations are more united than we are. Maybe some time they will send their missionaries to us here to teach us that Truth and Love still are alive.

Home Missions are doing their bit, and, although the Conference estimates them just half as much as Foreign Missions, as was shown by the distribution of the money raised by the collection at the missionary festival, the workers are faithfully canvassing the highways and byways of our home field to gather those in who are left by the roadside, and who themselves are hiding from God behind the hedges, and to constrain them to come to the wedding feast of our great King. Thousands could be reached and brought back, and churches have sprung up where there were

(Concluded on page 13)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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CIVILIAN CAMP PICTURES AVAILABLE

Not everyone can visit one of our Civilian Public Service camps. Neither should too many go. But you can see a reel of camp pictures in your own church. These pictures, shown at the General Conference, covering a day's activity at the Colorado Springs camp, may be procured by writing for a reservation of date. Anyone owning an 8mm projector is urged to help in making these arrangements. You owe it to your church group. We need a still wider interest and sacrifice for this service of good will. This film is property of the Western District Peace Committee. There is no charge for this service. Make arrangements with *Walter H. Dyck, 1408 North 9th St., Beatrice, Nebraska.*

Peace Caravan

By H. Don Kirschner

(The author is a young man who is studying for the ministry. He is not a member of a historic peace church. Practically none of the members of his home church, including his parents, share his convictions. A peace-study group, composed of Mennonites and Brethren, which meets weekly in the Second Mennonite Church, Beatrice, Nebraska, drew this young man into its fellowship and aided him financially. Hence this report. May it be an inspiration for other Mennonites to extend a helping hand to those whose stand for peace is a lonesome one. —W)

With but a few days of the summer remaining, I find myself looking back over the various experiences of the summer and trying to evaluate our work as a Peace Caravan.

Peace Caravan? Yes, for the Student Peace Service of the American Friends' Service Committee. Each year about 150 students from universities and colleges all over the United States are chosen from volunteers who wish to give their summer doing some constructive work for peace. The volunteers chosen gather for a ten-day Institute of International Relations, which helps to prepare them further for the work that is ahead.

Communities invite Peace Caravans; sponsoring committees and other arrangements, such as housing and working quarters, and transportation, are worked out in advance. Caravaners pay all their own expenses and live on a limited budget, cooking their own meals.

A Peace Caravan for the United States usually consists of four individuals, and each unit is sent to a community to work and live for seven weeks. I happened to be one of the Caravaners chosen to work in North Jackson, Ohio, a small village near Youngstown, Ohio, a large industrial steel center.

Our Caravan consists of two girls and two fellows. We cook our meals and have our headquarters in the Parish house of the local Federated Church. Sleeping accomodations had been arranged for us at two homes in the village.

Caravaners do constructive work for the community as well as educate for peace. We met with our sponsoring committee and decided to help with the community survey which the community council had been contemplating, to help in the daily Vacation Bible School of the Federated Church, and to help with some of the camps sponsored by the church.

Outside of our time spent on community service

RETREAT ECHO MEETING

On Labor Day, the young people of the Eastern District Conference gathered at the Bowmansville Mennonite Church and held a very inspiring Retreat Echo meeting.

Mr. LeRoy Weidner, who is president of the Young People's Union of this district, had charge of the meetings. Rev. Harold Burkholder of Quakertown, Pa., who was chairman of this year's Retreat, spoke at the morning service. This was followed by a testimony meeting at which time various retreaters expressed themselves concerning our new camp and what Retreat meant to them.

A program of games and contests was held in the afternoon in charge of Miss Anna Weiss of Milford Square.

A vesper service was held at sunset at which time an illustrated talk on the Retreat theme, "The Abundant Christian Life," was given by Miss Grace Moyer of Allentown. Both of these services were truly uplifting, and everyone felt blessed of the Lord for having been present.

—*Arlene K. Geissinger, Corr.*

and "living," our schedule has been full of speaking engagements to lay and church groups, leading discussions on the problems of peace, conducting Sunday and mid-week church services in surrounding towns and cities, and radio broadcasts.

* * * * *

A typical week would be about as follows:

Sunday—Morning church services at Cortland and Biseta, including the nature and purpose of our work, children's sermon, sermon on some phase of the peace problem. Afternoon—Conference and discussion with thirty-five young people of surrounding churches. Basket supper on lawn of church, closing comments and summing up of discussion.

Monday—Hay ride with young people of Jackson Township.

Tuesday—Morning Altar Service, 7:30 to 8:00 a. m. Worship service sponsored by the Youngstown YMCA and broadcast over station WKBN; Scripture, prayer, nature and program of Peace Caravans, and 15-minute sermon on Peace. Afternoon—Speak to missionary society of a church in a neighboring community. Evening—Lead discussion at Farm Bureau meeting.

Wednesday—Work on community survey in the morning. Afternoon—Read, study, and prepare discussions and speeches. Evening—Dinner with peace-minded family of community. Discussion with a group of coöperators who have organized a Credit Union and are now preparing to organize a Coöperative Cold Storage Locker Plant.

Thursday—Evening—Mid-week services at Methodist Church in Cortland. Also a 15-minute broadcast over station WFMJ, 7:15 to 7:30 p. m. Monologue at the Tomb of Unknown Soldier with background of music.

Friday—Speech regarding nature and purpose of our work to Ladies' Aid meeting of near-by city. Evening—Folk games, singing of peace songs, and discussion with young people of the local Federated church.

Saturday—Fellowship picnic with six ministers from churches in the surrounding territory.

* * * * *

We feel that we have made many friends in our travels and work this summer. Our message of peace and good will has had a courteous and encouraging reception wherever we have been. The people want peace, but they are dubious as to how to attain it, and they are unwilling to make the sacrifices necessary for its attainment.

All four of us being religious pacifists, our message always carries or is carried by an emphasis on the nature of the message of Jesus and God's redemptive love. Our daily corporate meditations have been of great significance and much help in carrying on our work. I, for one, feel that I am on the verge of leaving an experience or episode in my life which has given me new hope and faith in the future of mankind—through the coöperation of God. Creative, constructive good will, love, reconciliation, have all taken on a new meaning and life for me this summer.

I am indeed grateful to all those organizations and individuals who made it possible for me to have this experience in creative Christian living which I never will forget.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

A SEVEN-DAY CHRISTIAN

Program for October 5, 1941

Leading Topic: A Seven-Day Christian, Prov. 21:3; Hosea 6:6; Mark 12:28-34.

I. Worship Service

1. Songs: "Saviour, Like a Shepherd Lead Me," "Love Divine, All Loves Excelling," "Jesus, I My Cross have Taken."
2. Reading of Leading Topic, and Prayer.
3. Solo: "This Is My Task."
4. Offering for Peace Work.

II. Leader's Introduction

One of the finest things about a Christian is that his life is sincere and genuine. He does not wear two faces, one for Sundays and one for week days. He is to your face what he is behind your back. His words and his deeds are motivated by a heart filled with love to God and his fellow men. You can depend on him at all times to be true-hearted, whole-hearted, sympathetic, willing to serve. He combines the Mary and Martha qualities—he loves to sit at the Master's feet, learning of Him, and he enjoys using his talents to serve Him.

III. Suggested Topics for Short Talks

1. Lip Service Insufficient	Matt. 7:21-23
2. An Ideal Situation	Acts 2:42-47
3. Fulfilling the Law in Love	Rom. 13:8-14
4. Live Without Blame	II Pet. 3:14
5. True Religion Described	James 1:26-27

IV. For Discussion

1. What place does Sunday hold in the life of a Christian?

2. Why do Christians take everyday living so seriously?

3. Does outward life always express inward attitude?

V. Facts for Study

The work of missionaries is helped or hindered by the life and work of the Christians at home. Somehow the world has become very small, and what Christians do at home is, in a measure at least, known the world over. Our own influence within the community where we live is determined by the vitality of our Christian life. Depth of character is formed by everyday living, and the standing of the Church is the estimate put upon the life of its members in their daily relation to their fellow men.

VI. Illustrative Material

LIVE A DAY AT A TIME

Each day is like a fresh young life,
As though it stands alone,
Its minutes as if hours to use,
Its hours as years to own.

Each is a day "The Lord hath made,"
A life that He has given,
To spend for Him in service blest,
A foretaste of His Heaven.

One day, one life, oh, who shall say
What harvest is above,
Of words you speak in tenderness,
Of deeds you do in love?

A prayer sincere, a hymn of praise,
A smile, a look, a tear;
May move a soul to seek its God,
May still an anxious fear.

Then live each little life to Him,
To Whom you now belong;
He'll make each day an anthem sweet,
Each little life a song.

—I. F., in Scattered Seed

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

Topics for October:

Oct. 5 I Resolve to be Loyal
Oct. 12 I Resolve to Pray
Oct. 19 I Resolve to Study my Bible
Oct. 26 I Resolve to Serve

Song for the month: "I Would Be True."

I RESOLVE TO BE LOYAL

Call to Worship: "If any man come after me, let him deny himself, take up his cross and follow me."

Prayer: (That we will be willing to follow Jesus and support His work in every way.)

Song: "True-hearted, Whole-hearted."

Talk: **Loyalty to Christ**

"Jesus said, 'If ye love me ye will keep my commandments," or, in other words, be loyal to His commands.

"One who is loyal to a cause is faithful because he loves it. His loyalty is a measure of his love. We say we love Jesus, yet we do not do the things He says; we are unfaithful to the Lord's table and to His house.

"We are forming loyalties to our teachers, friends, and country, but let us determine anew to remember Jesus Christ. Let us be loyal and follow Him that we may be able to help others in obeying and loving Him."

Song: "I Would Be True."

Daily References:

The Loyal Servant	Matt. 24:45-47
Loyal in our Stewardship	I Cor. 4:1, 2
Loyalty Towards Others	III John 2-6a
Faithful in Little and in Much	Luke 16:10
Loyal in Work with God	I Cor. 3:9
The Final Reward of Loyalty	Rev. 2:10b

(As the above are read, also discuss each one, always striving to see how your society may become more loyal.)

Scripture Reading: Rom. 1:13-16; I Cor. 2:1, 2.

Questions:

1. What do we mean by loyalty?
2. What is the dictionary definition of loyalty?
3. Quote a verse that gives Christ's definition of loyalty.
4. How can we show our loyalty to Christ?
5. How can we show our loyalty to the church?
6. Is loyalty a habit? If so, should we cultivate it?

Song: "Loyalty to Christ."

Offering.

Announcements.

Sentence Prayers.

Closing Prayer by the superintendent.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

Plans for October, 1941

ABRAHAM

October 5—**Abraham, A Man of Obedience.** Hebrews 11:8: "By faith Abraham when he was called . . . obeyed."

October 12—**Abraham, A Man of Peace.** Romans 12:18b: "Live peaceably with all men."

October 19—**Abraham, A Man of Prayer.** I Thessalonians 15:17: "Pray without ceasing."

October 25—**Abraham, A Man of God.** Genesis 15:6: "And he believed in the Lord; and he counted it to him for righteousness."

Song of the month: "When We Walk with the Lord."

Verse of the month: "I am the Almighty God; walk before me, and be thou perfect," Genesis 17:1b.

Prayer of the month: "Teach me Thy way, O Lord; I will walk in Thy truth, I will praise Thee, O Lord my God, with all my heart; and I will glorify Thy name for evermore," Psalm 86:11a, 12.

Program for October 5, 1941

ABRAHAM, A MAN OF OBEDIENCE

Hebrews 11:8: "By faith Abraham when he was called . . . obeyed."

Setting: A large, open Bible with a lighted candle placed at the top.

I. Worship Period

1. Quiet music by the pianist. Melody of "Trust and Obey."
2. Call to worship: "O come, let us worship and bow down; let us kneel before the Lord our maker, for He is our God, and we are the people of His pasture and the sheep of His hand," Psalm 95:6, 7a.
3. All heads bowed in silent prayer.
4. Stand and sing, "When We Walk with the

Lord" (all verses).

5. Scripture reading by a Junior boy: Hebrews 11:1, 8-10, 17-19.

6. Junior leader's prayer.

7. Duet: "Master, Speak! Thy Servant Heareth" (No. 219 in The M. H.) by Junior boys.

8. Read in concert the words of the song, "Whate'er My God Ordains Is Right" (No. 567, The M. H.). During this reading the pianist should play the melody very softly.

9. Solo voice sings the above song from the rear of the church or from the balcony.

II. Study Period

Aim: To acquaint our Juniors with the patriarch, Abraham. To help them to realize the blessedness of being obedient.

(Each Junior should have an open Bible.)

1. Introduction: For a month we want to study about the man who has been called the "Father of the faithful" and the "Friend of God" We will have to turn to the Old Testament to find his story. At first his name was Abram but it was changed by God Himself to Abraham.

1. Tell about Abraham's family circle—Father, Brothers, Nephew, and Wife, Gen. 11:27-29—by a Junior girl.

3. Reading of Gen. 12:1-9 by a Junior boy.

4. Talk by an older Junior boy.

Why did God command Abraham to leave his country and his family? Joshua 24:2, 3 gives a part of the answer.

5. Reading of God's glorious promises to Abraham, Gen. 12: 2, 3, by all Juniors.

6. How Abraham obeyed in naming the child of promise, Gen. 17:19; 21:3, 5, by a Junior girl.

7. Story, "The greatest Test of Abraham's Obedience to God," Gen. 22:1-19, by a Junior boy.

8. Reading of Hebrews 11:17-19 by all Juniors.

9. Three Junior boys recite from memory John 3:16.

10. Three Junior girls recite from memory Rom. 8:32.

11. Song by a girl's chorus, "Saviour, Teach Me Day by Day" (No 424, The M. H.).

12. Leader's heart talk: How Abraham's obedience brought blessing to us, Gen. 22:18.

13. A sentence to remember: "Whatsoever he saith unto you, do it." —Mary, Jesus' mother.

III. Mission Minutes

1. Some of our missionaries have had to come home because of war.

a. Tell from what country they came.

b. Name the missionaries that are staying in the Philippines to study. Tell what they are studying.

2. Pray for the missionaries from China and especially for those in China. Use their names in your prayers.

IV. Closing Moments

1. Memorize verses 1 and 2 of the song of the month.

2. Read together the verse of the month.

3. Pray together the prayer of the month.

4. Sing "Into My Heart."

HISTORY OF THE GENERAL CONFERENCE

The General Conference of the Mennonite Church of North America has passed another milestone in its history. It met for the twenty-ninth time since its inception, from August 17-22, 1941, in Souderton, Pennsylvania. Since the setting was in a section of country which is steeped with history, early pioneer history as well as early Mennonite history, the course of one's mind naturally turned to history in a desire to know more about the various historic spots as well as about the history of the Conference as such.

As fate (?) would have it, Dr. C. Henry Smith's book, *The Story of the Mennonites,* had just made its appearance. (A very opportune time if the minds of others took the same turn mine did. I purchased one there, considering this book of history to be the best souvenir to take home from a conference held in such a historic setting as Pennsylvania presented.) In Chapter XIV Dr. Smith gives an account of the origin and growth of the General Conference. It is extremely interesting to note that from the very small beginning in 1860, with only two congregations from Lee County, Iowa, a minister from a near-by settlement, and two representatives from Pennsylvania, present at the first meeting, it has grown until at present it is comprised of about 180 congregations with a membership of over 36,000.

Possibly very few who are now members of the General Conference realize for what purpose the organization was effected. According to Dr. Smith, on page 676 of his book: "The General Conference originally was not a separate branch of the denomination, but was a unification movement aiming at a union of all Mennonites in America."

The resolutions which were drawn up by the first General Conference assembly are as follows (pages 680, 681):

1. That all branches of the Mennonite denomination in North America regardless of minor differences, should extend to each other the hand of fellowship.

2. That fraternal relations shall be severed only when a person or church abandons the fundamental doctrines of the denomination; namely, those concerning baptism, the oath, etc., as indeed all the principles of the faith which we with Menno base solely upon the gospel as received from Jesus Christ and His apostles.

3. That no brother shall be found guilty of heresy unless his error can be established on unequivocal Scriptural evidence.

4. That the General Conference shall consider no excommunication as Scripturally valid unless a real transgression or neglect conflicting with the demands of Scripture exists.

5. That every church or district shall be entitled to continue without molestation or hindrance and amenable only to their own conscience any rules or regulations they may have adopted for their own government; provided they do not conflict with the tenets of our general confession.

6. That if a member of a church, because of existing customs or ordinances in his church, shall desire to sever his connection and unite with some other church of the General Conference such action shall not be interfered with.

(Note the change of emphasis by comparing these resolutions with the ones adopted at the 1941 session. These will be printed in the near future.)

It is also of great significance that even at this early stage, two of the subjects discussed being deemed of vital importance to the church and Conference, were "the establishing of a publishing house and an institution for theological training." Both of these phases, publication and education, still are two of the major activities carried on by the General Conference. These, of course, have been supplemented by others, namely, Foreign and Home Missions, Relief, and Peace work.

One of these, Home Mission work, was begun by act of the second Conference in 1861 in session at Wadsworth, Ohio. After this second session the Conference was really a fact and, by the grace of God, has continued a marvelous fact, enjoying the favor and the blessing of God in its eighty years of existence.

There are many interesting observations and a large store of valuable material in Dr. C. Henry Smith's book, *The Story of the Mennonites,* not only about the Mennonites of the General Conference but about all of the other branches as well, that it deserves wide circulation and should be found in every Mennonite home. This book of 824 pages can be ordered from the Mennonite Book Concern, Berne, Indiana, for the price of $2.50, postpaid.

A UNIQUE CONFERENCE SESSION

(Concluded from page 8)

none before, and where there was no hope of building any at all.

Much could be said about the efforts of the Conference and its officers and employees, the Publication, Emergency Relief, Substitute Service, and many other undertakings, but my article is too long already and I shall close. I have enlarged on those things which have impressed themselves upon me so strongly that they come to my mind daily without consulting my notes taken at the session.

Forgive me for being critical regarding our want of comprehension of art. I mean what I have said.

And remember that I too am trying to bring those from the roadside and from the hedges into the house of our King by my "Letters to Our People." I am in the hole for about $60.00. Would you not do a little to help me out of it?

ELECTION RESULTS OF THE GENERAL CONFERENCE

Held at Souderton, Pa., August 17-22, 1941

Conference Officers
President—C. E. Krehbiel, Newton Kansas
Vice President—A. J. Dyck, Inman, Kansas
Conference Secretary—Philip A. Wedel, Aberdeen, Idaho

Business Committee
J. S. Schultz, Bluffton Ohio

Peace Committee
L. J. Horsch, Ontario, California
H. T. Unruh, Bluffton, Ohio
Emil Waltner, Freeman, South Dakota

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John C. Kaufman, Whitewater, Kansas
Willard Claassen, Freeman, South Dakota
John Bartel, Delft, Minnesota
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A. P. Waltner, Marion, South Dakota
D. J. Unruh, Pratum, Oregon

Seminary Board
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J. N. Smucker, North Newton, Kansas

Church Unity Committee
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J. E. Kaufman, Inman, Kansas
John Regier, Laird, Saskatchewan, Canada

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A. A. Penner, Mountain Lake, Minnesota
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Board of Education
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Irwin Bauman, Bluffton, Ohio
H. A. Fast, Newton, Kansas
David Wedel, Marietta, Ohio

Trustees of Conference
J. J. Eyman, Reedley, California
J. C. Graber, Freeman, South Dakota

MIDDLE DISTRICT CONFERENCE

The fifty-third session of the Middle District Conference met at the Ebenezer Mennonite Church, near Bluffton, Ohio, August 12-14. Leaders of the Conference included, Dr. C. E. Krehbiel, president of the General Conference of the Mennonite Church of North America; the Rev. P. P. Wedel chairman of the Foreign Mission Board; Dr. P. A. Penner, returned missionary from India; the Rev. R. L. Hartzler, director of the Civilian Service Camp at Bluffton, Indiana; and the Rev. J. M. Regier, chairman of the Home Mission Board.

The Rev. Erwin Albrecht, pastor of the Mennonite Mission in Chicago, had charge of the worship services. A fine devotional spirit prevailed throughout the Conference because of these periods of meditation and prayer.

The Wednesday evening program was given by the Women's Missionary Societies with Mrs. N. N. Soldner presiding. Devotionals were given by Mrs. A. C. Schultz. Two missionary addresses were presented by Mrs. S. F. Pannabecker and Mrs. P. A. Penner. The Berne Ladies Choir and a Combined Ladies Choir from Bluffton and Pandora sang several numbers of music.

The young people had charge of the Thursday evening program which proved to be one of the high points of the Conference. The closing consecration service with lighted candles, symbolized the whole purpose of the Conference in a very beautiful manner. Christians are the "light of the world" only as they secure their understanding from Christ. In this dark era we are to let our lights shine.

All sessions of the Conference were well attended. Dinners were served in the basement of the church by the ladies of the Ebenezer Church. The church also provided over-night lodging for the delegates. A resolution of appreciation for this generous hospitality was passed at the Conference.

The delegates manifested their approval of the Peace Program of the Mennonite Central Committee. The work of the Civilian Public Service camps was described by the Rev. Hartzler and several of the young men from the Bluffton camp. This effort toward peace in a time of war received hearty approval, and ways and means of supporting these camps were discussed.

It was suggested by the Educational Committee that the Conference take a more active part in the program of the young people's "Retreats." A resolution was passed that one member of the Educatianal Committee act on the Young People's Committee in arranging the program for these retreats.

Rev. William Penner, of Wayland, Iowa, was elected president; Rev. A. C. Schultz, pastor of the Ebenezer Church and professor at Bluffton College, was chosen as vice president; Rev. G. T. Soldner, of Bluffton, Ohio, was re-elected secretary. Other officers include: Rev. Forrest Musser to the Educational Committee; N. N. Soldner and A. S. Hilty, trustees; Rev. C. H. Suckau and D. W. Bixler, Home Missions Committee; Dr. C. Henry Smith, Rev. E. F. Mullet, and Wilmer S. Shelly, Peace Committee; E. W. Baumgartner, Board of Trustees for Bluffton College; Edison Sprunger, Program Committee; Marguerite Sprunger, Young People's Field Secretary.

FOREIGN MISSIONS

(Concluded from page 3)

cloth supplied by the missionary. A native plate with unleavened Indian bread, and a tumbler of brass filled with indigenous "wine" made from the juice or roselle and raisins graced the Lord's Table. Some might have said, "How primitive!" but to us, the very simplicity of it all made the Communion service more vital and real.

The service opened with the singing of a hymn. We noticed as the service progressed that sometimes the OOriya language was used, and at other times, the Hindu. Both languages are current there in that area. In the atmosphere of such a meeting worship took on a new significance for us who are yet so new in the land. We thrilled to the music of the OOriya tongue, as the evangelist "palak" read the Scripture lesson for the morning. It was a joy indeed to find enough similarity in the two languages to be able to follow the reading from our Hindi testaments. (With the language barrier greatly reduced after these two and one-half years out here, it is a keen pleasure for us to visit our different stations and see how the Lord is working in the hearts of men.)

The singing of the beautiful Indian hymns brought an indescribable glow to our hearts, and somehow it did not seem strange to be lifting our voices in praise with our Indian brothers and sisters in that holy hour. One had such an "at home" feeling, a sense of a oneness about it all. Our long years spent in preparation for the mission field had but one purpose, that we might know our Lord better, and "make Him known." Now we were entering into the labors of our fellow workers, and the experience was bracing, for in the next few months we shall be cut off from the outside world by "the rains," which swell the rivers and streams and make escape from Korba almost impossible.

A brief, simple message was delivered by Rev. Thiessen on the meaning of the Lord's Supper, after which the elements were distributed by Rev. Duerksen and the local palak. As these two moved quietly among the people, passages describing our Lord's passion were read in OOriya by the deacon of the congregation. There were no glass or metal communion cups, the wine was simply poured into the upturned palm and drunk. The Lord's hallowed presence was felt as we partook of the bread and wine and meditated upon the great sacrifice of our Lord upon the cross for our sins. The service came to an end as we rose to receive the benediction. Smiles which spoke volumes greeted us as we set out in the car once more bound for the mission station. After a brief rest we were to start out again in another direction to administer baptism to nine candidates, and Communion to a group of believers.

Time does not permit a description of this latter trip, since the mail must go now if it is to catch the mail boat this month. We trust that through reading this brief letter you will have a clearer picture of the work in the Basna area and will undertake the burden of prayer more earnestly for our copartners who labor in this field. Already this year there have been one hundred and one baptisms in that area, so you can appreciate the great responsibility which rests on the missionaries who work there.

Thanking those of you who have sent us personal letters, gifts, and greetings in the past months; and committing you to the Lord, we are,

Yours that Christ may be known,

Kathryn & Aron E. Jantzen

P.S. Please note our mailing address. Some have sent our mail elsewhere.

« « JOTTINGS » »

MARRIED

Wilma Elaine Krebill, daughter of Mr. and Mrs. Harry Krebill of Donnellson, Iowa, to *W. Ernest Bryant* of Des Moines, Iowa, in the Zion Mennonite Church, Donnellson, Iowa, August 31, 1941. Their address is 2819 East 14th Street, Des Moines, Iowa.

—*Rev. Phil. A. Wedel, Aberdeen, Idaho,* writes: "We are glad to be back home again after such a long trip. May the Lord bless graciously all the efforts of the last Conference. May He bring peace into the world. It was my privilege to see the important places in Chicago, Niagara Falls, New York, Philadelphia, and also Washington, D. C. It certainly is a great blessing that no accident occurred to any of our constituency who traveled these thousands of miles to and from the Conference. May the Lord be prasied."

—In connection with the above we might say that we are grateful that no *serious* accident happened, since several of the delegates to the Conference and visitors had minor accidents. *Rev. J. H. Langenwalter* and his sister-in-law, Mrs. Ed. Langenwalter, had an accident in Peoria, Ill. They could continue their journey homeward without much delay, however. *Rev. H. T. Unruh* and family, on their way from Pennsylvania to Kansas where their daughter, Mildred, attends Bethel College, had an accident which delayed them for three days. Fortunately, however, no one was seriously injured. *Rev. J. R. Barkman* from Meno, Oklahoma, had an accident in Chicago on the way to the Conference. *The Bethel College A Cappella Choir* had the misfortune that the bus in which they were traveling upset while they were on their way to St. Louis, Missouri. No one was seriously injured. We can see the protecting hand of our Lord in all these cases as well as over the many who met with no mishap whatever, for which we are grateful.

—*The Bethel Deaconess Hospital and Home for the Aged* observed its annual gift day, Thursday, September 4. Rev. John F. Schmidt, pastor of the First Mennonite Church, Buhler, Kansas, was the speaker at the afternoon program. A band concert was given by the Newton City Band at the evening's program.

—A very interesting and stimulating paper called *Pike View Peace News* made its first appearance under date of September 6. It is the publication put out by the boys at the Civilian Public Service Camp at Colorado Springs, Colo. Among various reports of camp activities, a camp directory, tabulated distribution by denominations and by education, etc., it contains a forum on "What do you consider to be the greatest challenge to a person in a C. O. camp?" The testimonies of these boys certainly should encourage all members of the historic peace churches, the parents of the boys, and especially those who have so ardently worked to make these camps a reality.

—Would you like to get the *Pike View Peace News* regularly? "We would like to make our paper available to as many people as possible. To cover the cost of printing and mailing we are charging a subscription rate of 50 cents per year for 26 issues. If you would like to show your interest in our camp and give us the privilege of serving you, send your name and address and 50 cents to Arlo Sonnenberg, Box 1576, Colorado Springs, Colo." Other camps publish camp papers too. Show your interest by subscribing.

—*Rev. G. A. Linscheid,* of Newton, Kansas, while leading the Bible Study Hour at the First Mennonite Church Thursday evening, Sept. 11, became ill and was taken to the Bethel Hospital. He was threatened with a stroke. Reports are that he is improving. May the Lord grant him complete and quick recovery.

—*Rev. J. B. Epp* wishes to inform the readers that he has moved and that his new address is 415 East Sixth Street, Newton, Kansas.

ATTENTION

Ministers and Deacons of the Western District Conference

The time for our annual Western District Conference will soon be here. If the statistics of your church have not yet been sent in, please do so at once. Send all communications to Rev. David C. Wedel, Halstead, Kansas.

—*The Eastern District Sunday School Convention* has been announced for Saturday, September 27.

—*The Bethesda Hospital and Home for the Aged, Goessel, Kansas,* will observe its eleventh annual gift day, September 16, 1941. There will be both afternoon and evening programs. Various sewing societies will conduct a food sale for the benefit of the institutions.

—*The Bethel Hospital of Mountain Lake, Minn.,* will observe its annual gift day on Wednesday, September 17.

—FOR ONLY $1.00— The Publication Board is offering *The Mennonite* to new subscribers from now until January, 1943, for $1.00. If you are not getting *The Mennonite* do not let this offer pass by." This announcement was found in the Bulletin of the First Mennonite Church of Allentown, Pa., Rev. Howard G. Nyce, pastor. Thank you.

RECEIPTS OF THE GENERAL CONFERENCE PEACE COMMITTEE

July and August, 1941

First Menn. Church, Upland, Calif., $9.50; Emergency Relief Board, $24.01; Neu Huttertal Church, Bridgewater, S. Dak., $65.00; San Marcos Church, Paso Robles, Calif., $9.66; Bethel Church, Inman, Kan., 76.87; Immanuel Church, Galva, Kan., $16.56; Huttertal Gemeinde, Hitchcock, S. Dak., $36.00; West Zion Church, Mdge., Kan., $166.00; Herold Church, Bessie, Okla., $45.00; Hoffnungsau Church, Inman, Kan., $39.23; Menn. Church, Pulaski, Iowa, $8.91; Gnadenberg Church, Whitewater, Kansas, $21.25; Bethel Church, Mt. Lake, Minn., $250.00; B. J. Waltner, Hurley, S. Dak., $10.00.

Salem-Zion Church, Freeman, S. Dak., $40.98; First Menn. Church, Pretty Prairie, Kan.. $172.48; Eastern District Conf. Peace Committee, $231.78; Hoffnungsau Church, Inman, Kan., $97.57; Salem Church, Munich, S. Dak., $37.50; Saron Church, Orienta, Okla., $36.00; First Menn. Ch., Bluffton, Ohio, $21.83; Salem Church, Dalton, Ohio, $105.95; Brudertal Church, Hillsboro, Kansas, $34.57; Alexanderwohl Church, Goessel, Kansas, $70.45; Bergtal Church, Corn, Okla., $42.60; Garden Township Church, near Mdge., Kansas, $47.34; First Menn. Church, Halstead, Kansas, $32.70; Swiss Church, Alsen, N. Dak., $6.50; Amos Langacher, Kismet, Kansas, $5.50.

First Menn. Church, Bluffton, Ohio, $68.86; Johannestal Church, Hillsboro, Kansas, $12.57; M. Woelke, Los Angeles, Calif., $1.00; First Menn. Church, Reedley, Calif., $49.75; Marie J. Regier of China, by J. E. Regier, $5.00; Elizabeth Wirkler, Los Angeles, Calif., $10.00; Immanuel Church, Galva, Kansas, $22.31; First Menn. Church, Beatrice, Nebr., $83.61; Albert Ewert, Frazer, Montana, $1.50; Menn. Church, Goessel, Kansas, $92.09; First Menn. Church, Newton, Kansas, $84.14; Emergency Relief Board, $30.38; Bethel Church, Dolton, S. Dak., $40.00; Mr. and Mrs. Dietrich Ratzlaff, York, Nebr., $3.00; Elizabeth Richert, Newton, Kansas, $5.00; Second Menn. Church, Beatrice, Nebr., $70.73; First Menn. Church, Sugar Creek, Ohio, $115.00; Friedensberg Gemeinde, Avon, S. Dak., $21.34; Johannestal Church, Hillsboro, Kansas, $42.52; Women's Missionary Association, $80.00; Immanuel Church, Los Angeles, Calif., $105.50; Western District Conf. Young People's Union, $40.29; Summerfield Menn. Church, Summerfield, Ill., $5.00; West Swamp Church, Quakertown, Pa., $6.00.

TOTAL for July and August $2,757.38

This sum has been paid to the Menonite Central Committee for the Civilian Public Service Camps. At the new rate of $1.00 per member for the next six months our treasury will need at least $2,000 each month.

Respectfully acknowledged,
L. J. Horsch, Treasurer,
Ontario, Calif.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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V—VICTORY

Wherever we turn we see the letter "V"—symbol of victory. Stores arrange their window displays in a V-shape to draw the attention of their customers as well as to show their patriotism; here and there a billboard stares at the passer-by with a huge "V" painted on its face; trucks and vans move along the highways turning the thoughts of other travelers to victory by the enormous "V's" on the back or sides; magazines come to our mailboxes with "V's" worked into the design of the cover page. In short, the shout of the world is for victory.

The Christian is interested in victory too, nay rather, he is rejoicing in his victory. He can exclaim with the apostles: "Thanks be to God which giveth us the *Victory* through our Lord Jesus Christ" (I Cor. 15:57); "In all these things we are more than *conquerors* through Him that loved us" (Rom. 8:38); "For whatsoever is born of God overcometh the world: and this is the *Victory* that overcometh the world, even our faith" (I John 5:4).

Permit us reprint the following quotation which naturally comes to mind when speaking of victory.

"VICTORY"

When you are forgotten or neglected or purposely set at naught and you smile inwardly, glorying in the insult or the oversight—THAT IS VICTORY.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—THAT IS VICTORY.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—THAT IS VICTORY.

When you can bear any discord, any annoyance, any irregularity, any unpunctuality (of which you are not the cause)—THAT IS VICTORY.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—THAT IS VICTORY.

When you never care to refer to yourself in conversation nor to record your good works nor to seek after commendation, when you can truly "love to be unknown"—THAT IS VICTORY.

HIS TENDER HANDS

By Winnie Lynch Rockett

His tender hands have fashioned tiny things:
The wee blue petals of forget-me-nots;
A drop of mist; an insect's tissue wings;
A poppy seed; a caterpillar's spots;
The sensitive antennae of a bee;
Each amber globule of the desert sands . . .
Then shall I fear, when He has said to me,
"Thy days, my little one, are in my hands"?

The Church College Speaks

I am the Church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fire-proof, and that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the Church depends for its preachers, its teachers, its missionaries—all of its leaders. Without me the work of the Church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I cannot continue the splendid record of the past unless I have help.

I am the Church college. I need your prayers and your gifts.

—Quoted in the Church Bulletin of the Eighth Street Mennonite Church, Goshen, Indiana.

A Lesson From a Russian Thistle

I John 3:2

*by Amanda Friesen**

One morning as I cautiously made my way to the living-room window with the aid of my crutches, I felt impelled to gaze for a long time into the outdoor world.

During the night frost had painted an otherwise bare and ugly yard into a scene of beauty. "Truly this is fairyland!" I gasped.

My attention was then drawn to a lone Russian thistle. Each branch was frost covered. Every thorn sparkled with millions of tiny diamonds.

Despised, ugly thistle, when you were rolling about in the dust you did not dream that some day you would be the dazzling shining object that you are this morning. Thus my thoughts ran. Then as I glanced at my body, twisted, bent, not beautiful, I looked up to God in glad exultation because some day He shall change our vile bodies like unto His glorious body.

PRELUDE TO BEAUTY

Fairyland!
And you once an ugly thistle
Are bedecked,
Each thorn, frost covered, white,
As golden sunbeams kiss you.
Yesterday
You heard shrill cold winds whistle,
You recall
Resentment at your plight
You did not guess Winter's breath
Was fairy's wand to transform you.

Romans 8:28.

ART OF SELF-DEFENSE

'Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined young man inquired of his pastor.

"Certainly not," answered the minister, "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes, you will find it laid down in the first verse of the fifteenth chapter of Proverbs. *'A soft answer turneth away wrath."* It is the best system of self-defense of which I know."

—Illustrations and Incidents for Preachers and Teachers.

My Impression of the Conference

Rev. A. W. Friesen, pastor of the Bethesda Church, Henderson, Nebraska, writes:

The first General Conference that I was privileged to attend was at Perkasie, Pa., in 1920. Since that time I have not missed any. At that time it was quite a thrill to go on such a long journey, especially with the thought of seeing Washington, D. C., also. In these 21 years the Conference has met at various places.

Every time we come home from the Conference we give a report of the happenings. I believe it is the duty of every minister or delegate of the church to do so. Too many of our church members are not familiar with the work of our Conference, and valuable energy and gifts are spent in other fields which really should be spent in our own field.

One thing that impressed me again at this Conference was the fine co-operation between the churches, especially those in Canada toward us here in the United States. Yes, we appreciated the hospitality of the Eastern Conference. One of their members made this expression to me personally, "The West is the most forsaken place on earth," too bad that "the best people have to live there."

Did You Know That

1. The Oklahoma Bible Academy enrolled fifty per cent more students on September 8 than last year on the same date?

2. The Board paid off one-fourth of the indebtedness of the school during the same week, leaving only $1900 of indebtedness against O. B. A.?

3. The Board passed a resolution to drill a new well and install a water system in the buildings?

4. Rev. Kuhlman who was the head of a Bible school in China for three years has been added to the teaching staff and will be assistant Bible teacher?

5. Many of our young people are in Bible schools on the West Coast or in the East that should be in our Bible schools?

6. By God's grace O. B. A. shall go forward to give many an opportunity to get their Bible training in our own school.

7. This is your opportunity to make the Oklahoma Bible Academy the Bible school of the Middle West by earnest prayer and support. Will you come to our assistance today?

J. R. Barkman, Supt.

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*Amanda Friesen is a member of the Emmanual Church, Doland, S. D.

GOD'S LOVE

By J. F. Sawatzky, Pastor, First Mennonite Church, Madrid, Nebraska

"For God so *loved* the world that He *gave* His only begotten Son, that *whosoever believeth* in Him should not *perish* but have *everlasting life,"* John 3:16.

Love is not easily defined because it is the very essence of God. "God is love." The only source of love is in God. God has laid within the soul of man the power to love. True love and God cannot be separated. Pagans may love, but even with them it is the virtue God, whom they do not even know, gave them. As God is the source of all life, so He also is the source of all love.

The most adequate definition of love we have in the Bible is found in I Cor. 13. Paul, so to say, magnifies love and breaks it up into its elements and qualities. As a ray of light passing through a prism breaks up and shows all the basic colors, the colors of the rainbow, so love is seen through Paul's inspired intellect in its elements and qualities. It is compared with eloquence, the gift of speech; with prophecy, mystery, knowledge; with faith that can move mountains; with sacrifice which is as nothing without love; with giving to the poor and letting our bodies be burned.

Its elements are long-suffering, kindness, humility, meekness, unselfishness, etc. Its qualities are faith, hope, endurance, etc. Love is without end, it endureth forever.

Our aim at this time, however, is not to define love but rather to look at God's love. "For God so *loved*" our text begins. Are we always in harmony with this declaration? Do we see everything about us in the light of God's love?

We have been passing through hard times. Some years ago it became a real problem for the average man to make ends meet. The older ones who were well established could barely hold on to their material goods. The young beginners had no opportunity to advance in material things. Such was the case in Saskatchewan, Canada, in 1938, and we found the same condition prevailing in the United States.

Is that the expression of God's love toward us? Let us remember that He holds our destinies in His hand. He therefore has to do something to remind us of His love. We turn our hearts so much to material things when all goes well that God has to stop us to make us realize our dependence. Our love has centered more upon the present world than on our Heavenly Father. He herewith endeavors to again turn us away from things that perish and toward things that will endure. God wishes to reinstate the relationship between man and God which existed before sin came into this world.

We could continue thinking along these lines and show that God in His infinite love enters into all of the world's problems, yes, even into the gigantic strife in which the nations of the world are entangled. This war with its effect upon our own people, the Mennonites, may yet have the effect of thoroughly convincing many a young man of the guilt of war and make him see the great value of nonresistance.

Turning again to our text we read, "God so *loved*." Words fail us to express the magnitude of His love. Whom did He love? "The world." He loved those people who had disobeyed Him and followed Satan, men who had sinned. He so loved Israel, His chosen people, who had through the centuries disobeyed Him and worshiped idols. He so loved the heathen who had other gods they worshiped and who lived immoral and shameful lives. He so loved mankind who bore the curse of sin and who were going the path that leads to destruction.

He so loved the world that He sacrificed His only begotten Son, the only one He had, the best He had. God's Son is worth more than all creation. He was with God in the beginning. He was from everlasting. He is one of the Triune Godhead. He is God Himself.

God gave His Son, His only Son. Can we fathom such a depth of love? Once only did God and man flow together to bring forth the God-man. Jesus of Nazareth was this man. Christ who dwelt within Jesus was God. God gave His only begotten Son as a sacrifice for the world, the sins of the world. He gave Him as a ransom. This ransom is sufficient to pay for all the sins of the world, my sins and your sins included. We will not perish because of our sins. They are settled for. The world's accounts against God have been balanced.

"God so loved the world that He gave His only begotten Son that *whosoever* believeth in Him." Does that exclude anyone? No, it includes all. *Whosoever* includes you and me. There is no human being born who does not come into the category of *whosoever*. The vilest of sinners is meant, the profanest in speech is included, the immoral one has a share in this number. Whosoever means me, it means you. Let us put our names in place of the word whosoever and read the verse. God so loved Jonas that He gave His only begotten Son, that if Jonas believeth in Him Jonas should not perish but have everlasting life.

What is the condition? Whosoever *believeth* in Him. Believing is the condition, believing in the only begotten Son, believing in His deity. This is

(Concluded on page 8)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A REQUEST

Invitations are beginning to come in to Missionary P. A. Penner for his services here and there. Since he has to consult with the Board about them, it is best to send such invitations to the secretary of the Board, so that it can make a program that will cause as little travel and expense as possible.

P. H. Richert, Sec'y.
Route 2, Newton, Kansas

WITNESSING

In a village only six miles away from us live two Christian families. With the exception of one daughter-in-law, they are all illiterate. Always the Christians in the various villages are urged to have evening worship together. Generally one of the men takes charge. But here there is no man who can read God's Word. There is, as I said, no one but this young daughter-in-law. Women do not ordinarily take the lead in such things, but here in this village, not only does the Christian group gather in the courtyard for the evening prayers, but non-Christians of various castes come and sit at the edge of the courtyard in the evenings and listen to the songs, the Bible stories, and the prayers as this young woman leads.

Said the village owner to the evangelist who was there on a visit, "This is a miracle. Our women don't open their mouths about such things. Surely it is the wisdom and the courage that your God gives that makes it possible for this woman to do what she does." They took knowledge of her that she had been with Jesus.

—(Mrs. J. R.) Christena H. Duerksen

FROM ONE HOME TO THE OTHER

(Sixth Continuation)

Today is our last full day on board ship. Tomorrow noon we are to arrive in Bombay. That will mean that we have been on this ship forty-five days. Never before have we been on a ship so long a time. When we went to India the first time, in 1921, we were on the ship thirty-two days. But times are abnormal, and one can be glad indeed to be able to cover this long distance in such a short time, and up to the present, thank God, in good safety. I shall keep this letter until we are actually off the ship in Bombay, and then add a note yet.

Today, May 4, is a very important day for our family. It is our twentieth wedding anniversary. If we would have no other way to make joy and to celebrate than many of our ship's company, then the whole family would get drunk today. It is most pathetic and painful to see what so many people call a "good time." The Apostle Paul speaks of total depravity, but all too many human beings find more and more new ways to show their depravity of heart and mind. But on board ship each family can have its own cabin. Our family gathered in our cabin, and we had our regular family devotions. Then we talked about how our wedding verse, Ps. 37:5, has in truth been demonstrated to us so very many times these twenty years. Then we enumerated the high points of each of the twenty years. Among the highlights are that our Heavenly Father has guided us in joyful service in helping Him in His Kingdom. Another highlight is that He has entrusted us with four children, three of whom are consciously in fellowship with our Lord and Savior. The baby is still too young to be consciously aware of this. When we look back, these twenty years have passed by all too rapidly; and we find that we are not just absolutely young anymore. However, by the grace of God, we can be useful to others for a good many years.

A few days ago we left the beautiful island of Ceylon. This island's fame has been sung in the Christian churches for decades, and also in Indian non-Christian lore. In the Christian Church we sing Ceylon's fame in the song, "From Greenland's Icy Mountain." In Indian lore Ceylon is remembered in connection with the story of Ram Chandra, one of India's famous divine incarnations. Ram and his wife, Sita, were in one of the forests of India. One day Ram and his brother went out hunting, and while they were away from the camp, Ravan, a very evil god, came and stole Sita and carried her off to Ceylon. Then the monkey god, Hanuman, came and helped Ram fight against Ravan. The big thing that Hanuman, the monkey god, did was to build a bridge between the mainland of India, and the island Ceylon. A bridge was very necessary for Ram and his friends and Hanuman and his monkey soldiers to cross on to Ceylon. Boys and girls may look at their geography to see about how far Ceylon is separated from the mainland of India. India has many stories of this kind. Let us remember, they are only stories even though many people in India think these stories divine.

When our ship entered the harbor of Ceylon we could not dock at a pier because the harbor seemed too crowded. So all the freight was brought in flat boats to the ship. The way those huge flat things surrounded the ship by the dozens, it looked as though

(Concluded on page 12)

DAILY DEVOTIONAL MESSAGES

By Joanna S. Andres, Newton, Kansas

(There shall be only one message for this week, with the editor's permission, and only one each time your *Mennonite* reaches you during the next few weeks.)

"When I saw him, I fell down at his feet as one dead," Rev. 1:17.

When the Almighty touches human life with His glory, that life falls tremblingly into the dust.

The three years of intimate fellowship with the Christ must have remained a vivid reality to the disciple John now grown aged and held in bondage on the Isle of Patmos. Though he remained in close heart-bond with his Lord throughout the years, he must often have relived in thought the time when Christ had dwelt in their midst and he had seen and touched Him, yes, even leaned upon His bosom.

We wonder whether John had been present at Bethany beyond the Jordan when "on the morrow" Jesus had come and John the Baptist had pointed Him out as the Lamb of God. Was this the first time John had seen his Lord? It may very well have been. We know for certain that when the time "again on the morrow came" (John 1:35), and the scene of the previous day repeated itself, that John looked upon Jesus and followed Him.

With one exception, there was no time that we know of during the years of discipleship that John or anyone else could not look upon the face of Christ.

This was our gift from heaven! The Son of God became the Son of Man in a brief period of time that stands out as both the brightest and the darkest in the earth's passing ages. He emptied Himself for our sake that we might look upon Him and love Him forever. We were allowed to walk by His side, to touch His garments, to take His hand, to look into His face, to feel the heart of compassion and love that with magnetic power draws men to cling to Him.

Only on the Mount of Transfiguration, when God for a moment reclothed His Son in glory, do we find the three disciples of whom John was one, falling down before their Lord in trembling fear. There had to be a touch and a "be not afraid" from the lips of the One they knew, to lift them from the dust for an onward walk with Him.

Did John remember this experience when again, after many years of faithful toil, he was permitted to look upon his glorified Lord from his exile on Patmos? We wonder. He says of himself: "When I saw him, I fell at his feet as one dead" (Rev. 1:17). Man in his earthly tabernacle, though he be one born of the Spirit, cannot bear to see the Glorified. There is still the curtain of human limitation, woven by the hand of God, drawn to hide the light of heaven. It is only when divine mercy has stooped to earth, has touched, has spoken, has permitted as a gift the view into glory, that any human eye has been able to look into the same.

So upon John, trembling in the dust of Patmos, comes the touch of the right hand of his Redeemer (Rev. 1:17). This hand he knew, scarred by the nails of Golgotha. He knew the voice of his Lord when it spoke to him: "Fear not." The Glorified One upon whom John could not look had stooped to lift him from the dust, to grant him grace to see the heavens opened. With the touch of the hand that he knew upon him John could bear to see the Lowly One of Galilee, the Crucified of Olivet, as the King of kings and Lord of lords. The curtain had parted. The stage was set. The scenes changed rapidly in the dramatic march of the conquering Christ.

When I read the Easter story and come to the lines: "Behold Jesus met them, saying, All hail. And they came and took hold of his feet and worshipped him" (Matt. 28:9), I feel that I cannot read beyond this. There I must stop. I must go down into the dust before the Risen One. This is my place. Here I must stay. I must kneel before Him. Humbly I must worship Him. My Redeemer!

There is a power in the glory of the Mighty One before which we weak and sinful creatures cannot stand. We find the shepherds "sore afraid" when the light from heaven shines round about them, and Saul of Tarsus falls into the Damascus road at the feet of Him he persecuted, blinded by the light, struck by the power. "Woe is me, for I am undone," cried Isaiah when he saw the Lord "sitting upon a throne, high and lifted up." Yes, even John, the beloved of Christ, falls before Him as one dead.

It is not for us to look beyond the veil except where we may follow the eyes of the few for whom it was lifted. But the Lord of Heaven has descended to us. He is both at the side of the Father, high and lifted up, and He is in touching nearness of our life with His right hand upon us. Yea, He dwells among us, in us, and we may behold His glory, "glory as of the only begotten from the Father, full of grace and truth" (John 1:14).

Blessed is the heart whose eyes are opened to behold the Glorious One. At that moment it will fall before His feet in death and shall be lifted up in newness of life to find that it must remain forever at the feet of Jesus.

What soul can hold the fulness of His being? Still there is more to follow. "Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known" (I Cor. 13:12). What a day that will be when we shall be loosed from earth's house of clay to enter into the fulness of Christ.

"Eye hath not seen,
Ear hath not heard,
Neither hath entered into the heart of man
The things which God hath prepared
For them that love Him."

Until that day, let us stay in the dust at His feet.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

(After this the Sunday School lesson will appear one week earlier in an effort to make it of more value for those who wish to study their lesson in advance or who receive the paper through the church on Sunday morning.)

Lesson for September 28, 1941

THE FULFILLMENT OF HISTORY: THE NEW JERUSALEM

Topic: The Glorious Consecration
Rev. 21:1-7, 10-12, 22-24. Read Rev. 21, 22

Introduction

In our last two lessons taken from Revelation, glimpses of the glory world have been given us. The glorious visions of the redeemed, enjoying the bliss of heaven before the throne of God and of the Lamb, greatly encouraged the suffering saints when martyrdom threatened them. In our lesson for today, John describes the most exalted and beatific vision which God permitted him to see. The prospect of heaven awaiting the faithful and true still makes a strong appeal to those who believe in a future life. God's Word teaches the certainty of an eternal reward.

A New Heaven and a New Earth, vss. 1-7

We look forward to the final and eternal state of things. John sees that which lies beyond this earthly life. The last judgment is past. The earth has been transformed and evil no longer has any place on it. Everything connected with our heavenly abode is new and different from our abode on earth. The sea, a type of constant unrest, with its separations and tragedies will be no more. All will be peaceful and quiet.

"The holy city, new Jerusalem" of which the old Jerusalem was a type, is of heavenly origin, "coming down from God, out of heaven" (vs. 2). Our future life is in intimate fellowship with God (vs. 3). He will dwell with His own who will be His people, devoted to Him and blessed by Him. There will be no more grief, disappointment, or sorrow (vs. 4). God will remove all causes that produce tears. Our glorified bodies will not be subject to pain nor to death. Never ending joy will be the eternal reward of the redeemed. God Himself is authority for these promises. Christ Himself spoke frequently of the future life and its blessings. God is eternal and His promises will be fulfilled. He gives His blessings freely (vs. 6), complete spiritual satisfaction to the spiritual thirsty. This promise of eternal life is for those who overcome the world, the flesh, and the devil. These "shall inherit all things" and shall be God's children.

The Holy Jerusalem, vss. 10-12, 22-24

John, in the spirit, sees the holy Jerusalem with God Himself as her glory dwelling in the midst of her. The figurative language used, the great wall, sets forth the security and safety of those dwelling in the holy city, as does also the exclusion of the ungodly. The twelve gates are additional emblems of perfect safety. Only God's elect, the spiritual Israel, shall enter the heavenly city. There is no temple there. None is needed, for the whole city is a sanctuary. God Himself will be present. He and the Lamb are the temple of the city (vs. 22). The problem of illumination is wonderfully solved for the city. It will need neither sun nor moon nor any artificial light, for the Lamb is the light of it (vs. 23). Jesus is the light of the world, the light which lightens up the darkness in people's hearts. The redeemed from every "kindred and nation and tribe and tongue" shall dwell in this city. Kings shall bring their glory and honor into it. The gates will be open at all times (vs. 25).

Everlasting bliss in the heavenly city is a sufficient reward for all suffering which we may endure for Christ's sake on earth. Heaven with all its glories is a fitting eternal abode for those who have the heavenly spirit and life.

Lesson for October 5, 1941

GOD OUR HEAVENLY FATHER

Gen. 1:26-28, Matt. 6:24-33
Topic: Loving and Honoring Our Heavenly Father

Introduction

The aim of the series of studies during the fourth quarter is "To familiarize the pupil with the great Christian teachings with a view to building up Christian faith and life." There is great need for such study today. These teachings are all-important.

Many people are quite content to live in a haze concerning their conceptions of God and religion. Other knowledge, considered so essential, cannot compare in importance with correct views concerning God, the Holy Spirit, man, sin, salvation, and the hereafter. The doctrine of God logically comes first in Christian teachings. The Bible gives us an exalted conception of Him. He is righteous in all His dealings with men.

God, the Creator of Man, Gen. 1:26-28

In God's creative acts and process, man was the last and highest of created beings. "Let us make man" (vs. 26) is full of meaning. In it we have the plurality of Persons of the Godhead suggested. Man was created in the image and likeness of the Godhead —of God. This refers to the intellectual, moral, and spiritual likeness, rather than to the physical. Man was created a true personality with distinctive powers to weigh motives, make decisions and definite choices, build an ethical Christian character, love God and be godlike. These powers separate man, as by a great gulf, from all other forms of life. God appointed man to have dominion over every created thing on earth. Man is allied by his bodily origin to the "dust of the ground" (Gen. 2:7), but by his spiritual origin he is allied to God. The divine origin of marriage is seen in that He created male and female. The history of the human race began with God's blessing (vs. 28) and has so continued. God created the earth, but man is to subdue it, occupy and use it.

God, the Provider, Matt. 6:24-33

The word "serve" in the Greek means to serve as a slave who is the property of his master. The word "master" (vs. 24) means "lord." Jesus is saying that no one can have two absolute lords, sovereigns to whom his will is surrendered. We cannot be surrendered to the world and to God at the same time. God did not create all creatures and then cease to care for them. Our lesson tells how He provides for man, for the fowls of the air, and clothes the lilies of the field. Jesus tells us not to be overly anxious (R. V.) about the material needs for our lives (vs. 25). God provides for the lesser of His creation (vss. 26,28), then surely He will provide for man who is infinitely higher in God's estimation. God considers the life and the body in which it dwells as more important than food and raiment. Jesus speaks of God as "your heavenly Father" repeatedly. He makes all needful provision. We are His in a special sense and have a right to trust Him for our daily needs, but only after we have done our best.

Loving and Honoring God, vss. 31-33

God loves and provides for us. A responsive love on our part is due Him. The chief thought of the "Gentiles," those who do not know God, is about earthly things, but that of the Christian should be about his spiritual welfare (vs. 33). God has definitely promised to supply all our needs when we have met His conditions. We should honor Him by a submission of our hearts and wills to Him.

Why do many find it difficult to believe the promise in verse 33?

What is involved in loving God with all my heart?

What are some evidences that God is in His world?

CORRESPONDENCE

LORRAINE AVE. MENN. CHURCH

Wichita, Kansas

The Lorraine Avenue Mennonite Church has enjoyed many blessings during the summer months. Some changes also took place.

Dr. J. E. Hartzler was with us the week of June 15 to 22, giving us very inspiring messages each evening and the two Sunday mornings. June 22 was set aside as Mission Sunday with a basket dinner at noon and lunch in the evening. The tent which had been erected for the week was well filled. Many friends of the Conference came to enjoy the blessings with us. During the week various ministers and young people from different Conference churches came to assist in the services. We certainly appreciate this fine spirit of co-operation shown us and again heartily thank them for it.

On June 8 Rev. E. D. Schmidt, who last fall had resigned as our pastor but was serving us temporarily in a part-time capacity, discontinued his work with us. He has opened an office in Wichita at 410-11 Bitting Building as a Naturphaytic Physician. He is pioneering in the field of trying to correct both spiritual and physical ills and endeavoring to get the right relationship between the two, recognizing that God is in control of the laws governing both the physical and spiritual body. We wish him success and God's richest blessing in his new work.

On Sunday, Sept. 7, our congregation decided to extend a call to Rev. P. E. Franz, formerly of Geary, Okla., to become our pastor. He has accepted the call and will be formally installed as pastor of our church Sunday morning, Sept. 28.

We are busy making plans and organizing for a financial drive for our new church building. Our campaign is to take place from October 6 to 13. We are in hopes that we can raise enough money so that no debt which has not been covered by pledges need be made. May all our friends remember us in this great need both with their prayers and financial assistance. Each week sees more Mennonites coming to Wichita, so we are urgently in need of this new building to provide adequately for the spiritual needs of our people. —*O. K. Galle, Corr.*

IN MEMORIAM

MRS. HELENA BANMAN SCHMIDT was born in Russia in 1871, and died in her home in Salem, Oregon, on Monday, August 4, 1941, at the age of 70 years.

She came to America at the age of about five years and lived at Canton, Kansas. She accepted the Christian faith when eighteen years old and was baptized and united with the Mennonite church.

In the year 1891 she was married to Abr. H. Schmidt. This union was blessed with four children of which one daughter preceded her in death.

The family came to Oregon in 1925 and lived in Salem since that time. She was a member of the Emmanuel Mennonite Church at Pratum, Oregon.

She has been in failing health for a number of years, but was a very patient sufferer until called to her rest. She leaves to mourn her departure her husband, and the following children:

One son, Henry Schmidt; two daughters, Mrs. Lena Ware and Mrs. Arthur Dalke, all of Salem; one sister, Mrs. C. R. Voth of Kansas; and three brothers, A. H. Banman of Idaho, Frank Banman of Kansas, and J. H. Banman of California.

GOD'S LOVE

(Continued from page 3)

the great fundamental truth which Satan tries to take away from us. We are told that Jesus was a great man, a worthy example to follow; but that He was after all a man. No, and again, No! He was God. Some time ago there was a report in *The Mennonite Weekly Review* of the work of E. Stanley Jones. It told of his talk to college students where he urged them to line up with Jesus Christ and accept Him as their ideal. The editor made a note: "Accept Him as their Saviour which is most necessary."

Believe that He was sacrificed for the atonement of sin, that He gave His life freely for my sin and for yours, that He died on the cross to bring salvation to the world. Believe that His shed blood, and His blood alone, cleanseth us from all sin. Beloved, there is no other sin-cleansing element but the blood of Christ. "The blood of Jesus Christ cleanseth us from all sin."

We must all have a part in this cleansing blood. Here, once more, Satan endeavors to lead us astray, proclaiming that the blood which flowed on Calvary is nothing to us. Yes, even Christians deny the power of the blood. Salvation will not be ours if we cannot believe in the whole truth. Israel believed in God, the only God, but they did not accept His Son Jesus Christ. Therefore Jesus says to His disciples, "Ye believe in God, believe also in me" (John 14:1).

Believe in His resurrection from the dead, that death could not claim Him. On the third day He arose, bringing life out of death. Life from death is everlasting life, life which death connot affect. "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25). Thank God that we have everlasting life in Christ Jesus.

Whosoever believeth in Him as God, as the ransom for our sins through the power of His blood, in righteousness through His resurrection, hath everlasting life. And finally, believe in His ascension into heaven, occupying a seat at the right hand of the throne of God, interceding for us. Brother, Sister, can you glory today in God's love? By Christ's ascension into heaven we are sanctified, made holy, and continue in growth as we more and more consecrate our lives to His service, becoming stronger in faith and more fully led by His grace. Our Christian lives are to become more Christlike every day as we grow older. Let us at all times live lives that are holy. Let us believe that in Him we will be glorified.

Whosoever believeth in Him as described above has the promise of our text: "Shall not perish but have everlasting life." What a glorious promise. Not perish even though this body of ours is laid into the earth to turn again to ashes. Not perish but live. The future cannot be dark to us any more. Eternal life is the final stage. Eternal life without sorrow or pain or hardship. Eternal life with joy and peace and rest and love.

Such is God's love towards us. He gave Jesus Christ as His love-gift to us, and He wants to give everyone of us to Christ as His love-gift to Him. Are you included in this love-gift? Believe in Him and you will be.

Remember, if ever you will be lost and perish, it is because you did not believe in Him when He was preached to you. Believe in Him now and be saved and receive the knowledge of everlasting life. While we plead with you, will you accept Him? May God give you this grace.

"I shall pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show, let me not defer it or neglect it, for I shall not pass this way again."

"The best angle from which to approach any problem is the 'try-angle'."

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y.P.U. OFFICERS
Ted E. Claassen,
President
Newton, Kan.
Arthur Wenger
Vice President
Reedley, Calif.
Dorothy Dietz,
Secretary-Treasurer
Quakertown, Pa.

The Difference

The worldly-minded person asks, "What can I *get out* of life for *my sake?*"

The person who has been born again and who has a love for Christ in his heart asks, "What can I *put into* life for *Christ's sake?*"

Have you, as a Christian, little time for God's WORD and WORK, then apply the above test to all choices which confront you.—W

Forgetting Those Things Which Are Behind

The importance of forgetting mistakes we have made was impressed upon me in a new way a short time ago when a friend said to me, "Don't repent!"

Since then I have tried to learn not to repent. It is necessary for many of us to learn this lesson, for if we fail to forget our old mistakes it will be impossible for us to give our best in the more important task of pressing on toward those greater things which the future holds out to us with such rich promise.

You may be sure that for all of us there must be periods of whole-hearted and intelligent repentance. But how often, instead of turning with confidence and courage to new beginnings, do we mourn past failures. There comes a time, however, when we must leave our disappointments behind and put our talents to work; a time when we can say with confidence and sincerity, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—H. H. M.

Y. P. Union Resolutions

(Adopted August 21, 1941, at the Y. P. session of the 29th General Conference.)

1. We believe that the work of the Young People's Committee has progressed during the past three years, and also realize the trying conditions under which the committee has worked. Therefore, be it resolved that we publicly express our appreciation to the officers and members of the Committee for their untiring efforts in behalf of the young people. Be it further resolved that we express our appreciation to those who have taken part in the program of the young people's session thereby assisting in making it a success.

2. Be it resolved that we continue to carry on the following phases of the work of the Young People's Union:

   1. The adoption, use, and scoring of the standard for the Mennonite Young People's societies.
   2. The promotion and use of the follow-up system among the churches of the General Conference.
   3. The distribution and use of the revised prayer calendar.

3. Be it resolved that the interchanging of leaders and youth representatives to our retreats be encouraged, the details of such an interchange being left to the districts.

4. In the light of conditions found in some of our communities, we recommend that consecrated young men of training, ability, and good judgment be sent to such communities for periods of sufficient length to render a real service.

5. Be it resolved that the young people be encouraged to attend our General Conference sessions. We recommend that the District Representatives be appointed before each session of the General Conference and that each district make itself responsible for the transportation expenses of its representative to the Conference.

6. Be it resolved that we co-operate with the Education and Publication boards in planning for a larger youth section in *The Mennonite,* and that we endorse "A Mennonite Paper in Every Mennonite Home."

7. We believe that the paper prepared by Dr. H. A. Fast on "Suggestive Reorganization" was a constructive contribution to the Conference and is worthy of further study and consideration.

8. Be it resolved that we encourage our young people through the District Representatives and *The Mennonite* to make a thorough study of our Mennonite principles and peace heritage and that small groups be encouraged to discuss these principles. Furthermore, we recommend that they keep in touch with all of our young men in camps or otherwise away from home.

9. Be it resolved that we accept the statement of the position of the Conference on peace, war, and patriotism. —The Resolutions Committee

(Signed) H. N. Harder, chairman; E. J. Miller, Sec'y.; E. A. Dick; John E. Fretz; Barbara Zuercher; N. Fransen.

COMPOSITE FINANCIAL REPORT OF THE YOUNG PEOPLE'S UNION

September, 1938, to August, 1941

(Because of a difference between districts in recording their contributions, the figures below do not show what some districts gave for missions and projects. Perhaps, a unified system will remedy this in the coming triennium.—Editor.)

Table I

TOTAL INCOME & OUTGO FOR THREE-YEAR PERIOD*

Year	*Income*	*Outgo*	*Balance*	
1938	$ 41.34	$ 37.00	$ 4.34	
1939	242.24	45.00	197.12	
1940	766.58	683.67	82.91	
1941	854.51	841.15	13.36	
Total Income:				$ 1,620.30
Total Outgo:				1,606.94
Balance				$ 13.36

Table II

MISSION AND PROJECT RECEIPTS BY DISTRICTS*

1. Western District———	$ 937.78
2. Pacific District———	256.01
3. Middle District———	159.40
4. Eastern District———	
5. Northern District———	
6. Canadian District———	

Table III

RECEIPTS BY DISTRICTS FOR GENERAL PURPOSES**

1. Eastern District———	$ 99.50
2. Western District———	81.82
3. Pacific District———	30.00
4. Northern District——	12.00
5. Canadian District———	
6. Middle District———	

* All figures include only those contributions sent through the Y. P. Union.

Includes standards, follow-up, prayer calendars, editor salary of **Mennonite Youth, etc.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

OUR COMMUNITY CHURCHES

Program for October 12, 1941

Leading Topic: Other churches in our community, Romans 12:4-13.

I. Worship Service

1. Songs: "We are Children of Our King," "Come, We that Love the Lord," "The Church's One Foundation."
2. Reading of the main topic, and prayer.
3. Talk by the pastor on the origin of our denomination.
4. Offering for Foreign Missions.

II. Leader's Introduction

Almost every community has several churches representing different denominations. Each church has its special points of emphasis, its own practices in the way of ritual and conduct of church worship. But in the essentials the churches are agreed, they worship God, the same Father, they believe in Jesus Christ as the Saviour, they feel responsibility toward their fellow-men. Church members of one church should learn to apppreciate each other. No one church can lay claim to being perfect. Each one has some points where it is strong, and these should be valued by sister churches.

III. Suggested Topics for Short Talks

1. Salutations to Church Leaders	Romans 16:1-5
2. Other Churches Established	Acts 11:19-26
3. Supported by the Church	Phil. 4:14-18
4. "General Assembly" of the Church	Heb. 12:22-24
5. Offend None	I Cor. 10:31-33
6. Christ to the Churches	Rev. 1:10, 11, 20

IV. For Discussion

1. How did the various churches in Asia Minor become established? Did they have the same practices as the mother church in Jerusalem?
2. What reasons are there today to work for church unity? Would you be in favor of all churches in your community forming one church?

V. Facts for Study

Minor differences such as the form of baptism should never be overemphasized. Such things as emotional expression given through singing and through testimonies in various ways should receive due consideration in the light of the background of the church membership. Some groups demand more of this, others less. The Methodists have a different way of expressing their religion than the Episcopalians. Within our own Mennonite groups there are differences and they should be appreciated rather than criticised. The Friends with their periods of silent worship, those groups who like movement and loud expression, as the negro churches and a good many white groups too, are rather different from each other because of their backgrounds of training and environment. Their sincerity and devotion to Christ and His cause are the essentials and often one group is just as wholehearted here as the other.

VI. Illustration

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basketful of such nice ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars. —Baptist Union.

VII. Food for Thought

Brothers and sisters are not alike but they make a family together. Churches, too, have the same Father who loves them all and watches over them.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

I RESOLVE TO PRAY

Program for October 12, 1941

My Prayer

"My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way." —Anonymous, F. H. Revell Co.

Prayer Hymn: "O God, Our Help in Ages Past."
Scripture Reading: Jas. 5:13-18.
Silent Prayer.

Poem: **Prayer**

I know not by what methods rare,
But this I know, God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered, soon or late.
And so I pray and calmly wait.
I know not if the blessing sought
Will come in just the way I thought;
But leave my prayer with Him alone,
Whose will is wiser than my own,
Assured that He will grant my quest,
Or send some answer far more blest.

—Eliza M. Hickok, F. H. Revell Co.

Leader's Talk:

"Helen Welshimer says: 'Too many people have the idea that prayer is something to be kept in a pasteboard box, wrapped up in tissue paper and only removed from its wrappings on Sunday and at prayer meetings or just before going to bed.'

"We need prayer all the time. If you cannot trust your friends with your troubles pray to God. Talk to Him as you would to a friend. Prayer is a blessing to Christians alone, and they should make use of it."

Daily References:

Learning how to Pray	Matt. 6:5-15
Regularity in Prayer	Daniel 6:10
Come in the Right Spirit	Heb. 11:6
The Prayer of Confidence	Matt. 7:7-11
Pray with Thanksgiving	Col. 4:2
Pray with Forgiveness	Matt. 5:44

Chorus: "Sing and Smile and Pray."
Vocal Solo: "An Evening Prayer."

Poem: **My Prayer**

Lord Jesus, make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie.

—Anonymous, F. H. Revell Co.

Prayer Hymns: "Fairest Lord Jesus," "Holy, Holy, Holy," "Just As I Am," "O Jesus, Thou Art Standing," "O Jesus, I Have Promised."

Prayer Chorus: "Into My Heart."

Prayer Hymn: "Sweet Hour of Prayer" (Have the pianist play this softly while the members leave).

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

ABRAHAM, A MAN OF PEACE

Program for October 12, 1941

Romans 12:18b: "Live peacefully with all men."

I. Worship Period

1. Prelude: "Largo," by the Pianist.
2. Call to worship: "O come, let us worship and bow down, let us kneel before the Lord our maker, for He is our God, and we are the people of His pasture and the sheep of His hand," Psalm 95:6, 7a.
3. Song: "Come, Thou Almighty King."
4. Scripture Reading by a Junior girl: I Corinthians 13.
5. Leader's prayer.
6. Duet: "When Peace Like a River."
7. Story by a Junior boy:

A Legend

There is a legend that Hercules was once walking along a very narrow path. Suddenly a strange looking animal appeared before him. This strange fierce looking animal threatened Hercules. He struck it with his club and passed on. In just a little while the same animal approached more threateningly than before, and it was three times as large as it had been before. Hercules struck it fast and furiously, but the harder and oftener he hit it, the bigger and more frightful the monster grew. Hercules could not continue his journey, for the frightful monster had grown so huge that it blocked the road entirely. Then Pallas, the goddess of peace, appeared to Hercules and told him to stop striking at the terrifying monster. "Its name is **Strife**," she said, "let it alone, and it will soon become as little as it was at first." —Retold.

8. Three boys repeat from memory Matt. 5:9.

"Oh, how praying rests the weary!
Prayer will change the night to day;
So when life seems dark and dreary,
Don't forget to pray."

—N. M. W.

III. Study Period.

Aim: To help our Juniors to realize the folly of strife, and to live a life of peace.

1. A Junior boy may read Genesis 13:5-11.
2. What does verse 8 tell about Abraham? by a Junior girl.
3. Discussion of "All quarreling and strife will soon be at an end if one of the quarrelers lets it alone," by a Junior boy.
4. Bible Drill: Luke 6:31; Psalm 34:14; Romans 12:18; Romans 12:10; Genesis 13:8a; I Thess. 5:13b; Matt. 5:9; Romans 14:19; I Peter 3:11; John 13:14.
5. Let five Juniors each select one of the above verses and give a short talk on it.
6. Leader's heart talk.
7. Season of silent prayer, praying first for peace in our own hearts, then for peace in our country, and for peace for the world.
8. All Juniors read in concert Romans 12:17-21.

III. Mission Minutes

1. Who was the first missionary that was sent out by the General Conference?
2. Where was our first mission work established? (Leader have pictures.)
3. Among what people? How long ago?

IV. Closing Moments

1. Memorize the prayer of the month (Ps. 86:11a, 12).
2. Repeat from memory the verse of the month (Gen. 17:1b).
3. Sing together the song of the month ("When We Walk With the Lord").

FOREIGN MISSIONS

(Continued from page 4)

turtles were crowding around the ship. Then the Indian coolies came, and unloading and loading went on day and night with an awful lot of noise. Ever so often we heard Hindi words, although the language of the Ceylon people is Singalese. But the action of the workers is just like that which we know so well in India. Before a given work is undertaken there is an awful lot of yelling and screaming. We also saw mouth wars as we see so often in Indian villages. People do quarrel and curse each other's ancestors for many generations back and, if need be, curse also the oncoming generations. But it is very seldom that the quarrelers come to actual blows or fist fights. Though these mouth wars are not to be recommended, yet if nations could also content themselves with them, not so many innocent people would be blown into eternity before their time. Another real Indian characteristic we saw in Ceylon is the art of sleeping any time and anywhere and in any condition. If there is nothing to do, the man simply lies down on the floor and sleeps as soundly and apparently as sweetly as though he were in the most comfortable bed. Many times I have envied the ordinary village man for his ability to sleep. Maybe we are not calm enough or resigned enough to do that. The hard life of India's poverty also has its compensations.

Today is May 6, and we are actually on India's soil. Our good ship, the *President Harrison,* arrived in Bombay harbor yesterday afternoon, May 5. This means that we have been on the ship forty-five days. But we are here. By the grace of God, we are in India again, our adopted land, our home. We committed ourselves into our Father's hands when we left San Francisco. We also knew and know that scores of friends and relatives have prayed for the safety of our journey. All prayers have been answered. We are here. Today we are trying to get all our freight arranged so that it can get on the train. One of our good brothers from Mauhadih, our old mission station, came to meet and welcome us. It seemed mighty good to see brother Wilson Joseph again, and have him tell us about all our beloved Christians at the mission stations. This evening we all hope to leave for the interior. Brother Wilson will go with Mrs. Thiessen and Muriel direct to Champa; and I will go with Eleanor to the mountains where she will enter school. Our next report will come from Basna, God willing, from the place where we hope to work the next eight years. But to one and all, I would like to say: Please thank God with us for our safe arrival in India.

When we came to the port in Bombay a big pile of letters of welcome awaited us from our co-workers in India. It was refreshing to receive them. Only one contained sad news. Mrs. A. E. Parker, wife of the principal of the school which our children attend here in India, has died. The Parkers left San Francisco only a little over a month before we did. They also were in America on furlough, and we wanted to sail together. They were ready a little sooner. Now she has passed on to her eternal reward, only a month after arriving in India.

With fraternal greetings,

John Thiessen

Fret not, He loves thee, John 13:1.
Faint not, He holds thee, Psalm 139:10.
Fear not, He keeps thee, Psalm 121:5.

"Write your name in kindness, love, and mercy on the hearts you come in contact with, and you will never be forgotten."

Resolutions

ADOPTED AT THE LAST SESSION OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

held at Souderton, Pennsylvania, August 17-22, 1941

(Rev. Phil. A. Wedel, Aberdeen, Idaho, secretary of the General Conference, sends in the following resolutions for preliminary publication in *The Mennonite.* They will be published officially in the Minutes and Reports of this session which will appear later.—mb)

1. RESOLVED, To adopt the minutes of the previous Conference session.

2. RESOLVED, To adopt the recommendation of the Business Committee. It reads: That the program prepared by the Business Committee, as printed in *The Mennonite* and *Bundesbote* be adopted as the official program of this Conference session and be followed.

3. RESOLVED, That the business session open at 9:00 A.M. and close at 12 o'clock noon, reconvene at 1:30 P. M., and extend to 4:30 P. M., the evening sessions to begin at 7:30.

4. RESOLVED, To adopt the report of the Executive Committee.

5. RESOLVED, To adopt recommendation 1 of the Executive Committee. It reads: That the Minutes and Reports of the session at Souderton be printed and distributed as in previous years, two to a vote, and that the churches be requested to take one offering and send it to the Conference Treasurer to pay for the same. The boards and committees are requested to supply the Conference Secretary with copies of reports in both languages.

6. RESOLVED, To adopt recommendation 2 of the Executive Committee. It reads: The Executive Committee recommends to the Conference the interpretation of Article 18b, of the Constitution that one may cast 10 proxy votes in addition to the votes of his own church.

7. RESOLVED, That a telegram be sent to Rev. I. R. Detwiler, host pastor of the First Mennonite Church, Normal, Ill., where the Central Conference convenes. Greetings from the Conference were included in the telegram.

8. RESOLVED, That the Conference instruct the Secretary to cast a unanimous ballot in favor of accepting the nine churches recommended by the Committee on Admittance of Churches. (This increased the membership of the Conference by 865 members. See Resolution 19 also.)

9. RESOLVED, To adopt the report of the Placement Committee.

10. RESOLVED, To adopt the report of the Church Unity Committee without the recommendations.

11. RESOLVED, To adopt recommendation 1 of the Church Unity Committee with the understanding to have it published in time to be voted upon at the next Conference session. It reads: Under Admission under Article 13 of the Constitution, add: The General Conference stands ready to unite with any conference of Mennonite churches where such union can be achieved agreeable to both parties.

12. RESOLVED, To adopt recommendation 2, a), b), and c) of the Church Unity Committee. It reads: a) To cultivate the friendship of other Mennonite churches and conferences wherever possible. b) To contact prospective churches or conferences which may be interested in uniting with the General Conference. To work out plans for union in collaboration with these churches or conferences and to present the same to the General Conference. c) To present to the General Conference names of such churches and conferences as may desire admission.

13. RESOLVED, To adopt recommendation 3 of the Church Unity Committee. It reads: We recommend that the Conference authorize the Church Unity Committee of our Conference to formulate plans together with the Church Unity Committee of the Central Conference looking forward to an ultimate union.

14. RESOLVED, To adopt recommendation 4 of the Church Unity Committee. It reads: We recommend that a pamphlet containing information regarding the purposes, ideals, and activities of the General Conference prepared by the Church Unity Committee be published and distributed among our churches.

15. RESOLVED, To adopt the report of the Foreign Mission Board, including the treasurer's and auditors' reports.

16. RESOLVED, To adopt recommendation 1 of the Foreign Mission Board. It reads: Recommended, that the evacuated missionaries accept employment at home while they wait for the opportunity to return to the field (except of course women with children).

17. RESOLVED, To adopt recommendation 2 of the Foreign Mission Board. It reads: That on the application blank for mission candidates the following question be added as question No. 15: Is it your purpose to teach and preach that Jesus Christ is the only Saviour and Redeemer who has redeemed man, not with corruptible things, with silver or gold . . . but with His precious blood as a lamb without blemish and without spot, even the blood of Christ; and that this salvation is by the grace of God through faith in the crucified and risen Christ?

18. RESOLVED, To adopt recommendation 3 of the Foreign Mission Board. It reads: Recommended, to remind all our mission friends and churches of the special need in times like these to follow Paul's exhortation in I Tim. 2:1: "That first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that

are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.... in the sight of God... who will have all men to be saved."

19. RESOLVED, To receive the Fairfield, Pennsylvania, Mennonite Church into this Conference.

20. RESOLVED, To adopt the report of the Board of Home Missions, including the treasurer's and the auditors' reports.

21. MOVED, To adopt recommendation 1 of the Home Mission Board with the understanding that payments can be made in installments. It reads: Whereas the Home Mission Board accepted the Mennonite Bible Mission, 4221 South Rockwell Street, Chicago, as one of our mission projects in February, 1939, and whereas the Wiens family erected the buildings some years ago, the Home Mission Board recommends that the General Conference give permission to purchase the property which consists of a double lot on which the Mission stands, for a consideration of $5000. (The Mission, a frame building, has a comfortable auditorium, Sunday School rooms, and an apartment for a family on the second floor.) (See Res. 22.)

22. RESOLVED, That the purchase of the Chicago Bible Mission be referred to the General Conference Trustees and that they in conjunction with the Home Mission Board act as they see fit.

23. RESOLVED, To retain the Orphan Fund mentioned in recommendation 3 of the Home Mission Board for the purpose for which it has been given.

24. RESOLVED, To adopt recommendation 4 of the Home Mission Board. It reads: Whereas the Home Mission Board has felt the worth of a field secretary in home mission and church extension work, our Board cheerfully contributed our part toward this support until the office was discontinued, June, 1940, and we firmly believe that other boards would profit if this office were continued, we recommend that the office be filled again by the Executive Committee of the General Conference as soon as feasible.

25. RESOLVED, To adopt the report of the Peace Committee, its treasury, and the auditing report.

26. RESOLVED, To adopt recommendation 2 of the Peace Committee. It reads: The General Conference declares that it is its purpose to contribute its share of the funds required to finance the Civilian Public Service Camp programs as may be agreed upon by the constituent Mennonite groups co-operating through the Mennonite Central Committee.

27. RESOLVED, To adopt point 3 under "Our Position on Military Service" in "A Statement of the Position of the General Conference of the Mennonite Church of North America" in the report of the Peace Committee, amended as follows: We feel that we cannot consistently take part in the financing of war operations through the purchase of war bonds, and we are very sensitive to making voluntary contributions to organizations or activities which may indirectly make us supporters of war and military programs. Instead, we urge that we make our contributions to civilian and church organizations which are directly engaged in administering relief to those in distress or to other constructive enterprises.

28. RESOLVED, To adopt recommendation 4 of the Peace Committee. It reads: That the General Conference give its moral and financial support to the Mennonite Central Committee as it is engaged in the united task of vital concern to the common faith of Mennonite groups.

29. RESOLVED, To adopt recommendation 1 of the Peace Committee. It reads: That the General Conference approve "A Statement of the Position of the General Conference of the Mennonite Church of North America on Peace, War, Military Service, and Patriotism" as was presented by the Committee.

30. RESOLVED, To adopt the report of the Board of Publication including the treasurer's and auditors' reports.

31. RESOLVED, To adopt recommendation 1 of the Board of Publication. It reads: In order to help realize the aim of the Conference set forth in Resolution No. 95 of the session of 1938, "to have at least one Conference paper, the *Bundesbote* or *The Mennonite,* in every Conference home," we recommend that the price be reduced to $1.00 per copy to churches that will provide a copy of either of these papers for every family on the church roll and pay for the same through the church treasury. Otherwise the price is to remain as heretofore.

32. RESOLVED, To adopt recommendation 2 of the Board of Publication. It reads: Since the reports of offerings take up so much space in our church papers, we recommend that, beginning with January, 1942, these be published quarterly in supplement form in the English language and sent out with each of the papers.

33. RESOLVED, To adopt the report of the Committee on Doctrine and Conduct including the treasurer's and auditing committee's reports.

34. RESOLVED, That the seminary "Statement of Doctrine" be mimeographed and distributed and action delayed till later.

35. RESOLVED, To adopt the report of the Board of Education, including the treasurer's and auditors' reports.

36. RESOLVED, To adopt recommendation 1 of the Board of Education. It reads: That all schools within the General Conference whose work is not of collegiate rank be invited to report their work to the Board of Education which in turn shall report to the Conference for all these schools.

37. RESOLVED, To adopt recommendation 2 of the Board of Education. It reads: Recommended that the work of the German-English Academy of Rosthern, Saskatchewan, and the Collegiate Institute, of Gretna, Manitoba, be presented to sessions of the Conference through the Board of Education, in addition to the schools invited to make such reports by Resolution No. 45, of the Conference of 1929.

38. RESOLVED, To adopt recommendation 3 of the Board of Education. It reads: That the General Conference ask all schools of collegiate rank to invite the Board of Education to send one or two of its members to visit each school once a year at the time of the principal meeting of the school. This arrangement is proposed for the purpose of making it possible for the Board of Education to be better informed and in better position to be of help to the schools. The expense of such visits is to be borne by the Board of Education.

39. RESOLVED, To adopt recommendation 4 of the Board of Education (a reaffirmation of No. 1 of the Board of Education report of 1938). It reads: That the Board of Education express its appreciation for the work done by the General Conference Field Secretary, and strongly urge that this work be continued at the discretion of the Executive Committee. The experience and insight gained through this type of work we believe to be of great value to our churches and should be utilized in the future development and expansion of the work of the Conference as represented by our various boards.

40. RESOLVED, To adopt the report of the Emergency Relief Board, including the treasurer's and auditors' reports.

41. RESOLVED, To adopt recommendation 1 of the Emergency Relief Board. It reads: That the Emergency Relief Board be authorized by this Conference to continue to co-operate with the Mennonite Central Committee as heretofore, and be again officially represented on that Committee by two members of the Emergency Relief Board.

42. RESOLVED, To adopt recommendation 2 of the Emergency Relief Board. It reads: In view of the splendid work done by the Field Secretary in the past, be it resolved, that if the Executive Committee of the Conference deem it advisable to reinstall the office of Field Secretary, the Emergency Relief Board is ready to co-operate with other boards and committees of the Conference in sharing the expense to carry on such work.

43. RESOLVED, To adopt recommendation 3 of the Emergency Relief Board. It reads: Recommended that the Emergency Relief Board be requested to closely co-operate with the Conference Peace Committee to make the testimony of peace as effective as possible.

44. RESOLVED, To adopt recommendation of the Middle District Conference to issue Peace Certificates, if feasible, and to ask our Peace Committee to handle the matter.

45. RESOLVED, That in the first sentence of "Statement of Purpose" in the Seminary report, at the point following the word "serve" we add "the Lord Jesus Christ," to read: The purpose of the Witmarsum Bible School and Seminary is primarily to serve the Lord Jesus Christ and the needs of the Mennonite Church of North America.

46. RESOLVED, That under the heading "Statement of Doctrine," No. 2, be inserted "the bodily" before the word "resurrection" to read: We believe . . . in His bodily resurrection from the dead.

47. RESOLVED, To change "absolute trustworthiness of the Bible, etc." under No. 4, to read: "We believe in the divine inspiration and infallibility of the Bible as the Word of God and the only trustworthy guide of faith and life."

48. RESOLVED, That No. 2 of the "Statement of Doctrine" be changed to read: We believe in the deity of Jesus Christ, the only begotten of the Father full of grace and truth, born of the Virgin Mary, in His perfect humanity, His atoning death, His bodily resurrection from the dead, and His personal triumphant return.

(To be Continued)

« « JOTTINGS » »

MARRIED FIFTY YEARS

Mr. and Mrs. John Kirchhofer of Berne, Indiana, celebrated their Golden Wedding anniversary at their home Sunday, September 14. "They were married on September 13, 1891, . . . by the late Rev. S. F. Sprunger, at that time pastor of the Mennonite church. Mrs. Kirchhofer was formerly Lydia Lehman. Her father, Peter Lehman, now 94 years old, is still living. . . . It is considered a very rare occasion when one of the celebrants of a Golden Wedding anniversary can point to the fact that the father or mother is still living." —*Berne Witness*

—May we call attention to the fact that any contribution sent in for publication should be accompanied with the name and address of the contributor. If you do not wish to have your name published indicate this and your desire will be honored. Also please indicate whether the contribution is original or borrowed, and if the latter, give the source if possible. Thank you.

—*Rev. J. D. Jantzen,* of Hillsboro, Kansas, met a tragic death Friday afternoon, September 19, when the team with which he was raking hay ran away. Funeral services are held today, Tuesday, at the First Mennonite Church, Hillsboro. May we extend our deepest sympathy to the bereaved family.

—The bulletin of the *Zion Mennonite Church, Souderton, Pa.*, reports that they are again planning to start a Teachers' Training Class for their Sunday School teachers the first week in October. It states that "one of the common criticisms directed against the Sunday School is that it lacks teaching efficiency. Such criticisms are often made by unsympathetic people. However, let us not be too self-righteous, for some of the stated shortcomings of the average Sunday School are well founded." No Sunday School is perfect and because this work is so important all of them should strive towards improvement and perfection as the Zion Sunday School is doing.

—On Saturday, September 13, the Forty-fifth Anniversary and Donation Day was observed at the *Home for the Aged at Frederick, Pa.* Most of the churches of that district observed Harvest Home Services for the benefit of this Home on Sunday, September 14, as announced in the various church bulletins.

—To the incomplete announcement regarding the *Eastern District Sunday School Convention* to be held on Saturday, September 27, which appeared in the last issue, we wish to add the place of meeting, namely, Souderton, Pa.

—The fifth Mennonite Civilian Public Service Camp is located at Denison, Iowa. This is a camp formerly occupied by a veteran company which was transferred to Audubon, Iowa.

—*Rev. and Mrs. Willard Claassen* of Freeman, South Dakota, are the proud parents of a baby daughter, Barbara Ann, born September 2.

—The *Grace Mennonite Church Messenger* of Lansdale, Pa., Rev. Olin Krehbiel, pastor, reports: "August 24 was a milestone in the history of the Grace Mennonite Church for on that day one of the sons of the congregation was ordained to the gospel ministry. Brother and Sister George Greger are the first to go into this field of service from this church. We wish them God's blessing at Napier."

—The September number of the *Church Messenger* of the Eden Mennonite Congregation, Schwenksville, Pa., Rev. Freeman H. Swartz, pastor, reports that an "Infantile Paralysis Ban" has been placed upon public assembly and that, therefore, the children of the church have not been able to attend Sunday School or to have their Christian Endeavor meetings. We sincerely hope that the danger of contagion has passed and the "ban" has been lifted.

—The *Bethesda Hospital Gift Day* was observed Thursday, September 18, instead of on September 16 as announced in last week's issue. We apologize for this error.

TREASURER'S REPORT OF THE HOME MISSION BOARD OF THE GENERAL CONFERENCE

For the month of August, 1941

Receipts:

Bethesda, Henderson, Nebr., $82.92; Pacific Dist. Conf., Note and Interest, $20.00; Bergtal, Pawnee Rock, Kans., $16.32; First, Pretty Prairie, Kans., $50.00; Menno, Lind, Wash., $15.15; First, Upland, Calif., $31.50; Johannestal, Hillsboro, Kans., $15.08; Mrs. John Roth, Salem, Ore., $5.00; Second, Beatrice, Nebr., $76.21; First, Hillsboro, Kans., $38.02; Johannestal S. S., Hillsboro, Kans., $15.90; New Hopedale, Meno, Okla., $44.19; Johannestal C. E., Hillsboro, Kans., $5.00; First, Mt. Lake, Minn., $67.69; Y. P. Union of General Conf., $203.35; Menn. Church, Buhler, Kans., $8.41; Calvary, Mechanics Grove, Pa., $12.39; Salem, Dalton, Ohio, $18.08; Mrs. Frieda Regier Entz, Tr., Gen. Conf. Women's Organization, $253.03; Salem-Zion, Freeman, S. D., $25.00; First, Berne, Ind., $221.14; First of Christian, Moundridge, Kans., $56.00; Salem, Freeman, S. D., $50.00; West Zion, Moundridge, Kans., $28.80; Goessel Church, Goessel, Kans., $20.18; Garden Twp., Hesston, Kans., $24.25; Bethany, Kingman, Kans., $8.12; Herald, Clinton, Okla., $17.60; First, Chicago, Ill., $9.81; First, Allentown, Pa., $9.46; Edmund Miller, Monroe, Wash., $7.00; Pacific Conf. on Note and Interest, $20.00; Mennonite Church, Deer Creek, Okla., $11.93; Bethesda, Henderson, Nebr., $95.32.

Total $1,582.85

Disbursements:

Vouchers drawn for salaries, and Loan, $1,786.52.

All receipts are gratefully acknowledged,

J. J. Plenert, Treas.
429 Knorr St., Philadelphia, Pa.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, SEPT. 30, 1941 NUMBER 38

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Lead, Kindly Light

It is said that when Rev. Peter Conolly, a minister from the British Isles, came to the United States some time ago, he was so thrilled with the brilliant lights of New York City that he spent most of his first night walking up and down the streets of the city feasting his eyes on the light. He had come from the darkness of London, out of black-out into blazing light.

Life, too, often leads through darkness. God sends shadows into our lives and we, in our self-pity and despair, do not see the light ahead. We are called upon to enter the tunnel of sorrow or disappointment, and instead of trying to peer through the darkness expecting the light on the other side, we settle down to despair as if expecting to remain in the tunnel. How little faith we often manifest in our great God.

It is a comfort to know that after the shadows comes the light, after the night, the day. There is always sufficient light for each step we are called upon to take. When I start out at night in a car for a destination some miles away, I do not despair because there is not sufficient light for me to see the whole way, for I know that the headlights of the car will always throw enough light for the distance I have to see, until I get to my destination. So it is in the realm of the spirit, enough light for each step: "As thy days so shall thy strength be." Trouble is caused, accidents occur, when I try to go faster than the light leads. May we let Him who is the "Light of the World" lead us, following Him, one step at a time.

"Lead, kindly Light. Amid the encircling gloom lead Thou me on. The night is dark and I am far from home, lead Thou me on. Keep Thou my feet, *I do not ask to see the distant scene,* one step's enough for me." —mb

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HOW TRUE, TODAY

"To look around is to be distressed,
To look within is to be depressed,
To look to Him is to be blessed."
—Gospel Messenger

Widening Horizons

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

In a little churchyard in Switzerland is the simple tomb of a man who perished in an Alpine accident. His only epitaph were these words, "He died climbing." Undoubtedly he was constrained by dreams of more glorious scenes than his eyes had yet envisaged. In the attempt to scale the peaks he gave his life.

But the Christian perspective is in a higher realm. The ever-widening sphere of service compels us to action. We cannot sit idly by while millions are on the march to eternity without God. The love of Christ in the human heart constrains us to go out "in the midst of them" and bring as many as will come to the safety and security of Christ.

We are admonished in this passage to avoid the *limited vision.* It is not becoming to a Christian. The world is our parish. The gospel of Christ is designed to embrace that need. Trying to compress it to fit our own distorted vision will be disastrous to ourselves and untrue to God's eternal purpose. If we are to go "forward with Christ" we must enlarge the place of our tent.

—Sylvester T. Ludwig in *"Come Ye Apart"*

Power of Forgiveness

A Quaker had a very quarrelsome neighbor, whose cow often strayed into the Quaker's well-cultivated field. One morning, having driven the cow right home into its proper pasturage, he called at the owner's house and said, "Friend T____, I have driven thy cow home once more, and if I find her in my garden again . . ."

"Suppose you do, eh?" exclaimed the neighbor angrily. "What then?"

"Why," replied the Quaker, "I'll drive her home to thee again, friend."

The cow never troubled him again.

—Illustrations and Incidents for Preachers and Teachers.

In Happy Appreciation

of the Reverend Peter R. Schroeder

A buoyant step; a quiet poise
That in restraint holds eagerness;
A ready sympathy that glows
In instant smile of tenderness.

A head erect, a bearing straight;
As if spirituality
Gave to the medial stature strength;
A keen, alert mentality.

A handclasp firm of fellowship;
Ere speech begins, a hesitance;
And as it flows, the gentle tones,
That rise to earnest resonance.

Impassioned words, persuasive, clear,
That, in mellifluent urgency,
Pour out the language, great, of love,
With "Deutsch" and English fluency.

A voice that loves to sing in praise
Of Christ's redeeming charity
As silent reaches of the church
Awake in tenor clarity.

A face imploring, rapt in prayer;
A childlike trust in Providence;
A searching look, direct and gray,
From eyes of boundless confidence.

All these the graces are, and more,
That softly bring in retrospect
The loved mentor of our youth,
A pastor, fearless, circumspect.

He served each week and Sabbath day
His place, in proud humility;
The church had blessing from his work
Of fervent, sure ability.

To lure of power, pleasure, wealth,
He knew the soul's immunity
That, wholly God's, thrills to pursuit
Of Christian opportunity.

Steadfast like Peter's, called the Rock,
His faith was firm, unshakable,
A shepherd good, he fed the sheep
With patience, tried, unbreakable.

He fed the lambs, and courage had
To serve Christ still in thankfulness
When pleasing Him, not man, he found
A cross the price of faithfulness.

Against such faith, of which each word
And deed cried out in evidence,
Who of that privileged flock he led
Can doubt the Christ's omnipotence?

Loved minister, in stillness oft
Your potent presence, lingering,
Though not in flesh, is spurring on
Your work, in hearts remembering.

If waters deep must be your course
And waves that threaten, mortally,
The Master still can reach His Hand
As once He did on Galilee.

—Mrs. Helen Bergstedt
Fort Wayne, Indiana

Concerning the above poem Mrs. P. R. Schroeder writes: "If you find it convenient to insert it in the *Mennonite* some time I shall be very much pleased since quite a number of our friends have requested that I send it in. The thing that is most remarkable to me about this poem is that Mrs. Bergstedt, nee Helen Gilliom, was a girl in her teens when we lived at Berne, and still she saw those characteristics in Mr. Schroeder that describe him as well as any adult could do it."

A Letter to the President

The President of the General Conference, Rev. C. E. Krehbiel, received the following letter from Albert M. Gaeddert, Camp Director, at the Civilian Public Service Camp at Colorado Springs, in answer to the letter sent the camp from the General Conference.

August 28, 1941

Dear Dr. Krehbiel:

Your message to the young men in the Civilian Public Service Camp of August 19, was received with much appreciation. Thank you for your kind interest and for your well-wishing to the boys in the camp and to the entire Civilian Public Service program. It means much to know that entire conference groups are back of a movement such as this. We trust that in some degree we will prove ourselves worthy of such interest.

It is also our hope and belief that this way of unselfish service, and this testimony to the "better way of life," will bear witness to the Prince of Peace; to a world that is torn with conflict, anger, hate, and war. We do not consider our time here as merely a year spent, but we are looking forward to the opportunities that are presented, along with the obligations that we are trying to meet. It is our hope that out of this movement will come, not only nobler and better Christians, but a type of leadership with visions to make a world in which we would like to live. We realize that of ourselves we could do but little, but by the grace of God all things are possible.

We continue to solicit your prayer support.

Sincerely yours,
Albert M. Gaeddert
Camp Director

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE JUBILEE MONTH, OCTOBER, IS HERE!

As already announced in the last Mission Number, October of this year, is to be a time of mission celebration, because fifty years ago, on the first of this month, Missionary R. Petter entered our mission work as a God-send from Switzerland, and he is still in the work, although not on full time.

Brother Habegger, who is to arrange for the program, writes:

"On October 1, it will be fifty years since Brother Rodolphe C. Petter entered the mission work of the General Conference among the Cheyenne Indians. A celebration is to be held at which Rev. Alfred P. Waltner will represent the Mission Board and bring messages at the meetings that are to be held at the various mission stations.

"Brother Petter worked for twenty-five years in Oklahoma, among the southern Cheyennes, and twenty-five years here among the northern Cheyennes. He translated the New Testament and large portions of the Old Testament into Cheyenne, and has been a great blessing to the work. We hope the churches and other organizations of the General Conference will take note of this event, and praise the Lord for sending Dr. Petter into this work to bring the gospel to the Cheyennes. Pray for the workers and the native Christians, that this Jubilee will bring great blessings."

The first Sunday in October would be the most suitable day for such a celebration in all of our churches. Let it be a real "Thanksgiving Day." The Mission Board has found in the past, that "Thanksgiving Day" in November is in many churches made a great Mission Day, to which we usually look with great expectations for our treasury, which usually needs such special days at this time of the year, and we need it this year so much that two Thanksgiving Days are not too much. Let us have two of them this year, one in October and one in November.

This week our Executive Committee of the Mission Board had a meeting at which our treasurer informed us about the condition of the treasury, saying, *"The treasury is empty."*

The salaries for this last quarter are due, and we cannot pay them. Three months ago we made an appeal for the third quarter and for a $7,000.00 debt. We thank the Lord and the churches that this has been covered. But now we have great need of another quarter's payments, at least $15,000.00. What better occasion could we wait for than this Mission Jubilee to bring special sacrifices and prayers for this need, together with thanksgiving and praise!

This is in a way an emergency appeal because of the evacuation of our missionaries from China. Eight of them had to evacuate for America, and six for the Philippines. Brother and Sister S. F. Pannabecker, Brother and Sister C. L. Pannabecker, Brother and Sister August Ewert, and the sisters, Aganetha Fast and Etta R. Davis came home or are on the way home. Brother and Sister Albert Jantzen, Brother and Sister Lester Wuthrich, and Brother and Sister Marvin Dirks went to the Philippines for language study. That makes fourteen in all, which has caused large extra expenses. Brother and Sister H. J. Brown and the sisters, Elizabeth Goertz, Marie J. Regier, and Wilhelmina Kuyf remained in China.

—P. H. Richert, Secretary

FROM ONE HOME TO THE OTHER

By John Thiessen

(Seventh Continuation)

June 8, 1941

Home again. At last, after three and a half months of continuous travel, we arrived in our Basna home on May 15. We left our Bluffton home on February 1. Ahead of us we saw a long and likely dangerous journey. Now it is all over. We look back upon it now and see clearly the hand of our Heavenly Father over us. He has kept us in health, through so much indefiniteness and through dangerous waters and ports, arriving in India in the fiercest heat of the year; all in His fellowship. Yes, life with Him is very rewarding.

When I closed my last section of this report I thought that I would write this final section as soon as we would be in Basna. But I had overlooked one very important fact when I made that plan. This fact is that a missionary's time is only very partially his own. On board ship, when I said that tomorrow would be the day when I would write letter so and so, if God gave health, then that was done tomorrow. On the mission station one can make such a plan but one has no idea whether one can carry it out; because we are in the midst of people and we deal with people all day long. When they require our time, our suggestions, our attention to listen to their problems, our admonition, our prayers, our visits, yes, our all, then we just have to forget our resolution about writing a letter, and tend to people—our brothers and sisters in Christ. That is the reason why the date on top of this letter is June 8 instead of May 16.

Now I wish to invite my readers to come with me to Bombay once more. As I wrote in the former section, we landed safely on May 5. We sent a cablegram to Rev. Richert, Newton, stating that we

(Continued on Page 13)

The Blessings of Friendship

*By Earl Salzman, Pastor, First Mennonite Church Upland, California**

"Henceforth, I call you not servants; but I have called you friends."

It is said that when the first war was at its height and Paris was constantly threatened by the German armies, an American publicist, who was thoroughly saturated with the high ideals of President Wilson, was invited to a rough dinner in an underground chamber somewhere near the front lines. It was here that he made a speech to the soldiers telling how we were going to make the world safe for democracy and organize the world for peace. Just then the German planes flew over and began to drop bombs; the noise of bombs on the outside and the peaceful talk on the inside seemed so inconsistent that the whole meeting broke up in laughter.

This morning in this peaceful sanctuary, not quite so picturesque but just as truly presented, we have a similar situation. We want to talk about friendship while the whole world outside is mad with war. In a day when so much of our national energy and resources are being used for slaughter and destruction, it may seem beside the mark to talk about friendship. We may think we need something more stern and vital than friendship.

Let us recall that Upper Room made forever famous by some of the things the Master said. It was in this Upper Room, as Jesus bade farewell to His disciples, that He said, "No longer do I call you servants, but I have called you friends." In that day the world outside was hostile too but from the friendship of Jesus and the disciples have come amazing results. Hence, it may not be so far fetched for us today to think about friendship. Let us look into our own experience and see if several things are not true concerning friendship.

In the first place, I am sure we all agree that no relationship can bring us the highest joy and blessing until it is crowned with friendship. We may live in the same town, on the same street, but that does not make us friends. We may be neighbors, but if we are not friends, that may be a very bitter experience. We may be married and pledge our lives together, but unless there grows out of this relationship a towering friendship it will be tragic. Yes, if we each examine our own life, we will see no human relationship is quite complete until it is crowned with friendship. Teacher and disciple is not enough, lord and servant is not enough, minister and congregation is not enough,—nothing is enough until we can say, "I have called you friends."

In the second place, friendship is a creative power that helps to keep us going. Dwight L. Moody once said that the most trying experience he ever passed through was when he thought he didn't have a friend. Perhaps more folks than we like to think, break down because at the center of their lives they think they are without a friend. A book appeared a few years ago entitled, *I Like the Depression.* The author of this book was at one time a money maker. He thought in terms of the dollar. Folks meant very little. When the depression came, it took about all he had. Then be began to think. Now he had more time with his family. His wife became a new companion to him. He could see his children with new love and understanding. After he had fallen through one story after another of his vanity and pride and sat amid the ruins and wreckage of his life he began to measure the stature of his friends; and how they stood between his contempt, still believing in his best.

How much more familiar this experience is than appears on the surface. How often to others we seem calm and steady, yet how frequently it is only camouflage, and at the center of our lives we have so much inside information of ourselves. We feel so much like soldiers who have shot their last round of ammunition and are ready to fold up on the next charge. Behind the scenes it is often so with every one of us, our friends believing in us when we cannot believe in ourselves. Thus, standing between us and our contempt, they keep us going. In times like this, when bitterness and hatred are winning such victories and nations are plunging into the sea of war like the devil-infested swine, do we need friendship less? Would you say in a desert we need water less? Would you say on a stormy sea we need life preservers less? Would you say on a dark night we need light less? Rather, times like these which make friendship seem all the more feeble are the times when we need friendship most. If, then, you are helping to build up friendship where you are, remember you are attending to very important business.

In the third place, this is something that every one can have a part in. However, when we face the great need of the world and then think of our little ability, we feel beaten down to a feeling of insignificance. If, as you read these lines and think of the world with its problems that are so gigantic in extent and so complex in detail, you feel that as for you, you can't do anything about friendship in our world, just remember our Lord. It appears He didn't work very directly with government or economic organizations. He did most of His work through the network of personal relationships. He did something like fire that kindled from soul to

(Continued on Page 6)

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* Rev. Salzman, who had been pastor of the Mennonite Church, Topeka, Indiana, for 14 years, was recently called to the Upland Mennonite Church to succeed Rev. Lester Hostetler who joined the faculty at Bethel College.

DAILY DEVOTIONAL MESSAGES

By Joanna S. Andres, Newton, Kansas

But Thou Art Rich

Revelation 2:9

God exchanges earth's temporal loss for heaven's eternal gain.

On the steppes of Russia, the same vast steppes which have now become a caldron of human wrath in which the blood of two nations which has never mingled in life, flows together in death, on these same steppes in the time of peace, on the top of a hill at whose feet nestled a thick woodland lived a friend, an older friend. At the time of a father's death and a mother's long illness, she took four little ones into her loving care. The home was beautiful in which she lived. There was little that she could not buy, for the large granaries that held the yield of the fertile soil allowed her many joys. One of these was the landscaped path leading down into the woodland and into a small recreational park built into the very heart of the forest. Brilliant rocks and plants from her own greenhouse beautified the spot. Her life seemed rich and full. And yet, would the One who is able to look into the inner chamber of man's heart have said of her, "I know thy richness but thou are poor"?

It was a great moment in my life when, after twenty-six years, I saw her again in a new home. War, with a greedy hand, had left her bare, hungry, desolate. Slowly as the years had passed, God had exchanged her loss for gain. Her home was now a simple room cheaply furnished. What did it matter? Here a cup of joy was running over. Here a face was lighted with love, and a heart was singing the refrain: "Ich habe meinen Heiland gefunden." It was again as though a lowly place on earth had been clothed in heavenly glory because into a manger bed the Christ had been born. Yes, the Redeemer had come in the hour of loss and pain to be her gain; and her life, emptied of all that earth could give, had had room for the fullness divine. Surely He must have said to her, "I know thy tribulation and thy poverty (but thou art rich)." And she must have lifted her eyes unto Him with joy, knowing that it was so.

"Lay thou thy treasure in the dust, . . .
And the Almighty will be thy treasure,
And precious silver unto thee."
(Job 22:24, 25)

I cannot believe that salvation is a sudden act of God in the believer, nor can the fruit of the Spirit be expected at conversion. Its seeds are planted into the heart, but the fruit takes time to grow. It is only when the Christian is willing to receive the cuts from the pruning knife of the Gardener that there can be growth and fruitage.

How slow we are to receive the cuts. How we shrink from the slightest trimming. How patient is the Pruner, how skillful, how watching to cut only as we can bear it. To us who love Him, He says, "Lay thou thy treasure in the dust, and the Almighty will be thy treasure and precious silver unto thee."

Still we cling to our treasures. A treasure is something in which our heart finds its joy and satisfaction. Our Lord once said to us, "Where thy treasure is, there will thy heart be also." He knew the heart of man in its divided love, even the ones that would follow Him. He knows it still in its refusal to yield Him its all.

We sing:

"I surrender all! I surrender all!
All I have I bring to Jesus,
I surrender all.

"Notwithstanding—full confession;
Pleasures, riches, all must flee;
Holy Spirit, take possession!
I no more, but Thou in me."

When Christ takes us at our word and asks us to give even the last of our heart's all, be it our pride, our talent, the daily work in which we have found joy, our physical strength, the unyielding to a disappointment or a shattered hope, or a cross heavy and painful,—we shrink back to clasp in fear of loss the treasure which He asks, until by grace we kneel with willing heart to lay it at his feet and to find that our loss has become our gain.

"O foolish and slow of heart to believe!" Can we not hear Him saying it today? Would to God that we would gladly let loose, gladly give up, gladly yield, knowing that any loss brings heavenly gain. Would to God that the Spirit would work within us that victory which was Abraham's, that we, too, would turn and say to the "King of Sodom" when he offers us the treasures of his kingdom: "I will not take a thread nor a shoe-latchet nor anything that is thine, lest thou shouldest say, I have made 'Abraham' rich." Without doubt, then we, too, shall experience within our hearts the presence of God saying unto us, "Fear not, . . . I am thy exceeding great reward" (Gen. 14, 15).

"Out of my bondage, sorrow, and night,
Jesus, I come
Into Thy freedom, gladness, and light,
Jesus, I come.

Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee."

So let us, Mighty One, come unto Thee, no longer unyielding but yielding. Say also unto us, "I know thy tribulations and thy poverty (but thou art rich)." Yes, rich!

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 12, 1941

CHRIST OUR SAVIOUR

Matt. 20:25-28; Luke 19:1-10

The Self-Renouncing Saviour, vss. 25-28

Jesus dealt very gently with His selfish disciples. The mother of James and John had just come to Him asking for the places of chief preferment for them in His kingdom (vss. 20-23). They felt themselves fully qualified even though they did not know the implications of their request. The other ten were quite indignant when they heard this (vs. 24) for they harbored the same desire. The human heart is so self-seeking. Even those nearest to Christ did not escape it—do not escape it now.

Jesus "called them unto Him" (vs. 25). He draws us nearer to Himself that He may win us from our lower lives to a higher one. The world's way is for those in high places to make a show of their authority and impress others with their superiority. The method of Christ's kingdom is completely at variance with this (vss. 26,27). Even the apostles were not to "exercise dominion" over others in the Church which they were to establish. In Christ's kingdom he that serves is great. He must be willing to take the place of a servant—a minister. He who would be the chief must take the place of a most humble servant (cf. Matt. 20: 26,27; 23:8-12; Mark 9:35). Christ, the Head of His kingdom, is the supreme illustration of this principle. He came to minister, to serve, and it cost Him all that He had, even His life as a ransom, the price that purchased eternal life for others (vs. 28). This is one of the great verses from Christ's own lips.

Jesus Saves the Seeking Zacchaeus, vss. 1-10

Jesus was on His last journey to Jerusalem. Momentous events lying before Him absorbed His thoughts. He stopped in Jericho to help a sinner. He was always ready to help a needy one, a seeking one. He is ready today. We are too busy at times to help someone. Zacchaeus was a head collector of taxes—rich, dishonest, dissatisfied, a man of earnestness and decision (vss. 3,4). He made a real effort to see Jesus, probably inviting ridicule by his actions.

Jesus knew he was trying to see Him, and He was as eager to see Zacchaeus (vs. 5). He was one of the sheep that must be found. Jesus passed by all the priests who lived in Jericho and went home with a despised publican who "received Him joyfully." Zacchaeus was not accustomed to such kindness and respect, and it touched his heart. Jesus showed His deep interest in sinners whom people in general scorned. Jesus rose above the prejudices of His day. We should do the same in our day. He saw in the despised publican a man with an immortal soul just as valuable as the soul of any proud Pharisee. Jesus' action filled the pious Jews with severe disapproval (vs. 7). They criticized Him strongly.

Jesus' interest in Zacchaeus awakened a responsive love in his soul. It inspired real repentance and resulted in a genuine conversion (vs. 8). The genuineness is indicated by his readiness to make a large sacrifice. His conversion affected his pocketbook. This is a reliable evidence of the reality of a person's Christianity. He made restitution. The love of Jesus transformed Zacchaeus into an honest, large-hearted, and self-forgetting saint. His riches did not prevent his being saved. He was willing to let go of them. He chose Christ instead of riches. His first step toward salvation was in seeking to see Jesus. He found salvation when he met Him.

Christ is the Saviour of the world today. In every land and nation He is demonstrating His power to break sin's shackles when persons are willing to repent of sin. Christ alone is the light of the world, the only Saviour. His redemptive love transforms men's hearts.

Why did Jesus take an interest in publicans and sinners when others did not?

What is man's part in his salvation?

The Blessings of Friendship

(Continued from Page 4)

soul. That fire still burns on. The empires of His day are gone. The economic systems of His day have vanished. But His contributions to personal relationships survived them all.

Wherever we live, we can drop some impulse of friendship, and remember it works like magic. It is something like the widow's meal in the barrel, in that old story,—the more it was emptied, the more it filled up. Friendship is like that,—the more it is shared, the more we have. If someone says, "What can I do to make this wild, fierce world more friendly?" I say, "Start where you are." One remedy is offered when a certain section of mid-America is threatened to become a desert. The planting of trees. Millions of trees will hold the soil and keep America from becoming a desert. However, when trees grow, they grow as individuals;

so that all these trees might be imagined to be saying, "I help keep mid-America from becoming a desert." Just so, this turbulent world needs friends, millions of friends. If you are helping to build up friendship and erase the lines of hatred and bitterness, then you are attending to very important business.

In the fourth place, friendship is the by-product of co-operative human endeavor. We do not walk up to someone and propose friendship. It comes as a result of doing something else. Enduring friendship is not built on selfishness. To cultivate a man because we can use him, means that we will fling him aside when his usefulness ceases. Thieves will hang together until they have secured their booty, then the partnership is dissolved. Selfishness is not a unifying, but a disintegrating force. The lasting foundations of friendship are to be found in a united effort in a common cause. Men who co-operate in an enterprise that is worth while come to understand and prize one another. Those who are rowing in the same boat, singing in the same club, playing on the same team, are constantly making discoveries in friendship. Such folks do not whine about their own lot or cry because they are unpopular. They take hold of the thing that needs to be done and join hands with the nearest group. They soon discover that their own lives have become enriched by new associations and cross-fertilized by scores of unsought contacts. They discover that the finest friendship is quite involuntary; it is the by-product of co-operative human endeavor.

Finally, it is true, is it not, that such friendship is the test of our religion? Such friendship as we have been talking about may last and grow in spite of all the flaws and frailties that we may discover in our friend. What right have we to demand perfection in him when we do not possess it ourselves? Indeed his very flaws and frailties may endear him to us. At least we can overlook flaws when teamwork continues. To sit still and look at our friend is to criticize him and lose him. To work with him steadily, patiently, hopefully, is to keep him, and to constantly find new reserves and resources in him. God's good men are never perfect men. The apostles of our Lord were far from flawless. But they were united in a common danger, a common task, a supreme devotion, and after three years of companionship and instruction, He gave them no diploma, but simply said: "I have called you friends."

—Reprinted from the *Christian Evangel*

Character—the only thing we make in this world that we shall take into the next; what we weave here we shall wear there. —*Bishop J. Taylor Smith.*

CORRESPONDENCE

SECOND MENNONITE CHURCH

Beatrice, Nebraska

The high school Bible class which was formerly conducted by the late Rev. M. Horsch, and during the past year by our pastor, Rev. R. Weinbrenner, is again being held once a week after school hours, in the basement of our church. There are 22 prospective scholars, 10 from the First Mennonite Church and 12 from the Second. The pastors will conduct the work this year, Rev. Walter H. Dyck teaching the first semester and Rev. Weinbrenner, the second. The Beatrice Ministerial Association is attempting to arrange for similar courses in the various churches and during school hours, within another year.

Field crops have again been greatly curtailed by a dry growing season, and recent floods have done considerable damage to both farm and city properties in this vicinity. —*W. C. A., Corr.*

EAST SWAMP MENNONITE CHURCH

Quakertown, Pennsylvania

Greetings to all the Conference churches. It has been some time since you have heard from us. We thank God for all He has seen fit to do through us day by day.

The General Conference leaves many pleasant memories with us. It was a joy to meet so many new friends from the West. We thank God for the Christian spirit manifested in all sessions. The young people of our church feel deeply honored in having one of our young people, Miss Dorothy Dietz, as secretary of the General Conference Young People's Union. We thank the Lord for the fine group of young people which we have. They recently held their third Young People's Bible Conference at which time Dr. Barnhouse, of Philadelphia, brought inspiring and heart-searching messages. October 17 to 19 they are holding their fourth Conference with Dr. H. Framer Smith, President of the Pennsylvania Bible Institute as the speaker.

Five of our young people are preparing for the ministry; four, are attending Moody Bible Institute, Chicago; and one, Bluffton College. John Boehr, of Bluffton, hopes to graduate next spring and is planning to continue his studies at the Dallas Theological Seminary.

Our Harvest Home services were held on Sunday, September 7. All of the food brought to that festival was given to our pastor and family, Rev. and Mrs. H. D. Burkholder. They will be spending their vacation with their parents in the vicinity of Bluffton, Ohio, September 29 to October 14. While in Ohio they expect to visit the Civilian Public Service Camp, Bluffton, Indiana.

The Lord has been very gracious to us all. May He continue to bless us as we seek to "rescue the perishing" souls among us. His return is sure, yet uncertain as to time, so let us labor faithfully till He comes. *—Correspondent*

BETHEL MENNONITE CHURCH,

Langdon, North Dakota

In the evening of August 3 the young people rendered a program of welcome at the church for Brother and Sister Dallenburg. Due to heavy rain, many who had planned to be there and some who were to take part in the program could not be there.

The Brethren Mennonite Church, of Rose Hill; the Swiss Mennonite Church, of Alsen; the Salem Church, of Munich; and countless friends and neighbors were invited to help the Bethel Church welcome its co-worker on August 10, at 2:00 P. M. Rev. Ortman, of the Salem Church, made the opening, which was followed by a duet by the Spenst sisters, "Follow Thee." Rev. Ortman then introduced Rev. N. N. Hiebert, of Mountain Lake, Minn., a visiting minister here at the time. Rev. Hiebert spoke on Acts 1:20, 24. He also spoke on the duties and responsibilities of a pastor. This was followed by a quartet, "Let Jesus be the Pilot," by Alvin, Paul, Agnes, and Evelyn Bartel.

Rev. Fadenrecht expressed his pleasure in being able to witness such a change in our church since he had become acquainted here twenty years ago. He spoke of the different pastors who had come here occasionally and how Rev. Edward Duerksen, now of Avon, had been as a Moses sent from God, how he sacrificed for us and how through his labor and sacrifices he had succeeded. He read Joshua 1:5 and spoke to Rev. Duerksen as Moses who had been taken away from us, and that God had sent us a Joshua to lead us on and carry on the work from which Moses had been taken.

This was followed by a trio, "If Jesus Goes with Me," by the Penner sisters. Rev. Ortman spoke on how we as the church would be responsible for the account which our pastor will have to give of us according to Ephesians 18:19. He also read Galatians 6:6 and Isaiah 40:10 and offered the closing prayer. In the name of all the churches present he extended a welcome to Brother and Sister Dallenburg.

After the program a lunch was served in the church basement. God has not only been merciful unto us, but He has indeed blessed us more than words can express. We have much to be thankful for.

—Mrs. Joseph Albrecht, Corr.

IN MEMORIAM

JACOB TIAHRT, son of Peter Tiahrt and Elizabeth Kath, was born on March 5, 1860, in Russia Poland. In the year 1873 he came to America with his parents, living at Detroit, Michigan, for 6 months. After this they journeyed westward and made their home at Yankton, S. D., for seven years, at which time the home was deprived of his mother who was called to be with her Lord. In 1880 the family settled on the homestead three miles east of Dolton, S. D.

Upon his confession of faith he was baptized April 2, 1882, by Elder Christian Kaufman and became a member of the Salem-Zion church, of which he remained a faithful member until his death.

He was joined in holy wedlock with the surviving widow, Katherina Schmidt, on March 5, 1889. Together they shared life's joys and sorrows for 52 years and six months. This home was blessed with two daughters and three sons. The children and their families are as follows: Jacobina, Mrs. A. V. Tieszen, Marion, S. D.; Lena, Mrs. H. J. Ewert, Dolton, S. D.; Albert, Arlington, Virginia; Leon; Newton, Kansas; Waldo, Halstead, Kansas. In 1939 they celebrated their golden wedding.

There are 14 grandchildren in the family. The children and grandchildren all survive him. He alone has gone on before, and we as wife, children, and grandchildren rejoice with him in his peaceful rest in the arms of Jesus. He is also survived by a sister, Mrs. Maria Ediger, of Spencer, S. D.

In 1899 he with his family moved to Dolton, S. D., where he was active in the business of grain buying for 35 years until, weakened by his ailment, he found it necessary to retire.

Twenty-two years ago a small sore developed from a pimple on his face. In spite of consulting many doctors and submitting to much treatment the wound gradually grew worse. The ailment which was pronounced as cancer was nursed and uncomplainingly cared for by his dear wife.

His children all visited him during his last days of suffering and assisted in caring for, and comforting, him. He passed away quietly at 6:00 A. M., Sept. 5, 1941, at the age of 81 years and six months.

Funeral services were conducted Sept. 7, 1941, at the Bethesda Church, Marion, S. D., Rev. A. P. Waltner and Rev. Albert Claassen officiating. Interment was made in the Rosehill Cemetery.

The mother and children hereby express their sincere thanks to all kind friends and acquaintances who so kindly assisted in service, visits, words of comfort, prayers, and songs during the illness and death of the beloved husband and father.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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Reedley, Calif.
Dorothy Dietz,
Secretary-Treasurer
Quakertown, Pa.

From Camper to Friend

Box 1576, Colorado Springs, Colo.
September 6, 1941

Dear Friend,

I surely feel fine over here. The weather has been grand. This morning, however, it was cloudy and misty, and by noon it was snowing as though it were Christmas. Quite often one heard the expression, "Merry Christmas." The camp is located near some hills which provide a nice pastime for me. I enjoy hikes into them.

Our library has a good variety of books and magazines. Each of us was asked what paper he would like to read. Consequently, we get the church papers of practically all the denominations represented. Some of us have our own papers. As far as reading is concerned, I do little. Some of the boys read a lot.

We have a variety of classes already, Spanish, manual training and crafts, first aid, Bible study, music, men's chorus, typing, and bookkeeping. A representative of the Soil Conservation Service gives a lecture each Monday night.

Up till now I have enjoyed the work very much. For eight weeks I worked in the kitchen. At present I have control of a shovel with a long handle. While working in the field, I have often thought of how we do our work. Walter Makens lines up the job. He is from the Soil Conservation Service. He tells us what he wants done, and very often he doesn't come around until the job is done. No one orders us around. The boys like to see the work go forward. There's no shirking from work. We work in groups of about twenty. One of the group is foreman; he receives orders from Mr. Makens.

We go to work in open trucks. At noon they bring a hot lunch to us. This work up till now has been very pleasant.

I have planned to go home for a furlough this month. We get two and one-half days a month. The group of boys that are here mix very well.

As ever, Jake

"Proof that the present system works was offered the conference by General Lewis B. Hershey, Selective Service Administrator, who said, 'Man for man and camp for camp, the Civilian Public Service Camps are doing two or three times as much work as the CCC camps which occupied the same barracks and did the same work.' The camps are regularly completing work projects far ahead of schedule, providing the government work supervisors who had previously dealt with WPA and the CCC with an amazing new experience when they grumbled, not because there was work to do, but because it was not provided fast enough. The CPS camp near Colorado Springs has the record of doing a measured piece of work in one-seventh the number of man-days required by the CCC. A government official said, 'If the army had the attitude which the CPS camps show, we would not worry about low army morale.' "

—*Christian Century,* Sept. 17, 1941.

Oregon Mennonite Young People's Retreat

The first Oregon Mennonite Young People's Retreat was held at the Silver Creek Recreational area near Silverton, Ore. This was an ideal place for a retreat of this kind.

The four churches of Oregon were represented. The pastors of these churches were our instructors: Rev. D. J. Unruh, from the Emmanuel Mennonite Church, in Pratum; Rev. Homer Leisy, from the Grace Mennonite Church, Dallas; Rev. Arnold Regier, from the Mennonite Church in Portland, and Rev. P. A. Kliewer, from the Mennonite Church in Albany.

It was our privilege to have with us Herbert Franz, from the Menno Church in Washington, and also Mr. and Mrs. Schierling, from Portland. Mrs. Schierling has been active in retreat work at Mountain Lake, Minn.

The classes were interesting and well attended. Campfire services are always impressive. At ours we felt the nearness of God during our testimony and praise service. We plan to have another retreat next year, the Lord willing.

The purpose of this retreat was to draw our young people closer together and to build in us that most holy Faith which will help us to press forward in His service as well as in all of our Christian living. During this time of world confusion our Christian young people need to band together to encourage and admonish one another.

"O magnify the Lord with me and let us exalt His name together."—Martha Gerig, Pratum

YOUNG PEOPLE'S BIBLE CONFERENCE

The young people of the East Swamp Mennonite Church, Quakertown, Pa., of which Harold D. Burkholder is pastor, will sponsor their fourth Bible conference, October 17-19, 1941.

They have engaged as their speaker a prominent Bible teacher from Philadelphia, Pa., Dr. H. Framer Smith, president of the Pennsylvania Bible Institute. Dr. Smith formerly was director of the Pastor's Course at the Moody Bible Institute for seven years and has served as president in several other evangelical institutions.

He is a graduate of M. B. I. and has taken work in Xenia Seminary, Eastern Theological Seminary, Antioch College, Northwestern University, John Hopkins, and Pennsylvania University.

His subjects will be:

Oct. 17—"Christ in the Epistle to the Hebrews"
Oct. 18—"The Jew, the Gentile, and the Church"
Oct. 19—10:30 A. M. "Doing God's Work in God's Way"
2:30 P. M.—"Christ in the Book of Revelation"
7:45 P. M.—"Gospel Salvation"

Miss Dorothy Dietz, secretary of the Y. P. Union of the General Conference, is president of the local society.—*Correspondent*

JOINT SERVICE

The Christian Endeavor societies of the Flatland, West Swamp, and Quakertown churches held a campfire service at "Camp Mennolan," near Finland, on Sunday evening, August 31.

The meeting was in charge of Miss Verna Sell and Mrs. Harry Engleman, of the West Swamp Church. The guest speaker was Mr. Roger Koehler, who spoke on the theme "The Future." Special musical numbers, a reading, and discussions were given by various members of the different societies.

Would it not be a wonderful thing for other C. E. societies to join with their neighboring societies to hold a joint service? Often suggestions are given that are of real worth to the home church.

—*Arlene Geissinger, Corr.*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

COMMUNITY YOUTH GROUPS

Program for October 19, 1941

Leading Topic: Other Youth Groups in Our Community, I John 1:3-7.

I. Worship Service

1. Songs: "Rise up, O Men of God!" No. 230; "Who is on the Lord's Side?" No. 190; "Shepherd of Eager Youth," No. 398; "Give of Your Best to the Master," No. 400.
2. Reading of topic, Scripture and Prayer.
3. Group singing.
4. Offering for Civilian Service Camps.

II. Leader's Introduction

Man is a social being. This is especially true of young people. Was it God's purpose in giving mankind this nature to have them learn by living in groups that interest, considerateness, sympathy, helpfulness, unselfishness, and the like are valuable character traits? It cannot be denied that open-minded group life will make for wider appreciation, friendship, fellowship, and growth in unity. Groups can learn from each other as well as individuals. By choosing the same goal there will be growth in unity and strength through the endeavor to achieve that goal or purpose. If a group of spiritually-minded young people will approve and uphold the character building factors in the community life, and show their disapproval of those that work in the opposite direction, they will become the rallying center for many who otherwise would lack the courage to stand alone.

III. Suggested topics for Short Talks

1. A Community Revived	II Kings 11:17-21
2. Religion Restored	Ezra 6:15-22
3. An Ideal to Work For	Micah 4:1-5
4. A Community Call to Youth	Acts 16:6-10
5. Advice to Youth	I Tim. 4:12-16
6. Appeal to Separation	II Cor. 6:14-18

IV. For Discussion

1. What Christian youth groups are there in your community that should co-operate?
2. What other youth groups are there in your community for whom the church youth groups could furnish guidance, and how?
3. Why are youth groups often in a better position to influence other groups than older people are?

V. Facts for Study

A community often has, besides the church or religious groups, youth groups for recreational purposes, social purposes, political purposes, and others. What kind of groups does your community have? How can their efforts and interests be utilized or guided for greater good? Young people rubbing shoulders in the schoolroom, on the athletic field, in society, or at a common task will find that living in the face of the same problems of life will have a marked influence in unifying them and developing similar ideals and standards.

VI. A Selection of Poetry

Break Down the Walls

By John Oxenham

Break down the old dividing walls
Of sect and rivalry and schism,
And heal the body of Thy Christ
With ointment of Thy chrism.

Let the strong wind of Thy sweet grace

Sweep through Thy cumbered house,
and chase
The miasms from the Holy Place!

Let Thy white beam of light beat in,
And from each darkest corner win
The shadows that have sheltered sin!

Cleanse it of shibboleths and strife,
End all the discords that were rife,
Heal the old wounds and give new life!

Break down the hedges that have grown
So thickly all about Thy throne,
And clear the paths, that every soul
That seeks Thee — of himself alone
May find, and be made whole!—

One church, one all-harmonious voice,
One passion for Thy high Employs,
One heart of gold without alloys,
One striving for the higher joys,
One Christ, one Cross, one only Lord,
One living of the Holy Word.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

I RESOLVE TO STUDY MY BIBLE

Program for October 19, 1941

Call to Worship

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever;
The ordinances of Jehovah are true, and righteous altogether. (Psalm 19:7-9)

Song: "Beautiful Words of Jesus."

Scripture Reading: Psalm 119:33-40.

Prayer: By Superintendent.

Discussion: Why should we resolve to read the Bible?

1. That we might increase in knowledge, Ps. 119:100
2. That we might increase in holiness, Ps. 119:11
3. That we might increase in happiness, Ps. 119:54
4. That we might increase in peace, Ps. 119:165
5. That we might be able to tell others, Ps. 119:13

Poem: **The Spirit's Light**

The Spirit breathes upon the Word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page
Majestic like the sun;
It gives a light to every age—
It gives, but borrows none.
—Wm. Cowper, F. H. Revell Co.

Song: "An Open Bible for the World."

Quotations:

"Make it the first morning business of your life to understand some part of the Bible clearly, and make it your daily business to obey it in all that you do understand." —John Ruskin

"I have always said, and always will say, that the studious perusal of the sacred Volume will make us better citizens, better fathers, and better husbands." —Thomas Jefferson

"Hold fast to the Bible as the sheet anchor to your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization." —U. S. Grant

Song: "Thy Words Have I Hid in My Heart."

Favorite verses: (Have the members respond with their favorite verses.)

Offering: (Why not purchase a Bible with today's offering?)

Mizpah Benediction

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

ABRAHAM, A MAN OF PRAYER

Program for October 19, 1941

I Thessalonians 15:17: "Pray Without Ceasing."

To the leader. If possible secure a good modern map and a Biblical map. Two Juniors could then trace Abraham's journey at the same time as the lesson proceeds. Use a good picture illustrating "prayer" for the worship center, a good picture of an ancient stone altar would be very fitting.

I. Worship Period

1. Prelude: Melody of "Sweet Hour of Prayer" by the pianist with violin obligato.
2. Call to worship: "O come, let us worship and bow down; let us kneel before the Lord our maker, for He is our God, and we are the people of His pasture and the sheep of His hand," Psalm 95:6, 7a.
3. All sing softly the refrain of "Sweet Hour of Prayer."
4. All heads bowed for a period of silent prayer.
5. Leader's prayer.
6. Scripture reading, Psalm 42, by a Junior boy.
7. Solo: "Sweet Hour of Prayer."
8. A "Sing-Song"—Juniors group about the piano and sing several favorite songs.

II. Study Period

Aim: To acquaint our Juniors with Abraham's prayer life. To arouse a desire for close fellowship with our Heavenly Father.

1. Introduction by a Junior girl:

In ancient times worshipers built altars wherever they pitched their tents, or whenever they had a special occasion to pray to the Lord. These altars were sometimes just mounds of earth, usually, however, they were built of stones. In studying the life of Abraham we find that he, too, built altars to Jehovah and worshiped Him wherever he pitched his tent. In this way Abraham expressed his faith in the Lord God, and consecrated his home (the place where he dwelt) to God.

2. Trio: Verse one of "God Reveals His Presence," The Mennonite Hymnary, No. 506.

3. Altars Set Up by Abraham, by four Juniors.
 (a) At Shechem (Sichem)—Genesis 12:4-7.
  —The first halting place
  —God's promise to Abraham
 (b) At Bethel—Genesis 12:8.
  —What is meant by "called upon the name of the Lord?"
 (c) At Bethel—Genesis 12:10; 13:1-4.
  —The entire family at the place of prayer
 (d) At Hebron—Genesis 13:18.
  —God renews His promise, Gen. 15:1, 5, 7
(Two Juniors at the maps point out the above places.)

4. Discussion of, "The Family Altar," "Grace at Table," by the group.

5. Abraham's Introductory Prayer (Gen. 18:1-33) told by a Junior girl.

6. Memory verse by three Juniors—James 5:16b.

7. Song in unison: "We Praise Thee, O God, Our Redeemer, Creator."

8. Leader's heart talk: "The place of prayer in the life of a Junior."

III. Mission Minutes

Who is Who?

1. What missionary celebrated his fiftieth year of service this month?
2. What missionary recently returned to our country after forty years of service?
3. What missionary was born in Switzerland?
4. What missionary speaks many languages?
5. What missionary has worked among hundreds of lepers?
6. What missionary has translated the Bible into the Cheyenne language?
7. What missionary was the very first to go to India?
8. What missionary do you pray for most?

(Leader: After the answers, pass pictures of the missionaries that answer the "Who is Who?")

IV. Closing Moments.

1. Memorize verses 3 and 4 of the song of the month, "When We Walk With the Lord."
2. Repeat from memory the verse of the month, Gen. 17:1b.
3. Pray together the prayer of the month, Psalm 86:11a, 12.
4. Sing softly, "Into My Heart."

ANNOUNCEMENT

The Lord willing, the fiftieth session of the Western District of the General Conference of the Mennonite Church of North America will be held in Convention Hall, Hutchinson, Kansas, October 22 and 23, 1941. May this, the Golden Anniversary session of our Conference, be one of rich spiritual blessing from our Heavenly Father.

—The Executive Committee
T. A. van der Smissen, sec'y.

Resolutions

OF THE LAST GENERAL CONFERENCE

(Preliminary Publications)

(Continued from Last Week)

49. RESOLVED, That No. 6 under "Statement of Doctrine" be changed to read: We believe that Christ lived and taught the way of life as recorded in the Scriptures which is God's plan for individuals and the race, and that it becomes disciples of Christ to live in this way.

50. RESOLVED, To adopt No. 8 under "Statement of Doctrine" as proposed.

51. RESOLVED, To add No. 9 to "Statement of Doctrine" to read: We believe in the brotherhood of the redeemed under the fatherhood of God in Christ.

52. RESOLVED, To adopt the recommendation of the Seminary Board regarding the election of the Seminary Board members.

53. RESOLVED, To adopt the Seminary report as amended.

54. RESOLVED, To adopt the report of the Special Historical Committee with the suggestions that the Executive Committee appoint the personnel and determine their length of service and number.

55. RESOLVED, To adopt the report of the Colonization Committee.

56. RESOLVED, That the Board of Home Missions be instructed to appoint the Colonization Committee.

57. RESOLVED, To adopt the report of the treasury of the Board of Trustees together with the auditors' report.

58. RESOLVED, To adopt the Statistician's report with a rising vote of thanks.

59. RESOLVED, That we ask the Statistician to contribute articles to our church papers embodying the statistics of our Conference.

60. RESOLVED, To adopt recommendation 1 of the Pension Committee. It reads: That the Conference go on record as favoring the creation of a Ministers Aid Fund to aid needy ministers or needy widows of ministers.

61. RESOLVED, To adopt recommendation 2 of the Pension Committee as amended by common consent. It reads: That Conference churches be requested to contribute annually ten (10) cents per member toward this fund.

62. RESOLVED, To adopt recommendation 3 of the Pension Committee. It reads: That individuals be invited to make personal gifts or bequests to this particular fund.

63. RESOLVED, To adopt the recommendation of the Executive Committee on ministers' pensions. It reads: That the Executive Committee appoint a Pension Committee of six, at least four of whom

shall be lay members, two women and two men, to solicit, administer, and allocate said funds under rules formulated by this particular committee.

64. RESOLVED, To adopt the whole report of the Pension Committee.

65. RESOLVED, That the Conference ask a committee of nine to study further the problem of closer interrelation of the different boards and committees of this Conference and that of the committees of the six district conferences corresponding to the same for more effective work; and that this committee present plans and recommendations to the General Conference. This committee is to consist of H. A. Fast, chairman; A. J. Dyck, Vice President of the Conference; one member chosen by the Board of Education from its own number; and one member from each district, either the present district president or someone appointed by him.

66. RESOLVED, To include the report of the Western District Sunday School Convention in the records of the General Conference:

Resolution adopted by the Kansas Mennonite Sunday School Convention on June 9, 1940, at the Eden Church, Moundridge, Kansas. It reads: Be it resolved that the Convention desires to bring to the attention of the General Conference the need for a complete series of graded lessons for primary, junior, and intermediate classes, based on the principle of giving the pupil a comprehensive and chronological study of the Bible itself, thereby presenting God's plan of salvation. Be it further resolved that a copy of this resolution be sent to the General Conference officials.

(To be continued)

Foreign Missions

(Continued from Page 3)

had arrived. The first necessary work in the customs department went very quickly. We had carefully declared our goods, and the customs official got the impression that we had done the proper thing so he asked us very few questions and finished us off in a hurry. But our freight was still in the hold of the ship. All we had, by now, was what we would call in America, our express parcels. Our ship did not come to the wharf until late in the evening of the same day. We with our express parcels came to shore at 1:00 P. M. After the customs business, we went to the depot where they have a nice waiting room. Here we planned to stay until the next evening, which we thought would be plenty of time to clear our freight and arrange other matters.

Early the next morning we took care of some business in the market, and then I went to the ship again to see whether our freight had come off already. We had a total of eleven boxes. I found that two boxes had come off. But to my disappointment the other nine came off at such great intervals that it was three o'clock in the afternoon before the last was off. Then I could not get a truck right away to take these boxes to the customs house. At six o'clock Mrs. Thiessen's train left for Champa, and Eleanor and I were to go to the mountains, our train leaving at 6:15. I became nervous. Thinking had to be done in a hurry now. So I decided to leave the eleven boxes with our Christian brother, Wilson, who had come to Bombay to meet us, and I would hurry off to get Mrs. Thiessen and Muriel on the train for Champa, with all our express parcels, and Eleanor and I would stay over another twenty-four hours. This was done, but it required a lot of perspiration. I had forgotten how slow things move in the Orient.

The next day, which was already the 7th, I went to the ship again. I learned that the American Express Co. had taken our eleven boxes to the customs house. I went there as soon as they opened, which was at nine in the morning. I presented my wishes and asked to have the boxes cleared. The reply came that another ship had come in and all the officers had gone to tend to the business on that ship, and none would be ready to wait on me until four o'clock that afternoon. Well, then I became excited. I had not come to India to stay in Bombay. I asked whether I might see one of the chiefs. This was granted. I told the gentleman in all earnestness that I had already missed my train yesterday, and if no one could wait on me until 4:00 P. M. then I would surely miss the train again today; and my daughter was already two months late for school. At first he was hard and said, "Everybody is in a hurry, you are no exception." I told him that I granted that; and then I repeated my request again. Finally he said rather sharply: "Where are your goods?" Although that came in sharpness, yet it gave me hope. I had seen to it that they were all on one pile. So I told him that they were right down the stairs and near-by. He took my declaration sheet and came fast. He asked me then what this box contained and that box. I could answer as quickly as he asked, and he cleared my eleven boxes as quickly as it takes to write this. Then I called the American Express man who promised he would take all to the freight depot and bring me the freight bill to the train before our train would leave. I felt a big relief and went back to the depot and took a nice sleep. Our train time came, but no American Express man appeared with my freight bills. And actually, our train left and I did not have the bills. How I felt you can imagine. But we took the train in faith. From the first stop station I wrote a letter to one of the missionaries in Bombay whom I knew, telling him my story, and asking him whether he would inquire at the office of the American Express Co. whether all was right with the freight, and asking that the freight bills be sent to Dr. Bauman at Champa. From now on all I could do was to trust that everything would be done right. And, thank God, it was. The freight bill came to Dr. Bauman, and after ten days our eleven boxes were in Champa.

(To be continued)

« « JOTTINGS » »

MARRIED

Lando Hiebert, of Dallas, Texas, and *Katherine Nickel*, of Mountain Lake, Minnesota, at the Bergfelder Church, September 4, 1941. They are making their home at 1827 Tennyson Street, Kansas City, Kan., where Mr. Hiebert is attending the Kansas City Baptist Theological Seminary.

Erwin Duerksen, son of Mr. and Mrs. J. H. Duerksen, and *Luella Hege*, daughter of Rev. Henry Hege, both of Corn, Oklahoma. Rev. Hege performed the ceremony. They will make their home on a farm northwest of Corn.

Jacob D. Goering, of Newton, Kansas, and *Ann Elizabeth Eldridge*, from Kansas City, Mo., on August 23, 1941, at the home of the bride. Both are members of the Bethel College Church. Rev. A. E. Kreider, of Bethel College, performed the ceremony. Their address is North Newton, Kansas, where Mr. Goering is manager of the Bethel College bookstore and assistant postmaster.

—*Aron Eddie Schellenberg*, son of Mr. and Mrs. Aron Schellenberg, of Deer Creek, Okla., and *Vivian Frieda Dyck*, daughter of Mr. and Mrs. Isaac Dyck, of Dallas, Oregon, on June 18.

—On Wednesday, September 17, Robert Regier, Elbing, Kansas, a member of the Zion Mennonite Church, left for Dennison, Iowa, to enter the Civilian Camp for Conscientious Objectors. On Friday before that date the members of the choir and the Sunday School class of which Robert was a member had a farewell for him in the church basement.

—*Correspondent*

—*Wayland, Iowa.* We are deeply grateful to Rev. J. N. Smucker who, during our series of meetings, September 8 to 14, gave us a most wonderful exposition of the Beatitudes, through which all listeners should be richly blessed. September 21, our pastor, Rev. Wm. Penner, began a series of meetings at Summerfield, Ill. In his absence Mrs. Penner very ably gave us her impressions of the late conferences which she attended. September 28 Rev. L. L. Miller, of Normal, Ill., a former pastor here, will bring the message. —*Correspondent*

—Sunday, October 12, the *Bluffton Church* will have Rev. R. A. Hartzler and the camp quartet from the Civilian Public Service Camp, at Bluffton, Indiana, as guests in the church. Their bulletin states: "We should gladly meet financially what we are asked for the next six months. The cause is to testify for the Christian way of life and living in this world."

—*Bluffton College News:* Bluffton College began its year's activities on September 9 with a slightly reduced enrollment. This reduction was anticipated due to the draft and the many opportunities for work at high wages this season.—Mr. William Dick, Henderson, Neb., replaced Miss Marjorie Poston as head of the Department of Business and Economics.—Mr. H. W. Linscheid, Norman, Oklahoma, a nephew of the late Professor J. E. Hirschler, has assumed the work in mathematics and physics.—Mr. S. Floyd Pannabecker is expected to teach in the Department of Bible upon his return from China. Rev. P. E. Whitmer and Rev. and Mrs. Musser are temporarily teaching courses in Bible until his return. —*Bluffton College News Bureau.*

—*Freeman Junior College News*—Freeman Junior College has added a new activity to its program this year. It is a Christian Activity Organization organized by, and at present under the direction of, Rev. John B. Toews, Bible instructor, but later to be taken over by interested students to be elected in their respective official positions. Its purpose is threefold: (1) For the development of spiritual lives, (2) for the development of missionary interest, and (3) for the purpose of engaging interested people in Christian work. It is the intention of this organization to meet every week.

The Music Department, under the direction of Mr. Gerhard Toews, announces the following activities as having begun active work: Academy Girls Glee Club, Academy Boys Glee Club, Academy Mixed Chorus, College Choir, Mens' Quartet, and a band.

The enrollment at Freeman Junior College is at present 135, but students are still coming in.

—*Freeman Junior College*

—The annual corporation meeting of Freeman Junior College took place Friday evening, September 19, in the college chapel.

—The *East Swamp Mennonite Church* has the following announcement in its bulletin concerning the *Mennonite:* "This weekly magazine published by our General Conference should be in every home. The 'Church Council' has appointed Mrs. Emily Shaffer as the chairman of a committee to work to that end. We would urge all those who are present subscribers to pay for a year's renewal at your earliest convenience. New subscribers are asked to see Mrs. Shaffer. If you are not a subscriber, someone may visit you, and we trust you will co-operate with us. Our aim, 'A *MENNONITE* IN EVERY MEMBER'S HOME!' " (Should this not be the aim of every church of the Conference?)

—The *First Mennonite Church, of Berne, Indiana,* resumed its regular services Sunday, September 21. These had been interrupted for several weeks due to the redecorating and repainting work which was done in the church auditorium.

Report of Offerings

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

for August, 1941

Foreign Mission General Treasury

Oakland Miss. Soc., Mt. Lake, Minn., $35.00; Miss. Soc., Middle Dist. Conf., $120.92; Bethlehem Sew. Soc., Bloomfield, Mont., $50.00. **Total $205.92**

For India

Young Mothers' Sew. Soc., Hillsboro, Kans., Native Helper, $40.00; Mission Workers Soc., Bergtal Ch., Pawnee Rock, Kans.. Evangelist, $35.00; Miss. Soc., Enid, Okla., Salary, Office Helper, Janjgir St., $12.50; Sew. Soc., Beatrice, Nebr., Same, $5.00; Young Ladies Aid, 1st Menn. Ch., Hillsboro, Kans., Repairs, Same station, $5.00; Same Soc., Bibles, Mauhadih St., $5.00; Same Soc., Medical Help for Poor, $10.00; Same Soc., Repairs, Basna St., $10.00; Women's S. S. Class, Bergfeld Ch., Mt. Lake, Minn., New Church, Basna St., $8.00; Sew. Soc., Beatrice, Nebr., Same, $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Champa St., for Clothes, $10.00; Same Soc., Rev. and Mrs. P. W. Penner, Christmas, $10.00.

Total $155.50

For China

Oakleaf Miss. Soc., Mt. Lake, Minn., Biblewoman, $25.00; Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Bethesda Miss. Soc., Marion, S. D., Biblewoman, $70.00; Brudertal Sew. Soc., Hillsboro, Kans., Hospital, $10.00; Same Soc., Miss Elizabeth Goertz, Christmas, $5.00; Young Ladies Aid, First Menn. Ch., Hillsboro, Kans., Poor Mothers and Babies, $10.00. **Total $125.00**

Retired Missionaries Pension Fund

Brudertal Sew. Soc., Hillsboro, Kans., $20.09; Dorcas Miss. Soc., Wayland, Iowa, $28.00; Sew. Soc., Pratum, Oreg., $12.50; Bethany Miss. Soc., Kingman, Kans., $3.37; Christian Menn. Sew. Soc., Mdge., Kans., $9.49; "Mission Workers," West Zion Ch., Mdge., Kans., $8.95; Salem Sew. Circle, Dalton, Ohio, $7.00; Miss. Soc., Aberdeen, Idaho, $36.75.

Total $126.15

Christmas Fund

Bethel Miss. Soc., Mt. Lake, Minn., India, $25.00; Same soc., China, $25.00; Same soc., U. S. Indian St's., $25.00; Jr. Mission Band, Berne, Ind., Same, $15.00; Miss. Sew. Soc., Pretty Prairie, Kans. Same, 15.00. **Total $105.00**

Expenses of Ex. Com. and "Miss. News and Notes"

Brudertal Sew. Soc., Hillsboro, Kans., $2.00; Bethany Miss. Soc., Kingman, Kans., $1.20; Emmaus Miss. Soc., Whitewater, Kans., $10.34; Oak Lake Ladies Aid, Rutledge, Man., Can., $1.58; Miss. Soc., Rosthern, Sask., $0.25; Worship N. Sew. Soc., Mt. Lake, Minn., $1.70; Miss. Soc. Menn. Ch., Wichita, Kans., $3.00; Ladies Aid Soc., Eden Ch., Schwenksville, Pa., $3.80; Bergfeld Jr. Miss. Soc., Mt. Lake, Minn., $2.60; Group, New Friedensberg Ch., Vona, Colo., $1.00; Zion Sew. Soc., Elbing, Kans., $2.00; Miss. Soc., Arlington, Kans., $0.20; Bethel Miss. Soc., Mt. Lake, Minn., $10.80; Miss. Soc., Grace Ch., Pandora, Ohio, $8.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., $3.00; Sew. Soc., Wisner, Nebr., 1.00; Miss. Soc., Aberdeen, Idaho, $5.00. **Total $57.47**

Miscellaneous

Young Ladies Aid, 1st Menn. Ch., Hillsboro, Kans., Needy Indians, Okla., $5.00; Same soc., Oraibi St., Ariz., Bibles and Song Books, $5.00; Girl's Miss. Soc., St. John Ch., Pandora, Ohio, Mrs. J. Suderman, Ariz., $15.00; Same soc., Mrs. Daniel Schirmer, Ariz., $15.00; Bethel Miss. Soc., Mt. Lake, Minn., Lame Deer St., Mont., $10.00; Bethesda Miss. Soc., Marion, S. D., Same, $10.00; Miss. Soc., Wadsworth, Ohio, Lit. Com. Work, $2.20; Miss. Sew. Soc., Pretty Prairie, Kans., Children's Home, Henderson, Nebr., $10.00. **Total $72.20**

Grand Total $847.24

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

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Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST. in general.

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WHOLESOME, HELPFUL BOOKS

WITH CHRIST ON THE EDGE OF THE JUNGLES

By S. T. Moyer

The descriptive title of the book indicates the interesting nature of its contents. Rev. S. T. Moyer, who since 1920 has served as a missionary in India under the auspices of the General Conference Board of Foreign Missions, has in simple, but forceful, language told of the triumphant struggle in their endeavor to win the outcasts of India's millions to an acceptance of Jesus Christ.

It is the story of Christ's work as carried on, not by one or two missionaries, but as Rev. Moyer states, "Lives of at least a dozen missionaries have intimately touched this work and guided it." Throughout the book the reader is made conscious of the author's complete renunciation of all credit for work done on the edge of the jungles of India as well as in the "jungle of man-soul," giving all credit to the One who called them into this work.

The book is divided into three main sections: (A) The Background of the Story; (B) Bringing to Birth a Church; and (C) An Awakened and Growing Church. These sections are divided into a total of sixteen chapters bearing such descriptive titles as "Doors Open on Rusty Hinges," "Bhuts: Spirits of the Air," "With Christ Among the Lowly," "The Millstones of Poverty," "Roaring Lions in the Jungles," "The Spirit of God on the March," etc. The book is an acknowledgment of the power of Christ on the edge of the jungles in India, the power of prayer from the homebase, and the grace of God in the lives of those who labor with Christ on the edge of the jungles.

148 Pages **The Mennonite Book Concern** **Price**
Pages **Berne, Indiana** **$1.00**

THE MIND OF CHRIST

By Dan Gilbert

In this book, **The Mind of Christ: What It Is and How to Possess It,** Dr. Gilbert tries to show that the "mind of Christ" is the only true guide, the only source of real intellectual power, and the only standard of eternal truth. He discusses the futility of trying to create mental power by "self-improvement" or through conformity to the standards of the intellectual fashion world.

His discussions are centered around the following nine chapter heads: Intellectual Fads and Fashions, The Open Mind and the Empty Mind, The Broad Mind, The One-Track Mind, The Liberal Mind, The Free Mind, The Rational Mind, The Mind of Satan, and The Mind of Christ. The book is written in popular style making it easy to read and understand.

158 Pages **Price, $1.00**

GEORGE MULLER, THE MAN OF FAITH

By Basil Miller

In this book of 159 pages Dr. Basil Miller, well-known author and Bible lecturer, has portrayed the life of George Muller, one of the greatest prayer warriors of the past century. It is a wonderful testimony to the power and grace of God in the life of this man who came to an experience with God out of a sinful, riotous youth. The many aspects of Mr. Muller's life are dealt with under such chapter headings as: Sin-Darkened Youth, The Youth Learns to Pray, Mastering Lessons of Trust, The Birth of a New Idea, Into His Life's Work at Last, Trusting God for Daily Supplies, Building for God and Orphans, Undertaking Greater Things for God, Carrying Faith's Message to the World, The Scriptural Knowledge Institution, Trials of Faith, Gifts and Giving, The Evening of His Life, and His Lengthening Shadow.

The biography of this man of faith leads the reader to realize the power there is in prayer and faith. The reader will be blessed through the reading of this book.

159 **Zondervan Publishing House** **Price**
Pages **Grand Rapids, Michigan** **$1.00**

SIGHT SERMONS

By Elmer L. Wilder

This book of object lessons will be a help to any worker with children. The author puts forth an effort to make various spiritual truths clear to children through the means of object lessons. The spirit of the book is expressed by the author in the preface when he says: "In the words of the Master, 'Suffer the little children to come unto me, and forbid them not' (Mark 10:14), we have the authority for, and technique of, child evangelism. The majority of children will, when properly evangelized and given the opportunity, accept Christ as a personal Saviour, without being over-persuaded. . . . It is my prayer that the Lord of the harvest will bless these lessons as they are entrusted to those who seek to bring children to a saving knowledge of Christ."

The book contains 76 object lessons, each illustrated by Ransom D. Marvin. A few of the titles and subjects are as follows: It's Well to Tell (Testimony); Faith Fills (Satisfaction); The Can Cousins (Witnessing); Patchwork (Righteousness); Cheerful or Tearful (Giving); Ringing True (Consistency); People and Paper (Influence); Pens and People (Service); Nails and Nations (World Peace).

160 **Elmer L. Wilder** **Price**
Pages **Box 14, Imperial, Calif.** **$1.00**

Order any of the above books and anything in the book line from our own Conference book store.

MENNONITE BOOK CONCERN **Berne, Indiana**

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, OCT. 7, 1941 NUMBER 39

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Visitors Welcome

Looking about in our towns and cities, one sees so many signs reading, "No Tresspassing," or "Keep Off the Grass," that one expects to find them everywhere. However, there are some exceptions. In a certain town there is, bordering on a busy highway, a beautiful private garden, and a sign that says, "Visitors Welcome."

The owner of this garden knows the magic of sharing his possessions with others. He might selfishly admire and enjoy alone the rare and beautiful flowers that bloom in his garden, but he is generously passing their beauty and fragrance on to others. He has found that his garden gives him a thousand fold more joy when he shares it with others. Through the eyes of visitors he sees beauty in his garden which he had not suspected was there; and by being friendly to others, he has encouraged and received the friendship of others.

This reminds us of the words of Jesus when he said, "Give, and it shall be given unto you." The givers always lead the richest lives, while those who have "Keep Out" signs in their hearts are invariably dwarfed personalities. When we open the gates to our hearts and minds and share with others the beauty, joy and courage that comes into our lives, we find our own happiness multiplied manyfold. —S.

Sowers of Good Seed

Perhaps no question is asked with more eagerness or with more earnestness than this: "What can the individual do under circumstances such as surround us today?"

The feeling of being a mere number or a helpless pawn is not enjoyed by anyone who has any self-respect left. That is why so many feel that things are altogether out of their place now when the individual is being discounted more and more and respected less and less. The question is one of deep meaning to those who raise it. Many are raising it in despair. They feel there is no answer. Others feel that there ought to be an answer even though nobody seems to be quite clear as to what that answer is for the moment.

A suggestive answer was given to this question during the war of 1914-1918. It was as follows: "When everything seems to be going dead wrong keep feeding on the good!" There is a lot of food for thought in this homely statement.

Long before the foregoing words were uttered, Jesus talked about sowers and sowing with emphasis. Himself a carpenter, He had not lost sight of the fascinating magic of Nature—Growth! He must have spent many of His leisure hours walking through

Sowing and Reaping

Sow with a generous hand;
Pause not for toil or pain,
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken,
For the hungry must be fed.

Sow while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it—
They will stir in their quiet sleep;
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,
And the seed must fall today,
And care not what hands shall reap it—
Or if you'll have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow and look onward, upward,
Where the starry light appears—
Where, in spite of the coward's doubting
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown today in tears.

—Author unknown

the fields and woods. He saw things as they appeared, apparently from nothing, until they reached a useful and beautiful maturity. He was fascinated by the wonder of it, and never tired to call the attention of His followers to the lessons to be drawn from the phenomenon of growth in Nature.

The sower seemed to appeal to Jesus very definitely. One cannot help but feel that He looked upon God, whom He called Father, as the Great Sower. He had respect for the man who faced the heavy toil of sowing with a great purpose. "Behold, a sower went forth to *sow*!" Then He saw men who took time to select the seed to be sown with great care. It must be *Good* seed!

This thought of sowing and its lessons was readily transferred to the spiritual realm by Jesus. Perhaps herein we will find the true answer to our question. *The individual may continue to sow.* His influence may be handicapped by circumstances, but it need not be stopped. Good seed of the Spirit may be sown in many ways. Words are not always necessary. They may even be a hindrance. All of the finer ways of understanding which the Love of God has taught men can be brought into action until many things occur which would have been impossible without the attitude of the sower. Such a one does not give up simply because present circumstances seem or are unfavorable. Such a one sows the *Good Seed* which has been given him from God.—Bulletin, First Menn. Church, Reedley, Calif.

PUBLICATION

REV. WEINBRENNER TO EDIT *THE MENNONITE*

The opinion quite generally prevails among the readers of "The Mennonite" that the General Conference lost an efficient editor when Dr. J. R. Thierstein passed away. The Publication Board was fortunate to find in Miss Mary Becker of Newton, Kansas, a good substitute. But since she was planning to go into the Foreign Mission field, her work on the Mennonite could only be temporary. Consequently the Board has been searching for a suitable person who might take over the editorship of the paper permanently.

Feelers were put out and various persons contacted. Finally, after much prayer and meditation, a call was extended to Rev. R. Weinbrenner, pastor of the Second Mennonite Church of Beatrice, Nebr., and upon prayerful consideration he decided to accept the call, provided his church would be willing to grant him the necessary time to do this work in addition to his pastoral duties. Realizing the importance of the work, and being pervaded with the feeling of loyalty to the Conference, permission was granted and, the Lord willing, Rev. Weinbrenner will take over the editorship of the Mennonite by the middle of October.

The position is one that requires much ability, tact and wisdom, but it also offers great opportunity for rendering valuable service to the individual readers of the paper, to the conference generally, and to the Kingdom of God as a whole. For this reason the Publication Board bespeaks for Rev. Weinbrenner the brotherly co-operation and the sincere prayers of the constituency of the General Conference.

J. M. Suderman
Sec'y., Board of Publication

The Mennonite Hymnary

Edited by W. H. Hohmann and Lester Hostetler

The second edition of this new Hymn Book is just off the press and a large number of copies have already been sold. As is inevitable in so large a work, some minor errors crept into the first edition, which, incidentally, was sold out within a few months of its publication in December of 1940. These have been eliminated by the editors in the second edition in so far as they have come to their notice.

The book contains over six hundred hymns suitable for use for all church meetings as well as Sunday School and Young People's meetings. The editors kept in mind the importance of congregational singing in making their selections. A distinctive feature of the book is the selection of over 70 of the German chorales. About twenty of them appear with the German text printed at the bottom of the page. There is a selection of over thirty well chosen hymns for children and a collection of sixty-five of the best of the Gospel songs. A section of metrical Psalms and choral responses are found at the end of the book as well as a selected list of responsive readings, prayers and other aids to worship. The latter were compiled by a special committee composed of Dr. C. E. Krehbiel, A. E. Kreider, and J. N. Smucker.

The book aims to conserve the best of our heritage in Christian hymnody. It has been well received in our churches and has met with much favorable comment from authorities in church music outside our own denomination. The CHRISTIAN CENTURY says of it: "one of the most attractive and best edited of the recent church hymnals." The cost is $1.40 per copy, postpaid. Twelve or more copies, $1.15, not prepaid.

(Reprinted from Bethel College Bulletin)

The book may be obtained either from the Mennonite Book Concern, Berne, Indiana, or the Mennonite Publication Office, Newton, Kansas.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 19, 1941

The Holy Spirit Our Helper

John 3:5-8; Acts 1:8; Rom. 8:26-28; Gal. 5:22-26

Topic: WHAT THE HOLY SPIRIT DOES FOR US

Introduction

Christianity is the only one of all the religions on earth which teaches that there is a personal, divine Holy Spirit who is able to dwell in us, teach us, transform us, comfort, help and guide us aright. He is not merely an influence that goes out from God. Christ places the Spirit on a level with the Father and the Son (Matt. 28:19), implying both his personality and his true deity. Our lesson reveals four aspects of the Spirit's work.

The Holy Spirit Regenerates. Jno. 3:5-8

The Holy Spirit is that person of the Godhead through whom the power of God is exercised in all things pertaining to religious experience. Jesus was talking to Nicodemus, a member of the Sanhedrin (vs. 1). He described regeneration to him as a divine work in which one is "born of the Spirit." Jesus sums up all he said to this earnest inquirer in vs. 5. The expression is general and applies to all persons. No one can see God's kingdom unless he is born from above. Water is symbolic of a thorough spiritual purification by the operation of the Holy Spirit. The necessity of a new birth is imperative and absolute. Millions of people have experienced its reality and know that a deep-seated change has taken place within their hearts. The Spirit is like the wind (vs. 8) which is invisible, yet none the less real. It can be heard and felt, and the work and effect of it is clearly visible. So is the effect of the Spirit in a life.

The Spirit Gives Power. Acts 1:8

Jesus turns the disciples' attention from times and seasons (vs. 7) to their own duty of witnessing for Him. He promises to them the power to do this after the Holy Spirit is come upon them. This power would enable them to witness effectively in a world of sin. God gives power and ability to be used, not merely for personal enjoyment. We are to be witnesses as God gives us power and opportunity.

The Spirit Helps Us to Pray. Rom. 8:26-28

Sometimes people merely say prayers, and sometimes they really pray. Our ignorance in prayer is apparent. By nature we favor the flesh and the material things. Neither in manner of praying nor in what we pray for, do we satisfy the Lord. Prayer in the Spirit, in which the Spirit helps us to pray, gives fervor to our thanksgiving and praise and directs us in our petitions; brings response from God. The Spirit arouses deep and intense yearnings—"groanings"—which defy expression in words. If we live close to God in Spirit-led prayer, all things and all experiences will work out for our good in the development of Christian character.

The Spirit Produces Fruit. Gal. 5:22-26

A very important result of the presence of the Spirit in one's heart and life is the producing of fruit, the Christian graces which Paul enumerates (vss. 22, 23). There is within us a constant struggle between the flesh and the Spirit (vs. 17). These Christian graces are wholly the work of the Spirit. First and foremost of these is love. He who has true love will have the others also. The more Christ-like a person is, the more do these graces and virtues abound. They who are Christ's have definitely renounced every sinful thing connected with the fleshly appetite. The Holy Spirit is a living reality in the world and is available for our help and guidance.

What results might we expect if the whole church were Spirit-filled?

How does one "walk in the Spirit" (vs. 25)?

Where are we individually to be witnesses?

He That Hath No Sword

"He that hath no sword, let him sell
his garment, and buy one."

This passage of scripture, Luke 22:36, is used by the militarist to justify his position. Many different interpretations can be given this passage if it is taken out of its setting. But if we keep in mind the fundamental principle of the teachings of Jesus in regard to peace, we have no trouble in understanding this passage. Through His ministry, Jesus placed supreme emphasis upon love, sacrifice, good will and peace. Can we imagine Jesus instantly turning and recommending the purchase of impliments of war and destruction? Were the conditions such that they needed swords? Jesus predicted that they should drink the cup of bitterness and death that he was to drink; then why should they shrink from drinking the cup when their master drank it?

The feast of the unleavened bread was at hand. Jesus desired to eat the passover with his disciples for the last time. He knew what was in the heart of Judas. He knew Judas would betray him into the hands of His enemies. It was His desire that they eat the passover without being interrupted. He sends Peter and John to prepare the room. He did not tell the disciples where they would eat the passover, but He told the two that they should go

(Continued on Page 7)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

QUARTERLY REPORT

Mauhadih, 2nd quarter, 1941

Dear Brethren of the Foreign Mission Board:

Since my last report the good work of God's Spirit has been going on. The total number of persons baptized since Christmas from among non-Christians has now reached ten. The last person who took the step came alone and I asked him: "Do you not want to wait until your wife is ready too?" "No", he said, "I have testified in the village that I am becoming a Christian now, and I do not want to go back on my word." I also warned him about ulterior motives, that if he were secretly expecting to be fed or have his debts cleared, etc., he would be sadly disillusioned afterwards, that under such circumstances he better turn back. But he insisted that he was becoming a Christian only for the salvation of his soul. So I finally baptized him.

And there are others in whom the Gospel message is working. Three families who were baptized by Duerksen and Wiens report that their immediate relatives are becoming inquirers. In a village on the Western edge of our area there lives a young married man who has not yet taken baptism, but who preaches to his people to repent and accept the salvation in Christ. There is a young man in the village of Tal-Deori (where we have had so many disappointments as well as victories) who is one of the village owners, and he is continually striving with his relatives to permit him to become a Christian.

My wife went to the hills in the middle of April to make a home for the Ratzlaffs as they began their language study. In the middle of May I also went up. In the middle of June Ratzlaffs went into a boarding house and we came home.

Thiessens arrived in India just before I left for the hills. They are now well settled in Basna. With their coming we have transferred some more equipment from Mauhadih to Basna, as furniture, safe, other office equipment, and some cattle and roofing tin.

We are glad that we got back to our station before heavy rains set in, and that we found every thing normal here.

Before leaving for the hills I had the joy of reinstating several persons who had been under church discipline, but also had to excommunicate two others. One of these last has since shown a repentent spirit.

Sincerely yours

F. J. Isaac

FROM ONE HOME TO THE OTHER

(Seventh Continuation)

From America on we had planned that I would take our daughter Eleanor to the mountains, where our children studied before we came to America in 1939. Since we knew that our arrival in India would be several weeks or even months later than the opening of school on the mountains, we felt sure that there would be no chance of sending Eleanor with anybody else. But in these abnormal times other missionaries have to do the uncommon as well as we. There were several more missionary families on our ship who went right up to Landour (where the mountain school for children is located), and Eleanor might have gone along with some of them. But I had promised Mr. J. C. Regier, of Buhler, Kansas, to go up to see his daughter and son-in-law to give them a personal word about the tragic accident of Mrs. Ratzlaff's mother. Also, the last days on board ship, I developed bad tooth trouble. Since we know that there is an American dentist on the mountains, I took this chance to go to see him.

In thirty-six hours we were to arrive on the mountains. But when we had traveled about five hours from Bombay, all of a sudden our train stopped, and stopped for seven hours. A freight train had run off the tracks and we just had to wait. This meant that we missed our train in Delhi and would have to add twenty-four hours to our thirty-six hours before we would get to the mountains. The heat was terrific, the hottest time of the year. And the engine smoke (Indian engines burn a cheap coal) and the dust just covered us. Eleanor got so tired of it that she thought it was too hot and dusty to be a missionary. I tried to comfort her by telling her that heat and dirt are only among the smallest problems and difficulties a missionary has to face. We had to wait for our train then in Delhi for about fifteen hours. We took this chance to go to see some of the important scenes of the capitol of India. Delhi was already the capitol of India before the British came. The so-called Moghul rulers built some marvelous mansions in this city. Over four hundred years ago the king by the name of Shah Jahan built his court rooms and palace, and those buildings are still there. However many of the precious stones, inlaid in marble, have been removed (most of them stolen) through the centuries. There are enough there yet to see what marvelous beauty it must have been when new. One room is entirely finished out with mirrors. All through the enormous building fresh water was running, from six to twelve inches deep and some six feet wide. The bottom of this "run" used to be laid out with silver strips so that the water always sparkled. Then he had silver fish swimming in the water. Another room contained

(Continued on Page 5)

WEEKLY DEVOTIONAL MESSAGE

By Joanna S. Andres, Newton, Kansas

I Know

In this time of world unrest and tragedy, the rapid changing of events and the birth of new national movements, the Christian naturally turns to the Book of Revelation for the answer to his questioning heart.

This period in which we are living is not much different from the time that gave birth to the revelations written down by the disciple John. There was suffering then as we have suffering now, though we might say that we have it on a larger scale, but do we? Is not suffering endured individually and not by a group or a nation? As we have them now, so at that time there were martyrs, prisoners, men and women homeless, desolate, hated, pursued, and exiled.

It was to the Christian Church of the first century, at a time when the persecuting forces of Rome were raging against it, that the message of the book of Revelation came. Surely, many a believer's heart must have grown faint in the tragedies of life that were forced upon it. May we not believe that this revelation of Christ came to the church at this time because it was in need of it? Certainly, it held a direct message of hope and courage for the fainting, questioning heart.

What a quickening surge of strength must have pulsed in the lives of the believers when the epistle from the beloved elder was unrolled and the content read to them. The message must have traveled fast from group to group meeting in secret places throughout Asia. Many dimmed and tired eyes must have grown bright with joy and hope in those gatherings. I do not doubt that the tears fell and that the hearts of the listeners truly "burned within." There must have been a holy silence at the close of the reading, a silence that comes to the human heart when the Divine draws near in His overpowering fullness. And after such a silence comes the weeping of the overflowing heart—the overflowing with love and praise and adoration. Might it not have been so? Oh, could they only have shouted out the fullness within, what a mighty song of praise that would have been! But they needed to be still, for the ear of Rome heard well. With what inner strength they must have left those meetings, facing the future unafraid, though that future bring them death.

They had seen their Lord again! They had seen Him walking in the midst of them and He had said, *"I know."* They had seen the blood of the church avenged by His hand and preserved to be His own, to dwell with Him. They had seen sin and Satan overthrown and their Christ become the mighty Victor over all. He had once become the Alpha in their life, this they knew, this they had experienced, and now He had shown them that He would also be their Omega. Wondrous truth!

Yes, the Lord had said, *"I know."* Does that not also comfort our hearts at this time? Many of us have become restless and fearful as we have watched nation after nation entering the present conflict, even our America. Is it not healing to know that in the midst of all the sin and hatred, and the sorrow and suffering which they create, stands the Mighty One saying, *"I know?"*

As He gave the great vision of Himself to the church of Asia in the time of its need, so may He show Himself to us in this time of chaos as the Designer of the events in the history of this world, events that are planned stitches in the pattern of the redemption plan. May we see Him as the last Conqueror of empires to rise and fall, at whose feet shall fall the nations of the world. May we see Him who once became the Alpha of world history, become its glorious Omega when sin shall be no more.

Until that day when the "great voices in heaven" shall announce, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and He shall reign for ever and ever" (Rev. 11:15), until that day there must be struggle. But having the visions of the final Victor and the assurance of His constant nearness, Himself within us, let us face the future with the convictions of Paul:

> "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

"I know," said the Christ.

Foreign Missions

(Continued from Page 4)

the rose-water fountain. From each rose a differently flavored perfume water came. In this the king and queen bathed. Truly, those old kings tried to make for themselves a heaven on earth.

We also went to the so-called largest Mohammedan church (mosque) in India. It is supposed to be the second largest in the world. The one in Cairo, which we saw twelve years ago, is the largest. Since it was Friday when we were in Delhi we had a chance to see the great worship of the Mohammedans. At one o'clock some fifteen thousand gathered to worship Allah. It was real picturesque to see fifteen thousand worshipers do exactly the same thing at the same time. There was unison, as one can hardly find it anywhere else in the world. We also went to see the present capitol of Delhi, called New Delhi. There we see something of the most magnificent art of the present day. A deep yearning went through a person's breast that the war might not spread to India so that those most beautiful buildings might not be destroyed.

Finally we arrived on the mountains, some seven thousand feet above sea level. Now we were out of the great heat, and one could heave a sigh of relief. Those of our fellow missionaries who were on the mountains greeted us most fraternally. They were our newer missionaries, the Orlando Waltners and Harold Ratzlaffs. Those missionaries who had come to the mountains for a brief rest were Mrs. F. J. Isac, Miss Augusta Schmidt, and Miss Helen Nickel. Besides these, all the children of school age are also here, viz., the Bauman children, the Duerksen children, Teddy Moyer, and Donald Isaac. All were as happy as could be. The only cloud on the faces of some was that just recently the news of the death of Rev. P. R. Schroeder had arrived in India.

My stay on the mountains was very short. I saw the dentist who advised me to have two main teeth pulled by our own doctors, so that I could remain quiet for the after effects. Then I stayed for Sunday morning church, since it was Saturday afternoon when we arrived. In the church I met many of our missionary friends whom we have known during these long years of service in India. Eleanor met former classmates and other school friends. She felt very much at home right away. Late Sunday afternoon I left for our home in India. On the way I had to change trains, and it happened to be in Allahabad, a large city, where Mr. Parker, the former principal of the mountain school, lives. Mr. and Mrs. Parker had charge of the school all the years that our boys, Harold and Aruthur, were in school. The Parkers were in Amerca recently while we were there. In fact, they visited us twice in Bluffton. They returned to India a little more than a month before we did, and when they were here about three weeks Mrs. Parker died. The shock was very hard. They also left two children in America.

On the 13th of May I arrived in Champa. Mrs. Thiessen had arrived on the 7th. Brother Dr. Dester had come from Basna, nearly a hundred miles, to Champa to get us in his car. But since I was delayed twice for twenty-four hours, he had not been able to wait for me. When I arrived he had already gone to Basna with Mrs. Thiessen and Muriel and the goods. At the Champa railway station all the missionaries on the plains met and welcomed me. P. A. Penners were missing. As far as we know we passed them at Penang. We left Penang during the day, and they arrived there in the evening of that day. So we have not had a chance to meet them. Sorry. The welcome by our fellow missionaries and our Christians was very hearty. One felt at home. How grand will it be some day when we will meet our dear ones in the eternal home. There will be a "meeting again" with no unpleasant feeling that parting time will come again. And above all else, there we shall see Him who has called us and loved us and saved us, face to face, never to part again. How glorious the hope.

As fine as the welcome in Champa, and as much as one felt the sense of belonging, yet it was not the destination looked for. It was not quite HOME yet. I stayed in Champa one day to rest a bit because I had had seven nights of disturbance, mostly on trains, trying to sleep on hard benches. No pullman on the trains we go in. On May 15 I took the train again, going a little over one hundred miles in a southwesterly direction, and then on a bus for a hundred miles in a southeasterly direction, till we came to Basna village. There the brethren Dester and Duerksen met me. It was now only five miles to the mission station. What a feeling, finally to arrive at the place which shall for eight years, by the grace of God, be our home. Here, God willing, we shall help Him for eight years build His kingdom. Here, by His grace, we shall do all we can for eight years to lead India's boys to follow Christ and to live a useful life, daily, with Christ. Here for eight years we hope to teach our youth of India the practical phases of life: agriculture and various types of handwork, and prepare them to help other to Christ. Yes, the task is big and long. The job is mountain high. But we are not without guidance and help from above. We also know first hand that we have a praying conference and churches behind us. We are aware of the undergirding from God and men; hence we rejoice and go on starting our work with confidence and joy. We resolve to write you often, but as I said before, we deal with souls daily, yes, hourly, and if letter writing is sometimes pushed aside, it is not done willfully. We want to write, but so often present duties crowd out good intentions. So have patience with us, and kindly keep on remembering us before the throne of grace all through the eight years or as long as our Heavenly Father chooses to use us in our home with our beloved people of India.

With warmest greetings,

John Thiessen

"HE THAT HATH NO SWORD, LET HIM SELL HIS GARMENT, AND BUY ONE."

(Continued from Page 3)

into the city and: "When ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in, and ye shall say unto the goodman of the house, 'The Master saith unto thee, where is the guestchamber, where I shall eat the passover with my disciples?' and he shall shew you a large upper room furnished; there make ready." Judas had to stay with the disciples and Jesus in order to know where they were going to eat the passover lamb.

Peter and John go to find that place. I see them going to prepare for the passover. I hear them talking about Jesus' prediction that he should be delivered to the enemies and they would kill him. I can hear Peter suggest to John that they get swords and hide them in the room so they can defend Jesus when the time came. This done, they waited for Jesus and the other disciples.

The others finally came. All was ready. As they sat at the table eating the passover, Jesus broke the bread and gave it to them. He gave them the cup also saying (Lk. 22:20-21), "This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table." The plot is now exposed. Judas leaves the room and meets the priests and tells them where Jesus may be found. The others quarrel as to who should have the foremost place in His kingdom. Jesus told them they would all be offended in him and all would leave him. Peter, knowing that the swords were secretly hidden in the room, vowed that he would never leave Jesus even though all others leave him.

This put Peter on the defensive, and he had been thinking how the sword could be used in case Jesus would be attacked. (Lk. 22:35) Jesus calls their attention to the fact that they were taken care of and lacked nothing when he sent them out on the mission. They were without purse, scrip or shoes, and yet lacked nothing. To this statement they said nothing. Here Jesus in an ironical manner told them: "He that hath no sword, let him sell his garment, and buy one." In modern language we would say that Peter and John "bit." They then revealed their secret and said to Jesus: "Lord we have two swords." To this Jesus replied: "It is enough."

What were two swords over against the great number of enemy weapons! Jesus wished to teach them the absurdity of dependence upon material defenses and the complete fallacy of the use of the sword. As we find in Mt. 26:52, after Peter had cut off the servant's ear, Jesus healed it and said: "Put up again the sword into its place: for all they that take the sword shall perish with the sword." The sword belonged in the sheath where it could do no harm. This lesson his disciples never forgot. And for me it is one of the greatest lessons of nonresistance. "He that taketh the sword shall perish with the sword."

—*Contributed*

CORRESPONDENCE

GRACE MENNONITE CHURCH

Dallas Oregon

Greetings with Proverbs 3:5 and 6: "Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall dirdect thy paths." How thankful we should be that we have these precious promises and can trust in the Lord in this world of chaos, for if we were to trust in our own understanding we would soon be lost.

In my last letter to the *Mennonite* I mentioned that we were going to hold our first retreat in Oregon from August 29 to September 1. We were privileged to enjoy this. It was successful far beyond our expectations. We were deeply moved and felt God had blessed us richly. The theme of our retreat was, "I Choose Christ," John 6:67-69. The teachers and subjects taught were, "Search the Scriptures" by Rev. Homer Leisy, "Challenges in the Christian Life" by Rev. P. A. Kliewer, "Christian Stewardship" by Rev. D. J. Unruh. Rev. Herman Wiebe, of Dallas, was in charge of the consecration services, and Rev. Arnold Regier was recreation leader.

On June 18 Vivian Frieda Dyck, daughter of Mr. and Mrs. Isaac Dyck, of Dallas, and Aron Eddie Schellenberg, son of Mr. and Mrs. Aron Schellenberg, of Deer Creek, Oklahoma, were united in marriage. It was a beautiful and impressive ceremony.

During the summer we've been privileged to have several missionaries and guest speakers with us. On June 15 Miss Katherine Dyck from Nigeria, W. Africa, gave us a very interesting talk and showed pictures. June 24 Dr. H. A. Fast spoke to us in the interests of the C. O. camps. For a while it was thought that one of these camps would be located in Oregon, but since they were unable to secure a camp it will probably be some place in Washington. Miss Aganetha Fast from China brought us interesting messages, June 24, in the evening, and June 27, in the morning.

Last Sunday night, September 14, Rev. Homer Leisy brought us the report from the General Conference. By showing his moving pictures he took us on a tour to the Conference and back. The church was filled to capacity. Quite a few visitors from our neighboring churches also attended.

On October 13 the Beacon Bible School will open its doors to Christian young people. They will have six months of school this year instead of five months as previously. We praise God that we have such a school in our midst, which is grounded on the fundamental principles. —*Helen Thiessen, Corr.*

OUR COLLEGES

Bethel College

Registration up to September 15 stood at 275 as compared with 292 at the same time last year. Completion of registration will probably show a slight reduction in the number of students over last year. These losses are due principally to the fact that many of the young men of college age are in the Conscriptive Service Camps.

Work on the Memorial Hall is progressing somewhat slowly but surely. When completed it will seat nearly 3,000 people and, in addition, will provide room for the college dining hall and gymnasium. The building will be a fine tribute to the loyalty and devotion of our people and their interest in higher education. It will also provide a central meeting place for conferences and other large gatherings.

The Fall Mixer on Friday evening, September 12, was sponsored by the Student Council. The meeting was held on the lawn of the Science Hall. A special feature in connection with the pragram was the introduction of the faculty members. Elinor Krehbiel introduced the members, and each appeared to the accompaniment of an appropriate, original choral number rendered by a select chorus. The weather was fine and all had a good time.

At least five of the '41 class are planning to prepare for the ministry. They are in the following institutions: Jacob Enz, Newton, Kan., White Biblical Seminary, New York City; Wesley Ewert, Drake, Sask., Hartford Theological Seminary; Roland Goering, Moundridge, Hartford Theological Seminary; Elbert Koontz, Valeda, Kans., Bonebrake Seminary, Dayton, Ohio; Orlo Kaufman, Moundridge, Kan., Garrett Biblical Seminary, Chicago.

Prof. Hohmann has been conducting try-outs for the college A Cappella Choir. The choir may not be as large this year as last on account of the smaller number of men's voices available.

Felix J. Schrag, '35, who has served as Field Secretary for the college for over two years, has left with Mrs. Schrag for Chicago where he will do graduate work in social ethics and rural sociology in the University of Chicago.

(Source of these news items —Bethel College Bulletin.)

BLUFFTON COLLEGE

Alvin J. Miller to Appear in Vesper Service

Alvin J. Miller, assistant professor of education at Kent State university, and a former Mennonite relief worker in Russia, will speak at the first Bluffton college Vesper service of this year on the subject, "The New Paganism in Europe." The Vesper choir will also be included on the program . Services will start at 3 p. m. in the college Chapel, Sunday, September 28.

Richard Weaver, Bluffton college senior from Goshen, Indiana, Magdalene Oyer, junior from Bluffton, and Arthur Thiessen, sophomore from Basna, Central Province, India, have been awarded honor scholarships for leading their respective classes in scholarship and general student activity. Inasmuch as all three students already possess scholarships, their reward is not of a financial nature, but of an honorary nature only.

Rev.Whitmer Addresses College Church

Rev. P. E. Whitmer, former pastor of the Grace Church, Pandora, addressed members of the Bluffton college church organization as they were assembled for their regular service Sunday evening, September 21, in the First Mennonite Church. His subject was "An adequate faith for our day."

Harold Thiessen, junior, played a violin solo for the occasion. Robert Sommer, senior, acted in the capacity of chairman.

Y.W.C.A. Members to Be Installed

Installation services for new Bluffton college Y.W.C.A. members will be held Wednesday evening, September 24, in the college Chapel. Miss Lucile Tschantz, president of the organization, will present the aims and pledge of the "Y" in a candlelit atmosphere, after which all members will light their own individual candles and march in procession from the Chapel, across the campus, to the baseball diamond. Group singing of hymns will conclude the program.

Gospel Teams Meet

A joint meeting of the Women's and Men's Gospel teams of Bluffton college was held Thursday evening, September 18, at the college cabin. Thelma Daily, women's president, and Bob Sommer, men's president, led the group in singing. Herbert Fretz led in devotions, reading and interpreting the Scriptures and offering prayer.

Two sacred numbers of music were offered by the women's quartet, after which Mrs. S. Floyd Pannabecker gave the evening's address. She spoke of the place and importance of the Gospel teams on the campus today.

Russel Oyer Named President of Honor Court

Russel Oyer, Bluffton college senior from Conger-

(Continued on Page 12)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y.P.U. OFFICERS
Ted E. Claassen,
President
Newton, Kan.
Arthur Wenger
Vice President
Reedley, Calif.
Dorothy Dietz,
Secretary-Treasurer
Quakertown, Pa.

"What Shall We Do?"

Are you in a C. E. program committee that is "stumped" as to what kind of program should be put on? Do you feel that your programs are stale from a lack of variety and from the failure to meet the actual spiritual needs of your members? If so, why not try a change!

Have you studied the "Instruction" section of our Young People's C. E. Standards? In it are suggested such program subjects as: Devotional Training, Church History, Evangelism, Mennonite Principles, Peace, and others. Why not center some of your programs around these subjects.

There are good ways to use each one of them. Devotional training goes hand in hand with inspiring members to observe the Quiet Hour. Even many who do observe morning devotions by themselves or with their family, do it in a "quick-get-it-over-with" attitude. We need to be trained to engage in the Quiet Hour with hunger and thirst for spiritual food and drink. Try creative topics and reviews of good books on this subject.

Someone might conduct a quiz on the beginning of the General Conference and then let someone else give a review of its beginning as given in Smith's new book, *The Story of the Mennonites*. Some members would learn that our Mennonite historian has published a new book.

One C. E. society has become so interested in clarifying its ideas about evangelism, that it has asked its pastor to order 24 copies of *"Other Sheep I Have,"* a very readable pamphlet put out by our Conference Evangelism Committee. Write to Rev. J. J. Plenert, Philadelphia, for free copies.

Planning a program on Mennonite Principles will make you think hard on what are distinctive Mennonite principles. The program theme could be, "Why Be Mennonites?"

All young people should know the peace stand of our conference. See *The Mennonite,* No. 35, p. 7, or order free copies of the statement from Rev. E. J. Bohn, Souderton, Pa. Perhaps a panel discussion by a group of young people on "Why Noncombatant Service Is Wrong," would be of interest to the older people of the church. Get a projector and show moving pictures of the Colorado Camp. Write to Rev. Walter Dyck, Beatrice, Nebr., for these pictures.

"Boy and Girl Relationships" is an ever-pertinent subject. The subject is well-treated in A. L. Murray's book, *Youth's Problem No. I.* It can be gotten from the Mennonite Book Concern for $1.35. Make your program for the evening a camp-fire service, preceded by games and a wiener roast. Your pastor should be a good leader for the discussion. It will be a program long-remembered.—W.

Aberdeen Y. P. Retreat

On the morning of July 19, forty-five Aberdeen Mennonite young people started very optimistically for a C. E. retreat in spite of threatening rain clouds. Our destination was a private camp in the mountains, near Lava Hot Springs, Idaho, a distance of 80 miles. The rain accompanied us unceasingly all the way, making it difficult to drive on the narrow mountain roads. Camp was reached at 12 o'clock, where everyone, except those digging cars out of the mud, found welcome shelter.

Both Saturday and Sunday afternoon were spent chiefly in playing softball, horseshoe, hiking, and swinging on various comfortable swings and hammocks. Saturday evening after Vespers we were very agreeably entertained with a debate, a "quiz" program, and a pie eating contest. This "Fun Hour" was in charge of John Isaak and Carl Wenger.

One important part on our program, the meals, was well directed by Alice Lehman and Irene Becker. Of course, all had to do their share, but helping was almost as much fun as eating.

The theme of the retreat was, "Come ye apart and rest awhile," and the message Sunday morning, delivered by Randolph Moser, was based on this text. Preceding the morning service was the Bible Hour, ably led by Carl Wenger. In the afternoon Henry Becker led an interesting and lively discussion at our Open Forum. The programs, both days, were pleasingly varied with special music, Scripture verses, choruses and testimonies. The final service on Sunday evening was one of great inspiration. After a short but impressive message, Malcolm Wenger led us in a Fagot Service. As each one placed his fagot on the fire, as a symbol of our lives burning for Christ, we felt deeply the importance of letting our lights shine in a world of darkness. Thus the Retreat ended, leaving each one with a better view of what his life as a Christian should be.

—Dorothy Wiebe

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

OUR COMMUNITY'S NEEDS

Program for October 26, 1941

Leading Topic: Meeting Our Community's Needs, Luke 4:16-20.

I. Worship Service

1. Songs: "Jesus Shall Reign," "O Send Thy Light Forth," "Glorious Things of Thee Are Spoken."
2. Reading of main topic and prayer.
3. Short play or a tableau.
4. Offering for Missions.

II. Leader's Introduction

As Jesus looked over the community in which He lived, he found needs to be met and felt Himself sent to meet them, and these were his objectives: "to preach the gospel to the poor; to proclaim release for captives; recovery of sight for the blind; set free the oppressed; and to proclaim the Lord's year of favor." He was busy working to meet these needs when John the Baptist sent two disciples to ask Him if He were the Christ as His answer to their question shows.

The story of the good Samaritan is a vivid illustration of meeting a neighbor's need. Jesus' feeding of the 5000, making water into wine, His giving time and thought to the needs of the Samaritan woman and the people of her town, spending much of His time with the twelve, were all instances of Jesus, our Lord and Master's meeting needs of His day and of the people with whom he lived.

III. Suggested Topics for Short Talks

1. A Happy Community,	Psalm 33:12
2. A Community Fed,	John 6:5-13
3. Community Cooperation,	Acts 4:32-37
4. Example of Helpfulness,	II Cor. 8:1-5
5. Helping Each Other,	Gal. 6:1-6
6. God's New Community Covenant,	Heb. 8:7-13

IV. Topics for Discussion

1. How much emphasis should be placed on meeting the needs of individuals as we plan for meeting the needs of our community?

2. Is there danger that we machinate our efforts to meet community needs if we lose sight of the fact that a group is made up of individuals?

3. Do we try too much to meet community needs by way of proxy, that is, through committees and organizations rather than by direct, personal touch?

4. How much of organization must we have in order to be able to meet some of the existing needs for spiritual life, for social life, for recreation, for meeting the material needs in a highly organized industrial society?

V. Facts for Study

It is often difficult in our day to see clearly what the needs of a community are. There are so many activities, life is so busy and so complex that it takes time and thought and spiritual insight to evaluate the needs. What is it that those with whom we live truly need, and what can we do that they may have it?

They need their daily bread, food, clothing, and shelter. But man does not live by bread alone—he needs companionship, friends, a home. And more than that, he needs food for his soul—a vision of God and communion with Him. To supply these needs, we will often need united effort, working together for wholesome social life and careful planning for the young, perhaps putting more emphasis on their enjoying things together than we sometimes do. We will also appreciate and provide opportunities for spiritual growth such as regular Sunday worship services, conferences, retreats, peace rallies. And maybe Jesus' insistence on and persistence in meeting the needs of those who were hungry, blind, and sick should show us, too, the way we are to take to reach the hearts of men and help them find the way to the heart of God.

VI. Illustration

"What is your most pressing need at the present time?" was the question asked of the Rev. H. H. Witham, executive secretary of the Methodist Home For Children at Williamsville, New York, by a business man from Buffalo. The former hesitated but a moment before he answered: "An administration building." They talked the matter over for a few minutes, and then the visitor said that he was prepared to give up to $75,000 for that purpose. The secretary was not greatly surprised, for he was a man of faith, and he had been praying for the home. Its needs were constantly presented before the Throne of Grace. "But what led you to do this?" he asked the benefactor. "The Spirit of God," was the all-sufficient answer of the business man.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

I RESOLVE TO SERVE

Program for October 26, 1941

Call to Worship

Go, labor on: spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?
—Horatius Bonar

Song: "Serve the Lord in the Days of Youth."

Scripture Reading: Jas. 3:13-18; Eph. 6:7.

Prayer: "Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen."
—Ignatius de Loyala

Song: "O Scatter Seeds of Loving Deeds."

Daily References:

Acceptable Service	Heb. 12:28
Reasonable Service	Rom. 12:1, 2

Serving Others Gal. 5:13, 14
With Perfect Heart and Willing Mind I Chron. 28:9
Choose the Right Master to Serve Matt. 6:24

Song: "Who Will Follow Jesus?"

Leader's Talk; followed by general discussion.

"Jesus told us how to earn the greatest rank and honor in the kingdom of Heaven. 'In that hour came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven? and he called to them a little child, and set him in the midst of them, and said . . . whosoever therefore that shall humble himself as this little child, the same is the greatest in the kingdom of heaven.'

"Jesus never has asked anyone to do something which he has not already done himself. So in asking us to become as a servant, He had already led the way.

"God has a particular task for each of us to do; that is the reason He has placed us in this world. We can observe this from history. Alexander the Great conquered the world and gave to it the Greek culture and language. This prepared the way for the disciples to go everywhere preaching the gospel. . Then the Romans came and conquered the territory which had been in the control of the Greeks. They built a wonderful system of paved highways and thus made it easy for the Christiians to go to all parts of the empire with the message of Jesus.

"God sent Washington to build a government for a peace-loving people; Lincoln, to set men free. And so in the history of every great man, we can see the hand of God using him for the good of the earth.

"If we don't each do our own individual task, it won't be done. Suppose Christ or Paul or Peter had failed or refused to do the work which God had set aside for him. We would be heathen today. If we fail, someone will be lost because of our influence.

"He that is greatest among you shall be your servant . . . And whosoever shall humble himself shall be exalted." —Int. Ex. Service

Closing Song: "I Would Be True."

The Lord's Prayer.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

ABRAHAM, A MAN OF GOD

Program for October 25, 1941

Genesis 15:6 "And he believed in the Lord; and he counted it to him for righteousness."

I. Worship Period

Prelude: Melody of "Faith of Our Fathers."

2. Call to worship: "O come, let us worship and bow down; let us kneel before the Lord our maker, for He is our God, and we are the people of His pasture and the sheep of His hand." Psalm 95:6, 7a.

3. All heads bowed in silent prayer while the pianist plays the above melody very softly.

4. Stand and sing, "Faith of Our Fathers" in unison.

5. Scripture reading by a Junior boy: Hebrews 11:1, 2, 8, 9, 10, 17-19.

6. Leader's opening prayer.

7. Solo: "He Leadeth Me."

II. Study Period

Aim: To help our Juniors to see how Abraham was a man of God. To help them to a knowledge and understanding of Abraham's faith.

1. Introduction by a Junior girl.

"Abraham lived about 2000 years before our Lord Jesus was born in Bethlehem. The country of his birth was Ur of Chaldea. And although this country had a high degree of civilization, the people worshipped idols. Abraham did not worship idols. He prayed to the **one, true** God. God wanted all of the people of the earth to have a knowledge of the one true God. He chose Abraham to become the father of a miphty nation, a nation that should spread abroad the truth that there is only one true God.

God called Abraham to leave his own country and his own family and go to a land which God Himself would show him.

Abraham obeyed God.

God gave many precious promises to Abraham. One was that He would make him a great name. His name is better known than any other person's. Christians call him "the father of the faithful." The Jews claim him as the founder of the Hebrew race. The Mohammedans also call him "father."

Even though it seemed that some of the promises of God would never happen, Abraham believed them and God counted that to him for righteousness.

2. Three Junior boys repeat in concert Genesis 12:1-3.

3. Boys' chorus: "I Would Be True."

4. God's promises to Abraham, by four Juniors:
—Genesis 12:1-3;
—Genesis 13:14-17;
—Genesis 15:1, 5-8;
—Genesis 22:15-18.

5. Talk by a Junior girl: "Abraham, the Friend of God," II Chronicles 20:7; Isa. 41:8; James 2:21-23.

6. Song in unison: "What a Friend We Have In Jesus."

7. What is meant by Genesis 18:19? Discussed by a Junior boy.

8. Leader's heart talk.

III. Mission Minutes

1. Discuss plans for Christmas.—
—Writing letters or cards.
—Making and packing home made candy.
—Let the Juniors choose to whom they wish to send cards or letters. Give them the correst address.
—Which would be better, to make candy at home and bring it or to make it at a Junior-get-together? Plan definitely for this.

2. Pray for the missionaries that are still on the field in China.

IV. Closing Moments

1. Sing from memory the song of the month.
2. Together repeat the verse of the month.
3. Pray the prayer of the month.
4. Sing "Into My Heart."

To be leaders: In the last week's lesson it should read "Abraham's intercessory prayer" and not "introductory."

C.P.S. CAMP NEWS

CALIFORNIA WOMEN CAN FRUIT FOR CIVILIAN SERVICE CAMP AT SAN DIMAS

Reedley, Calif.—A committee of ladies of the Mennonite Brethren church spent Wednesday and Thursday of last week canning peaches and making preserves for the boys at the C. O. camp at San Dimas.

Mrs. George W. Huebert and Mrs. Frank Heinrichs superintended the work and a large number of ladies of the congregation helped.

Four boys from the camp, Ebner Friesen and Melvin Henke of Reedley, and Robert Gray and Jake Doremus, brought a truck and jars and sugar for the fruit. They remained the two days and helped with the work, then were able to take some of the canned fruit back with them.

A ton of peaches went into the cans. The fruit was donated by different farmers in the district, members of the church and other groups who are helping support the camp. There were also 101 jars of fruit already canned that were donated and sent to the camp.

The ton of peaches made 933 jars when the ladies completed their work. This included 75 quarts of peach jam and 11 bottles of peach syrup. There were 746 quarts of canned peaches.

During the apricot season a church near Hanford canned a large consignment of apricots for the C. O. Camp. Other churches have been helping the boys at camp by donating fruit and other food for the support of the project. At present there are 65 boys in the camp, and with the staff, the total is 75.

—*Reedley Exponent*

The above article presents a challenge to other communities. Any church, mission society or other organization can do what this church in California did. Through such gifts of canned fruits and vegetables the expense of maintaining the C. S. Camps could be greatly reduced. It is true, in most communities fresh fruits are not as plentiful as in California, but fruits and vegetables put up in tin cans are available anywhere. So why not arrange for "showers" of such articles and send them to the C. S. Camps? It would make the boys in camp feel that the "home-folks" are really thinking of them and are willing to share their sacrifices with them. Who will start the ball rolling?

OUR COLLEGES

(Continued from Page 8)

ville, Illinois, has been chosen president of the Honor Court by members of the Student Council. The Honor Court is composed of six members whose names are kept secret. Its duty is to handle cases involving violation of the honor system used on Bluffton's campus.

Committee of Board Meets

The Executive and Financial committees of the Bluffton College Board, attended by Dr. L. L. Ramseyer, President of the college, Mr. Jesse Loganbill, business manager, and Rollin Moser, field secretary, met in Fort Wayne, Tuesday, September 16. Plans were made to meet the financial and other special needs of the college.

Marriage Course Sponsored

The bi-annual marriage course sponsored by the Y.W and Y.M.C.A. organizations of Bluffton college will again be given this fall. Rev. Simon M. Dividian, pastor of the Central Church of Christ, Lima, Ohio, will open the series of lectures October 1. Others to appear on the program are Dr. Roy Burkhart of Columbus, nationally known authority on marital affairs, and Dr. and Mrs. Gary Cleveland Myers, both well known authorities on child care and training.

Austrian Refugee to Study at Bluffton

Otoo C. Elmer, of Vienna, Austria, will come to Bluffton college as a refugee student for the year 1941-1942. He spent a year and a half as a refugee in South America prior to his coming to the United States in 1940. He is expected on the campus some time this week.

Mr. Elmer's academic and vocational interests lie in the fields of chemistry and textiles, respectively. He has had four years of technical training in a school for textile chemistry in Vienna and comes to Bluffton with a very high scholastic rating and excellent recommendations. He speaks German fluently, Spanish, English, and some French.

Mr. Elmer's scholarship is provided by the Y.W. Women's Gospel teams. It was awarded to him of the American Friends Service committee.

Dr. E. L. Harshbarger of North Newton, Kan., who has been confined to the hospital for some months is convalesing. However, his improvement is very slow, and he will not be able to do any work this year. Dr. Melvin Gingerich, Washington, Iowa, is taking his place on the Bethel College faculty.

(Released by Bluffton News Bureau.)

Resolutions

OF THE LAST GENERAL CONFERENCE

(Preliminary Publications)

(Continued from Last Week)

REPORT OF THE RESOLUTIONS COMMITTEE

67. (1) Whereas, in the Providence of God it has been possible for this Conference to convene in Souderton, Pennsylvania, at a time of crisis and bewilderment, and

Whereas, His Holy Spirit has been present in every session as was evident from the spirit of kindly understanding which permeated the entire Conference, be it therefore RESOLVED, That this Conference recognize in reverent gratitude its debt to our Heavenly Father. We humbly acknowledge our humanness and our sense of the need of God, and pray for the continued guidance and direction of our Lord and Saviour in the trying days that lie before us. (This to be expressed in a season of prayer.)

68. (2) RESOLVED, That by a rising vote we express our heartfelt appreciation to the Eastern District Conference and locally to the Zion Mennonite Church, of Souderton, of their gracious and efficient hospitality in entertaining this session of the General Conference. We also thank the Souderton School Board for granting us the use of the high school; Burgess J. H. Wisler and the community of Souderton, the Boy Scout Troop, the operator of the loud speaker, and all individuals and groups, for their splendid co-operation in facilitating the work of this Conference. We also appreciate the inspiration of the picture of Christopher Dock and of the flowers that have graced the platform.

69 (3) RESOLVED, That we express our appreciation to the Eastern District Chorus, to local individuals and groups, as well as to the music departments of our schools for having enriched our sessions with the rendition of inspiring music.

70. (4) RESOLVED, That we express our appreciation to the Souderton Independent and the North Penn Reporter for the complete and favorable news coverage of this Conference.

71. (5) Whereas, the government of the United States has extended to our young men of military age the privilege of exercising the right of conscientious objection to the bearing of arms, and

Whereas, the Conference in conjunction with other historic peace churches has been granted the privilege of operating Civilian Public Service camps for conscientious objectors, be it hereby

RESOLVED, That this Conference express its sincere appreciation to the government of the United States for its sympathetic understanding and recognition of our religious position based upon the life and teachings of our Lord and Master, Jesus Christ. We pledge ourselves to support every endeavor to promote peace and destroy war, consistent with the principles of Jesus. We further pledge ourselves to engage in a program to relieve distress and suffering and to do all in our power to further a constructive program of civilian work of national importance. We pray that God may direct the government of the United States to the end that its power may be directed to promote peace and good neighborliness among the nations.

72. (6) RESOLVED, That we hereby give recognition to the very fine and instructive exhibits presented by the various boards, societies, and committees, and that we express our appreciation of this work to all who have made the displays possible, namely, The Women's Missionary Society, the Foreign Mission Board, the Home Mission Board, the Young People's Committee, the Publication Board, the Peace Committee, and Bluffton College.

73. (7) RESOLVED, That we instruct the secretaries of the General Conference, boards and committees to prepare condensed reports in the form of a synopsis, to be read in the place of the detailed printed reports at future conferences.

74. (8) RESOLVED, That we heartily recommend to our people the following books recently produced by Mennonites, and strongly urge their use and study:

a) The thorough and readable *"Story of the Mennonites"* by Dr. C. H. Smith.

b) The valuable study *"Introduction to Child Care"* by Miss Ella Wiebe.

We further appreciate it highly that these manuscripts have been turned over to the General Conference.

c) The inspiring story of pioneer missionary work *"With Christ on the Edge of the Jungles"* by S. T. Moyer.

d) *"The Mennonite Hymnary"* which makes such a rich contribution to our worship services.

We further express our appreciation of the splendid work of the Women's Missionary Society in making available much helpful literature.

75. (9) Whereas, Conference resolutions require the appointment of several committees in advance of Conference sessions, and

Whereas, such committees become an integral part of Conference machinery, be it therefore

RESOLVED, That we recommend that the names of such appointees be published prior to the first session of succeeding Conferences in order that delegates may familiarize themselves with the personel of such committees.

76. (10) RESOLVED, That we hereby give recognition, and express our appreciation, to the following:

Dr. R. Petter for his fifty years of untiring services among the Cheyennes, and in particular his translation of the Bible into their language. We also rejoce with him and Mrs. Petter in the celebration of the fiftieth anniversary of his work.

Dr. P. A. Penner for his long and faithful services of forty years in India, and who with Mrs. Penner did such splendid work, particularly with the Indian lepers.

77. (11) RESOLVED, That in view of the experience of the Board of Publication, and the large volume of printing contracted for by this Board, we recommend that all committees and boards of the Conference help reduce the cost of Conference literature by submitting their manuscripts to the Board of Publication for preparation in printed form.

78. (12) Whereas, the young people of the Conference are performing commendable service to the Conference and the cause of Christ, be it

RESOLVED, That the General Conference express its appreciation of their endeavors, and hereby encourages them to continue their efforts as the Lord gives guidance and direction. The Conference is particularly gratified in the wide interest in and the large attendance at the various Retreats.

79. (13) RESOLVED, That we rededicate ourselves in these days to the vital Christian principles of life as emphasized by Mennonites, such as holding fast to the Word of God, our expression of good will and constructive service, living the simple life; and that we likewise urge that our Mennonite interest in missions, publications, and schools be given a continued large place in our spiritual and financial support of these things that are vital.

Respectfully submitted,
The Resolutions Committee
A. S. Rosenberger, J. P. Schmidt,
L. J. Horsch, E. S. Mullet

Submitted for publication by
Phil. A. Wedel, Conf. Sec'y.

IN MEMORIAM

ISAIAH W. WELTY, 63, died at his home in Bluffton, Ohio, August 12, 1941, at four o'clock, following a three-year's illness. During all his affliction he was a patient sufferer and a testimony to every one visiting him. His joy came fully when his daughter Viola was preparing to enter the mission field. His sickness did not hinder her from sailing to Africa.

Funeral services were held on Friday afternoon at two o'clock, at the Ebenezer Mennonite Church of which he was a faithful member and in whose welfare he was much interested. His pastor, Rev. A. C. Schultz, and Rev. P. J. Boehr, of the St. John's Mennonite Church, spoke words of comfort to the bereaved family. He is survived by his wife, four daughters and one son. He was laid to rest in the church cemetery.

JACOB J. WALTNER, oldest son of John and Maria Krehbiel Waltner, was born on July 16, 1858, according to the Gregorian calendar, in the village of Edwardufka, in the government Volhynia, Russia. There he spent his early childhood and attended the village school. He loved to talk about his childhood and the school days spent in Russia.

In his early youth, while still in Russia, he was baptized and became a member of the Mennonite church with which he remained affiliated until his death. He always took a great interest in the affairs of the church and attended many conferences. He always had the welfare of the church at heart.

In 1875, when the great Russian emigration of Mennonites of 1874 and 1875 took place, he came to America with his parents. They located on a farm nine miles from Yankton, South Dakota. Here he grew to manhood and with his parents and younger members of the family shared the hardships of pioneer life on the Dakota prairies.

In 1879 he entered into the bonds of holy matrimony with Freni Miller, from which union eight children were born. Two of them, one infant and one daughter, Anna, at the age of 19 years, preceded him in death. After his marriage he moved to Childstown Township, Turner County, where he made his home with his wife's parents, John and Mary Miller. Here he lived continuously for sixty-one years, until he was called to his heavenly home.

He was a friend of Christian education and was one of the founders of Freeman College as well as one of its charter members. He served on the board of directors a number of years.

The deceased leaves to mourn his death, his wife and six children, five sons, John, Emil, Ben, Edward, and Henry, all living in Turner County, and one daughter, Lena, living at North Newton, Kansas; sixteen grandchildren; eight great-grandchildren; three brothers and two sisters; besides many relatives and friends.

After a lingering illness of several months, he passed away quietly on September 14, 1941, at 11:00 P. M., reaching the age of eighty-three years, two months, and eight days.

ALFRED A. SPRUNGER, son of Abraham and Magdalena Neuenschwander Sprunger, was born in Monroe Township June 7, 1880, and passed away at his home near Berne, Indiana, Sept. 10, 1941, bringing his age to 61 years, 3 months and 3 days.

(Continued on Page 15)

Dr. Rodolphe C. Petter whose entrance into the mission work of the General Conference among the Cheyenne Indians fifty years ago is celebrated during the month of October. This winter scene, taken several years ago, shows this great man in the simple environment of the station at Lame Deer, Montana. (See the article under "Foreign Missions" in the *Mennonite* of September 30.)

(Continued from Page 14)

His marriage to Robertine Liechty took place on Jan. 1, 1903. To this union were born 10 children. He was converted to Christ in his early youth and was baptized April 8, 1898, joining the First Mennonite Church of Berne, where he remained a faithful member unto his death.

He was stricken with paralysis four years ago and was confined to his home since then. He suffered patiently, and earnestly sought the will of God in his affliction, and many times expressed his desire to go home to be with his Lord. He was known by a large circle of friends as a loving father, a devout Christian, always mindful of the needs and cares of his family and of his fellowmen.

REFUGE

This is not love; yet every part
Of love is here: the open heart,
The strong caressing hand,
The eyes that, even closed, can understand.
This is our need. It justifies
Our simple way. No bows, no lies,
No doubts, only release
To the sure haven, not of love, but peace.
—*Marion MCL. Lineweaver*

« « JOTTINGS » »

MARRIAGES

Margaret Hehn and *Carl Kuhnle* were married in the First Mennonite Church, Philadelphia, Pa., on September 26. They will make their home at 2143 North Randolph Street in Philadelphia.

June Bachman, Washington, Ill., and *Rollin Moser*, Bluffton, Ohio, were married on Wednesday evening, September 17, in the college chapel. Dr. L. L. Ramseyer performed the ceremony.

The General Conference through its Home Mission Board supports 24 ministers in Canada who are doing itinerant work among the scattered groups in the various provinces. The total annual expenditures of this Board for this and other activities are around $20,000, and the regular monthly payroll at present is $1,384. This is a splendid service, and the spiritual blessings brought to the thousands who are benefitted thereby should stimulate real active support, financially and through prayer, of this important conference activity. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Students of Freeman Junior College were happy to have Rev. Hooge of Henderson, Nebraska, speak to them at their regular chapel service Sept. 29.
—Elmer Ewert who was just recently released from the C. O. camp at Colorado Springs, Colorado, has enrolled at Freeman college.

—*Freeman Junior College Corr.*

Rev. Wilmer S. Shelly has requested to have his address changed from Wadsworth, Ohio, to Topeka, Indiana. The reason is that he has accepted a call to the pastorate of the Topeka Mennonite Church, Topeka, Indiana, of the Central Conference. The change is to become effective October 15.

Missionary G. A. Linscheid who has been ill for several weeks is slowly improving. He was able to attend the Sunday morning service on Sept. 28th and hopes to be strong enough to resume his regular pastoral work at the Emmanuel Mennonite Church, beginning with the first Sunday in October.

The Bethesda Mennonite Church, Henderson, Nebraska, has maintained a Bible School during the winter months for a number of years. It will be held again this winter and is to begin in October and to continue for 5 months. This is a commendable undertaking, and its good fruits must be evident in the community, particularly in the lives of those who have attended the school in past years. Are there other similar schools in Mennonite communities? We shall be glad to make mention of them in the Mennonite if a report of their existance is sent to the editor.

Rev. P. E. Franz, formerly of Geary, Oklahoma, was installed as pastor of the Lorraine Ave. Mennonite Church, Wichita, Kansas, on Sunday morning, Sept. 28th. The congregation is planning to erect a new church building in the near future.

Miss Mary Becker, who has so ably edited The Mennonite since the passing on of Dr. J. R. Thierstien, has decided to attend a Biblical Seminary in New York City during the coming winter. Miss Becker is a candidate for the Foreign Mission field, and the Board had planned to send her to India this fall, but due to the present world conditions it was not deemed wise to do so. Consequently she decided to continue her training by attending the Seminary for a year.

The six chuches in the General Conference having the largest membership are the following:

Canadian District, Rosenort, Rosthern, Sask., 1552; Middle District, First Mennonite, Berne, Ind., 1272; Western District, Alexanderwohl Mennonite, Goessel, Kans., 912; Northern District, Bethesda Mennonite, Henderson, Nebr., 715; Pacific District, First Mennonite, Reedly, Calif., 501; Eastern District, Zion Mennonite, Souderton, Pa., 484.

The First Mennonite Church of Berne, Indiana, which has the largest church building in the General Conference, has completed the work of painting and redecorating the interior of the building, and services are again being held in the church after a recess of several weeks. Two hundred gallons of paint were required to complete the job, and more than 10,000 feet of lumber were used in the scaffolding. —Menn. Weekly Review

Work on the new $50,000 church building which is being erected by the Bethel Church, Mt. Lake, Minn., is progressing satisfactorily. A pipe organ costing $4,000 will be installed, and the committee in charge of collecting the organ funds hopes to have the instrument completely paid for by the time it is installed. —Mt. Lake Observer

The Mennonite Hospital at Beatrice, Nebraska, observed its annual Gift Day on Thursday, October 2.

In the Bulletin of the Zion Mennonite Church, Souderton, Pa., dated August 31, 1941, appeared this announcement: "*A Liberal Offer* — New subscribers to the Mennonite can now have this paper from *Now until January, 1943, for only $1.00*" (This offer is still good, and many people are taking advantage of it by subscribing to the paper. Why not you? Editor.)

Dr. John R. Rice of Wheaton, Ill., will be the speaker at the Youth Conference to be held at the First Mennonite Church, Berne, Indiana, Oct. 5-12.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, OCT. 14, 1941 NUMBER 40

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EDITORIAL

STRENGTH SUFFICIENT FOR EVERY NEED

When Moses was about to die, he blessed all the sons of Iserael (Deut. 33). Part of the blessing pronounced on Asher, the son of Leah's handmaid, was: "As thy days, so shall thy strength be." What a marvelous promise! Jacob and his family were God's chosen people, and Moses, who was God's chosen instrument to lead the children of Israel out of the bondage in Egypt into the Land of Promise, was speaking for God when he pronounced this blessing on Asher. All who, through faith in Jesus Christ, have become His followers are God's people even in a fuller sense than were the people of Iserael. And therefore this promise applies to all Christians.

These words imply our daily need of *entire dependence upon God.* The strength of which Moses speaks is the strength that comes from God. And this strength is promised to all of God's children. Whatever our needs may be, *His strength is sufficient for all of those needs.*

Again, these words assure us that this precious promise is for *all of our days.* "As thy days"—that means every day, as long as we sojourn here on this earth. That "strength" is ours in bright and balmy days—days of joy and happiness. But it is ours also for the stormy days—days of sorrow and of trouble. No matter what our experiences may be, we can count on, yes, we can rely on that divine strength to uphold us and to see us through. "As thy days, SO shall thy strength be."

The secret of obtaining this needed strength is by *waiting on the Lord.* "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint" (Is. 40:31). Only those who "wait upon the Lord," who believe his Word and have a sincere desire to do his will in *all* things, can rightfully claim this promise. And not only have they the right to claim this promise, but they can be assured of its fulfillment.

Child of God, are you weak and easily overcome by circumstances? Are you defeated again and again in your struggle against the wiles of the "evil one?" Are you misjudged, misrepresented or illtreated? Are you in trouble with no apparent means of escape? Are you bereaved and lonesome? Be not dismayed nor throw away your confidence in your Lord! "Hold fast the profession of your faith without wavering; (for He is faithful that promised)" (Heb. 10:23). And that faith *will be rewarded.* Divine strength will be given in sufficient measure to enable you to gain the victory over sin, self and circumstances or to bear in humble resignation the cross which God has designed for you. —*S.*

Temper

When I have lost my temper
I have lost my reason, too.
I'm never proud of anything
Which angrily I do.
When I have talked in anger
And my cheeks were flaming red
I have always uttered something
Which I wish I had not said.
In anger I have never
Done a kindly deed or wise,
But many things for which I felt
I should apologize.
In looking back across my life,
And all I've lost or made,
I can't recall a single time
When fury ever paid.
So I struggle to be patient,
For I've reached a wiser age;
I do not want to do a thing
Or speak a word in rage.
I have learned by sad experience
That when my temper flies
I never do a worthy deed,
A decent deed or wise.

Duties of a Church Member:

1. To live a consistent Christian life.
2. To attend church services regularly.
3. To consecrate time and talents for Christ and the church.
4. To live at peace with fellow church members and to speak well of the church.
5. To endeavor to win others for Christ and the church.

PUBLICATION

In last week's Mennonite the announcement was made that Rev. Reynold Weinbrenner of Beatrice, Nebraska, has accepted the editorship of "The Mennonite" and that he will take over this work beginning with the middle of October. For this reason all contributions to the paper and all exchanges should be sent to him and addressed as follows: *The Mennonite, 500 Bell Street, Beatrice, Nebraska.* However, all subscriptions to the paper and payments for the same should continue to be addressed as before, namely, *Mennonite Publication Office, Newton, Kansas.*. If these instructions are regularly followed, much unpleasant confusion and embarrassing delays will be avoided. SO PLEASE TAKE NOTICE.

Another matter that will need to be remembered by all who send contributions for the paper is that Rev. Weinbrenner will continue to reside in Beatrice and edit the paper from there. On this account anything which is to appear in the Mennonite must reach the editor not later than one week in advance of the date of issue. In case an announcement of special importance needs to be made on short notice, it may be sent to the Mennonite Publication Office at Newton, and efforts will be made to have it inserted. However, such items must be received not later than Saturday morning prior to the date of issue.

J. M. Suderman
Sec'y., Board of Publication

The Story of the Mennonites

By Dr C. Henry Smith

Mennonite Book Concern, Berne, Indiana, 1941.
823 pp. $2.50.

The Story of the Mennonites by Dr. C. Henry Smith is the book for which those interested in Mennonite history have long been waiting. This production not only covers the entire period of Mennonite history from the origins of the group in the first quarter of the sixteenth century to events in 1939, but it also brings into proper perspective the various American and European wings which make up this church. The author's sympathetic interest in all the branches of Mennonitism has enabled him to deal with each group impartially and to give each one its proper space in the book in reference to the movement as a whole.

Dr. Smith's book is, however, much more than an ecclesiastical history of the Mennonites. Since these people often settled in compact groups where they formed self-sufficient communities, they developed significient economic and social institutions which made their culture distinctive. *The Story of the Mennonites* covers these topics admirably and therefore will be of interest to the sociologist and economist as well as to the historian.

Written in the author's usual clear and interesting style, the story runs along smoothly from one topic to another so that the reader is able to visualize the movement as a whole rather than a series of separate, unrelated movements. Running through the entire story is the theme that the Mennonites have been pioneers, courageous pioneers, who have been willing not only to suffer untold hardships in frontier areas for conscience' sake, but also pioneered religious thought, being the first modern church group to preach and practice religious toleration, separation of church and state, and opposition to war.

Over one-half of the book, 531 pages, is devoted to the study of the European origins of the church and to its history in the various sections of Europe. Beginning with the origin of the Anabaptists, the story next takes up in order Menno Simons, the Switzerland group after 1535, the Netherlands, the Southern Baltic group, the South Germans, and the Hutterites, and finally the settlement in Russia.

The rest of the book is the story of the church in the Americas. The account of the first settlements in eastern Pennsylvania is followed by a study of the expansion of the Pequea and Germantown settlements. The Mennonites during the Revolution, the nineteenth century expansion and church divisions, and the coming of the Russians are the topics of the next three chapters. Following the chapters on the General Conference, and the trek to Mexico, Paraguay, and Brazil in search of freedom of conscience, the last two chapters of the book are entitled "Culture and Progress" and "Keeping the Faith."

The author has used few foot notes and has not included a bibliography because the book was written for the general reader and not the history specialist. An index and a number of illustrations enhance the value of the book. *—Melvin Gingerich in B. C. Bull.*

The book may be obtained either from the Mennonite Book Concern, Berne, Indiana, or the Mennonite Publication Office, Newton, Kansas.

STEWARDSHIP

The Best for Him

God does not care for the gift you make after all the wants are supplied. We must be willing to lay the best on the alter, or miss the blessing. *The stewardship of money is a searching test of loyalty to Christ.* Money represents something we think most about, work hardest to get, and when we pay a part of that precious possession as the Lord's it spells loyalty. *—Selected*

WEEKLY DEVOTIONAL MESSAGE

By Joanna S. Andres, Newton, Kansas

"But I Have This Against Thee"

Revelation 2 and 3

As the aircraft searchlights throw their beams far into space, breaking the darkness with the strength of their light and continually scanning the skies for an enemy plane which must certainly be hit when it is spotted, so may we, who are Christ's own, feel the eyes of our Lord that are "as a flame of fire" searching out our soul to spot the enemy within or to keep him at a distance.

The enemy of man's soul is the ruler of the kingdom of darkness who is constantly at war with the Kingdom of Light. He fears the strength of the divine Light. Where? Within the soul of man! The soul is the battle ground.

Even in the heart of the child of God into whom the Light has been born, there is a conflict because the enemy is restlessly at work and too often gains possession of a few corners of the heart, for we, too, sometimes "love darkness rather than light." (John 3:19).

The longing for light and its purity is a natural urge for the "born again." "Oh make me clean " is the prayer of our heart. We have the divine promise of cleansing; the possibility is there, but too often, too very often, we fail to say, "I will let Thee, Lord." The battle is not ours to fight. Our task is to surrender. The Christ will win the conflict. We cannot. We cannot even wash one spot of darkness from our soul. Light alone can absorb darkness.

Can we not feel the searching light of Christ fall into our hearts and, though we know that we have pleased Him in part, must we not also hear Him say to us, "but I have this against thee?" Then let us come to Him.

"Just as we are, and waiting not
To rid our soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, we come!"

And He wants us to come. "Come now," He says, "and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18) .... "I will turn my hand upon thee, and thoroughly purge away thy cross, and will take away all thy sin" (Isa. 1:25).

"Let us reason together." Did God have to plead with Iseral, His chosen, for a cleansing from sin? Had His own children whom He had nourished and brought up (Isa. 1:2) been caught in the net of darkness and had they become so accustomed to walk in it that they did not even feel the need of light?

Does God also have to reason with us, His church, whom by the death of His own Son He has rescued out of darkness to become children of light? Does not this time in which we are living cause us to think more earnestly? Does not a clarion call proceed out of the midst of suffering humanity, calling the bride of the Lamb to cleanse her garment? calling the Church of Christ to let her light so shine before men that they may see (Matt. 5:16)? Surely we cannot remain unmoved when nations are being judged and are being used for judgment.

Let us allow Him to come to us, whose own we are. Let us allow Him to come so near that we can feel the searching of His eyes as they fall upon our darkness within and hear Him say, "I have this against thee."

The human heart so often shrinks away when sin is revealed; sometimes it becomes rebellious, sometimes angry, and sometimes it steals quietly away to hide its sin. But sin cannot remain hidden from the eyes of Heaven. Its eyes rest like burning flames within the heart.

Is not our own selfish self the cause of much of our sinning? We love and protect our "self" when, instead, we should bring it under subjection and discipline it severely. Would that our Lord might develop within us that strength of soul that asks for correction and purging, that suffers with joy, that smiles at rebuff, that silently bears a wrong and is grateful for every step that puts self to death and tears to shreds the garment of self righteousness. Let our song be:

"O wash me, Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin die out in me,
Die out in me."

"If only sin die out in me." Surely, no price is too great to pay for this—no pain, no sorrow. Louder than the cannon's roar and the fire of guns from shore to shore, comes the voice of the Almighty "as the voice of many waters" calling to His own, "awake to righteousness and sin not" (I Cor. 15:34). "Though your sins be as scarlet, they shall be as white as wool." Then let our answer be, "O Lamb of God, I come! I come."

"Yea, only as this heart is clean
May larger visions yet be mine,
For mirrored in its depths are seen
The things divine, the things divine."
Then wash me now, without, within,
Let darkness change with all its sin
Into the beauty of Thy Light
Till all is bright, till all is bright."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

GREAT MOUNTAIN PEAKS

Those of us who were born and grew up on level plains or farstretching prairies will readily admit that a first view of a towering mountain made a great impression. Mt. Edith Cavell, with Ghost Glacier at her feet, made a lasting imprint on my mind and soul. Like almost every other peak in the Canadian Rockies, the reflection of this mountain in the deep, deep blue water of a mountain lake, makes a double picture, very colorful and soft. And throughout the years the name and the mental image of this beautiful mountain have symbolized unselfish and sacrifical service.

In another land, one of flowers and color against a background of unpainted wooden houses, busy commerce and business, much sordid living, too, stands the symetrical contour of Fujiyama, a picture of soft and simple beauty. Long after that memorable visit in Japan one carries in one's vision this motif, a symbol of simplicity which is humility, too.

But, oh, the Himalayas! The awe-inspiring panoramic stretch of glistening, towering, snow-capped peaks, as they unfold past the windows of any cottage in Darjeeling, when the rain stops, the mists lift, and nature chooses to unfold its curtain for a "thriller." Kunchenjunga, peer of the range, draws one's attention and aspirations upwards and upwards like a magnet. India, where people cower and writhe in darkness, illness, poverty, and sin, presents this contrasting picture of great height, great beauty, great goodness. A mountain of power, is Kuchenjunga.

Again the Himalayas, but this time in Kashmir. Previous experience makes one stand quietly or walk cautiously in their majestic presence. Nanga Parbhat can be seen from a number of vantage points in Gulmarg, but one surpasses all other sights. The chaukidar (watchman) at the government Rest House assured us that we will never be sorry that we saw the mountain first from his special prospect point. He lead the way up the hill, past the Rest House, through the garden, farther still into the dark blue shade on the needle paded carpet of the erect pine trees. Down a little where the branches hung lower, and with one graceful sweep he parted them aside to admit us to step onto a large flat slab of stone on on the very brink of a precipice. Oh, the breathtaking picture of the far-distant mountain, perfectly edged in its decorative leafy frame. Peer of purity! A clear, cold, blue sky marked perfectly the outline of the giant. The mountain stands burnished in its silvery white robe of snow, the folds of which flow well two-thirds of its height down. Its head is brighter still, like the purest of white gold. And not even one friendly little fleecy cloud appears above its shoulders. The base is dark and strong and colorful. No admission ticket purchased at a high price could ever have opened a door to usher one into any place to see a picture as exquisite as this one. A mountain of purity and peace!

To a privileged few—and I am not yet among their number—to a few, I say, those who were willing to give up a good night's sleep, to venture out into the cold, to climb when climbing meant hard work, to gamble with the weather, knowing all the time that some have gone many times and have always failed to get a view,—to them has come the vision of the world's HIGHEST peak, Mount Everest. There is one place from Tiger Hill, out from Darjeeling, where this peak can be seen. One must love a mountain view in order to want to see it badly enough to make effort often and at inconvenience and strain. Those who have seen Mount Everest say that it paid them to try. Everest, symbol of love.

Today I am happy that the desire to climb is not dead in me. Not war nor work nor failure nor discouragement nor hardship, none of these are subtle or strong enough devices of the enemy of God's children to kill the desire to climb until they can reach in faith to recieve the good and great holy gifts of His Spirit. These towering mountain peaks in the Christian life are accessible to those who will exercise in order to receive them. "A harvest of love, joy, peace, forbearance, kindness, benevolence, good faith, meekness, self-restraint. Against such things there is no law. The Holy Spirit brings them."—Weymouth

—*Helen E. Nickel*

Janjgir, C. P., India
June 15, 1941

Snapt Shots from Janjgir

S. T. Moyer

Our Janjgir Pastor, Rev. M. R. Asna, was stirred up over the need of baptizing the younger adolescents of the church. My wife had given him a special tract on this subject. The youth included cases over which hopes for years had been dashed to pieces. They included his own son, and children who had finished our own Middle Schools and were out in High Schools. "Will YOU please ask them whether they will not take baptism before returning to school?" he inquired of me. And I, a missionary, *had to be a soul winner* and know *how to deal with adolescents.*

As in the days of Elisha, the school of the prophets, the Bible School, is too cramped. So I, the only experienced male missionary on the station, was asked to supervise the erection of a new unit. It meant drawing plans according to scale. My college work in drawing farm buildings and plotting apple orchards and surveying land helped. I not only had to make architectural drawings, but to direct carpenters and masons, to manage workmen, and to order all sorts of nails, hinges, roofing tin, etc. I, a missionary, *had to become a builder* of a school of the prophets.

The Pastors' Retreat Committee was sitting. I had heard poor preaching enough to make me sick at heart over wasted opportunities. At the same time I had read descriptions of such soul stirring preaching that I plead with the committee to include on the program one subject dealing with the pastor and his sermon. "YOU do this, please!" they insisted. And I, a missionary, had to tell Indian fellow-pastors *how to prepare and preach a sermon.*

My predecessor in this work, Rev. P. W. Penner, did outstanding work in building up this station and providing Janjgir with water. He was a conquering trail blazer in this matter. But with expanding work, a long drought, and famine conditions, a new well was needed. It meant blasting hard rock; it meant providing mamagement. I, a missionary, like Isaac of old, had to become *a digger of a well.*

Janjgir, C. P. India
June 17th, 1941

MAIL FOR INDIA

If friends at home will send mail for India via American ships to India, the chances of it arriving will be greatly enhanced. Hence I would suggest that all Christmas mail be superscribed on the envelope with these words written above the address,

Fr. NEW YORK
via *First Available S. S.*
of
American Export Line
for *India*

Such are the present arrangements. Chances are that they will hold until 1942, though a new international crisis may change them. If some one at home could make it his business to keep in touch with these steamers from New York and the West Coast and inform the Mennonite public accordingly, through the religious press, the safety of your mail for India for the present could be assured almost 100 per cent.

S. T. Moyer

Unless you accept Jesus as your personal Saviour, a fine background and a good heritage may become the means of great loss.

PROGRAMS

MINISTERS' CONFERENCE OF THE WESTERN DISTRICT

Place—Mennonite Church, Pretty Prairie, Kansas
Date—Tuesday, October 21, 1941

Morning Session—9:30

Opening by Chairman
Conference Sermon - Rev. P. P. Tschetter
Communion Service, conducted by Rev. A. E. Kreider
Topic:
1. "What is the Simple Way of Christian Life in our Time?" Rev. J. N. Smucker
Discussion, introduced by Rev. T. A. van der Smissen

Afternoon Session

Devotions led by Rev. Jacob J. Regier
Business Session
Topics:
2. "What are the Basic Tenets of the Christian Faith?" Rev. J. M. Regier
Discussion, introduced by Rev. H. J. Dyck
3. "What is an Effective Church Organizational Set-up for our Time?" Rev. A. J. Dyck
Discussion, introduced by Rev. Clyde Dirks
Special Music to be arranged by the host church

Program Committee
H. N. Harder, Chairman
H. E. Miller, Secretary

WESTERN DISTRICT CONFERENCE

Hutchinson, Kansas
October 22, 23, 1941
Conference Theme: Making Christ Preeminent
Colossians 1:18

Wednesday Forenoon Session - 9:30 A. M.

Devotional Service Rev. E. J. Neuenschwander
Conference Sermon by President Rev. A. E. Funk
Reading of Minutes Secretary
Order of Day and Appointment of Committees
Election of Officers
Election of Program Committee Member
Music Tabor Church
Report of Statistician

Afternoon Session

Devotional Service Rev. J. F. Schmidt
Address - "Fifty Years of Conference Work" Rev. P. H. Richert
Music Buhler Church
Reception of New Churches
Report of the Mission Committee and Election

Thursday Forenoon Session

Devotional Service Rev. J. W. Bergen
Address - "Our Peace Testimony" O. O. Miller
Report of Peace Committee and Election
Music Bethel College
Report of Educational Committee and Election
Report of Bethel College
Report of Oklahoma Bible Academy

Afternoon Session

Devotional Service Rev. A. J. Dirks
Address - "The Relief Work of the Church" O. O. Miller
Report of Board of Trustees and Election
Memorial Committee
Music First Church, Hutchinson
Report of Deaconess Committee and Election
Report of Relief Committee and Election
Reports of other committees

MISSION PROGRAM

Wednesday evening, 7:30 P. M.

Chairman, Mrs. J. E. Entz

Congregational Singing Led by Mrs. Paul Bartsch
Devotionals Miss Aganetha Fast
Special Music Mission Society, Inman
Address Rev. P. P. Wedel, President of the Mission Board
Special Music Mission Society, Hutchinson
Mission Play - "Hanging the Sign," Student Volunteers, Bethel College
Offering - Offertory Prayer Rev. P. P. Wedel
Trio Mission Society, Bethel College Church
Closing Prayer and Benediction Rev. S. J. Goering

BUSINESS MEETING of The Women's Missionary Society

Wednesday, October 22, 9:30 A. M.

First Methodist Church (Corner 1st and Walnut)

Chairman Mrs. J. E. Entz
Song
Devotional Service Mrs. Clyde Dirks, Hutchinson
Special Music Mission Society, Burrton
Minutes of 1940 Session Mrs. Paul Baumgartner, North Newton
Roll Call - Answered by "Item of Interest from our Society"
Ladies Chorus Mission Society, Alexanderwohl
Report of the Nominating Committee
Report of Treasurer Mrs. P. K. Regier, Fredonia
Report of Literature Committee Mrs. J. F. Moyer, North Newton
Report - "The Mission News and Notes" Mrs. Gerhard Friesen, Newton
Discussion of Problems
Song and Closing Prayer

Noon Luncheon at the First Methodist Church at 12:00 o'clock (Luncheon 35 cents)

ANNOUNCEMENT

The ladies of the Missionary Society of the First Mennonite Church, Hutchinson, Kansas, are making plans for a luncheon to be served at the noon hour for 35c a plate to the ladies of the Western District Conference on October 22. Both the morning session of the women's organization and the luncheon will take place at the First Methodist Church, First and Walnut Streets. The local committee would like to secure registrations in advance if possible. Send your registration to one of the following: Mrs. John Franz, 703 E. 6th St., Mrs. J. M. Ediger, 715 W. 11th St., Mrs. O. C. Krehbiel, 1018 N. Elm St.

NOTICE

Junior C. E. Leaders

A short meeting of all Junior C. E. Workers will follow immediately after the afternoon program on Thursday. Place will be announced. Bring ideas and suggestions. Mrs. J. E. Entz

The Joy of Giving

C. A. Fuessle, Jr.

Few people experience this joy because they do not give enough. David knew it when he disdained generosity at another's expense, exclaiming: "Neither will I offer unto the Lord my God of that which doth cost me nothing." The widow who gave her all knew it—she had fulfilled the conditions. Paul knew it—towering figure among those who followed Jesus, daily "in the wellowship of sufferings," yet rejoicing "evermore." And he strikes the keynote of the whole matter of giving when he describes the methods of the exemplary Macedonians. They gave "according to their power—and beyond their power," because "first they gave themselves to the Lord." This condition fulfilled, the details are wonderfully simplified. The money, already in the Lord's treasury, is merely to be applied, with Spirit-given wisdom, to the various causes representing the Christ-Kingdom.

Strange how many people must be pleaded with, fairly forced, in many cases, to do that which will have but one result—"joy unspeakable and full of glory."

O ye people of God, give, *give*, GIVE, until the sting of temporary deprivation is forgotten in the joy, the *delight* of giving. —*The United Evangelical*

ANNOUNCEMENT AND INVITATION

The 1941 session of the Western District Conference will be held in the city of Hutchinson, Oct. 22-23. We heartily invite all delegates and friends of the Conference to fellowship with us during those days and share the many spiritual blessings. Those coming on Oct. 22 are asked to register at the Mennonite Church, 700 East 4th Street. Those coming the day of the Conference will register at Convention Hall at A and Walnut Street.

—First Mennonite Church, Pastor and Deacons

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 26, 1941

CIVIC RESPONSIBILITY REGARDING BEVERAGE ALCOHOL

(International Temperance Sunday)

Deut. 5:32,33; 11:26-28; Isa. 28:1-6; Hab. 2:12.

Introduction

There are some things which are definitely matters of civic responsibility. Things which affect the moral and spiritual welfare, the saftey, the education and health of the people, and matters of public decency, are a civic responsibility. It is quite generally recognized that the sale of intoxicating liquors is a public concern, and allowable only by legal consent.

Jehovah's Commands and Warnings

Deut. 5:32,33; 11:26-28.

The fifth chapter of Deut. is a summary of the commandments given to Iseral through Moses. These indicate the moral purpose of Jehovah regarding the nation. They were to be a people separated from all other nations in their manner of living and in their faith in Jehovah. This could be achieved only by faithfully doing all the Lord commanded them to do, walking in his ways, living as He directed them to live. If they would do this it would be well with them (vs. 33). There is a right way and a wrong way to live. God has clearly revealed the right way. Disobedience spells national and personal ruin.

Moses presents the outcome of obedience and disobedience clearly and forcefully so that the people may choose intelligently (vss. 26-28). Iseral's whole future was to be determined by this choice. Faithfulness would bring blessings and disobedience a curse. It is always so. The same choice is set before each one of us daily. On our choice hangs the issue of life and death. This is as true of our nation as it is of the individual persons. With the entire Bible at our hand, there is no excuse for any ignorance concerning God's demands on us.

God's Judgment upon Drunkenness

Isa: 28:1-6

Isaiah gives a picture, an illustration of the divine judgment visited upon nations when their people become habitual users of alcoholic liquors. Samaria, the capital of North Israel, was the "crown of pride" of the nation. Ephraim, the largest of the northern tribes, often stands for the entire nation. Outwardly things appeared well with the nation, but the seeds of decay were growing within. Drunkenness had become a national sin (Is. 5:11, 12). Isaiah sees the nation as smitten. God's law has not changed. Disaster surely awaits a drinking nation today. The Assyrians—"a mighty and strong one"—will be God's agent in meeting out punishment. Various figures (vss. 2-4) set forth the severe destruction at the invasion of the enemy. All this came upon Samaria because they did not obey the voice of the Lord their God. Their moral and spiritual decline could lead to no other result. God will demand inevitable and dire penalty from every nation that lives intemperately and unrighteously. Let Americans stop and consider and beware.

Isaiah looks forward to the time when the "Lord of hosts" will be the true glory of his faithful remnant (vss. 5, 6). He will inspire them to administer justice faithfully and strengthen them.

Drinking is more dangerous to public safety in our machine age than it ever has been. It breaks down the standards of morals and public decency, and especially so among young people. It breeds immoral acts and crimes. It is a disgrace for any community to license vice and crime-breeding drinking places. Drinking definitely militates against the welfare of a community and the standards of living. The evils of alcoholic drink are of such a character that the traffic in intoxicants ought to be abolished by the state.

What is the duty of Christians toward anything that promotes wrong-doing?

Can a Christian approve of the use of intoxicating drink?

What is the responsibility of the church to the drink problem?

SOME IMPRESSIONS OF THE CONFERENCE

Time and time again, during the business sessions of the Conference, I was deeply impressed with the fine Christian attitude on the part of our various Board and Committee Chairmen, Secretaries or Treasuerers who gave their reports to the delegates.

Whatever the nature of the report, you felt that these men had been "about the Master's business" humbly, perhaps in an obscure way, but nonetheless faithful stewards.

There was real forebearance and courtesy in answering questions and throughout discussions from the floor, concerning the many activities of the triennium. This is a real testimony on the part of the men who direct the work of our Conference.

I cannot help but add a word of appreciation for that *silent example* set before us. There was something fine and inspiring, also, in being able to look up at the painting of "Christopher Dock In Prayer," throughout the meetings.

John E. Fretz

OUR COLLEGES

Bethel College

Harold Linscheid, '29, has joined the Bluffton College faculty as instructor in mathematics and physics, filling the position left vacant by the death of his uncle, Prof. E. J. Hirschler. Mr. Linscheid is a son of Missionary and Mrs. G. A. Linscheid, Newton, Kansas.

Bethel College has a Prayer League which is composed of all who daily pray for Bethel. An alumnus from Kingston, Ontario, writes: "I rejoice every time I receive some news from Bethel. Bethel College has a warm spot in my heart, and I remember it before the Throne of Grace because it has done much for me as it is doing for other men and women."

In the senior class is a blind student, Arnold Graber, from Freeman, South Dakota. This is his second year at Bethel. He reads and writes in Braille. He also has one of the students read for him.

A gospel team composed of students is in training and will present Sunday evening programs in various churches wherever there is a call for their service.

The number of students registered now (Oct. 1) stands at 291. A few more are still expected so that the total may reach the anticipated 300. The number of male students exceeds that of the female students by about 10.

The college church under the leadership of Rev. J. N. Smucker is planning an interesting series of Sunday evening services to begin the first Sunday in October. Once a month there will be a musical program. A variety of good speakers will be engaged for the balance of the meetings.

—Source of news items, *Bethel College Bulletin*

Rev. G. S. Stoneback, pastor of the Eighth Street Mennonite Church, Goshen, Indiana, will be the speaker on the Religious Emphasis Week program to be given in the Bethel college chapel beginning Oct. 6th. The general theme for his lectures will be, "This is to live." The first service will take place on Monday evening. During the rest of the week two services will be held daily, one during the regular chapel hour and the other at eight o'clock in the evening. —*Bethel Collegian*

Helen Penner, a student at Bethel College last year, is planning to work in France under the auspices of the Emergency Relief board of the Mennonite Central Committee. Traveling with Miss Penner to France will be Lois Gunden, who has been teaching French at Goshen college, and J. N. Byler, who taught at Hesston and part-time at Bethel. At the present time the trio is in Akron, Pennsylvania, where they are awaiting the arrival of their passports and visas. —*Bethel Collegian*

C.P.S. CAMP NEWS

Arrangements are being made to offer, in camp, credit courses on the high school and college levels. Twenty campers have expressed a desire to enroll. Courses to be offered are: Letters of Paul, Mennonite History, Public Speaking, College Algebra, and Business Organization and adminstration. Campers and staff members who have had advanced academic training have been approved as instructors. Several campers have indicated their desire to take high school courses for credit.

Out of 2,423 C. O.'s classified up to September 1st, the denominational distribution is as follows: Mennonite 706, Brethern 261, Friends 142, Methodist 139, Jehovah's Witness 130, Presbyterian 62, Church of Christ 58, Baptist 52, Church of God 36, Catholic 34, Congregational 30, belonging to no church organization 100. The balance represent 77 different other denominations and organizations.

Mr. Orrie Miller, Rev. J. H. Miller, Rev. D. A. Yoder and Dr. E. G. Kaufman, all members of the advisory board, visited the Colorado Springs camp on September 23. They spent most of their time in observing the work projects and in conferences with the staff and the campers.

—*Pike View Peace News*

Gleanings from the Pike View Peace News by Mr. J. J. Friesen, correspondent from Henderson, Nebraska:

The C. O's. of that camp are engaged in soil conservation work which is directed by a group of soil conservationists. The field work is done largely on ranches which are some times 50 miles away. Some of the work consists of making diversion ditches, check dams, terraces and ponds. About 50 campers travel to these projects daily. Six men are in the research crew. They compile scientific data on rainfall, drainage, and moisture in the soil. Some are engaged on the camp ground. Ten work in the kitchen, helping to serve meals to 130 men. Five are in the laundry. About 12 work on other jobs as carpenters, night watchman, and gardeners.

Worship is highly stressed in camp life. A well rounded religious program has been arranged. Each meal is preceded by the asking of God's blessing by one of the boys. Breakfast is followed daily by morning worship conducted by various men of the camp. The weekly Bible class is conducted by Rev. Hazelton, Colorado Springs. Sunday morning services are in the assembly hall.

The most inspiring sight is the individual Bible reading in the evening before retirement.

—*J. J. Friesen*

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y.P.U. OFFICERS
Ted E. Claassen,
President
Newton, Kan.
Arthur Wenger
Vice President
Reedley, Calif.
Dorothy Dietz,
Secretary-Treasurer
Quakertown, Pa.

Fellowship Group

By Arnold Reimer

I have been asked to write about our Beatrice Fellowship (Peace) group, and the following is an attempt to do so.

When the Draft bill went into effect we held meetings in our church (Second Mennonite, Beatrice) for a while for the men of draft age. After the men had a chance to learn more in detail about our peace position and what to do in connection with the draft, the meetings were replaced by a "Fellowship" group of young people for the purpose of meeting together each week for meditation, prayer, Bible study, study of other articles concerning our stand, and projects which could be done for the community. The group at first numbered around six or eight, including both boys and girls.

A little later young people from other peace churches were invited to meet with our group. Meetings were held all summer, and before school started there were around fifty young men and women from the seven churches represented. Some have left this vicinity since, but the churches which have been or are now represented are the Methodist, Christian, Church of God, Evangelical, Brethern, First Mennonite, and Second Mennonite. About twenty of the group have left for school and other places, and attendance at present is ranging around thirty or thirty-five regularly. Interest is unusually good. The meetings at first were to last about one hour, but as a rule it takes from one and one-half to two hours to complete a meeting.

Different members of the group take turns in being leader. Meetings vary somewhat, but generally they open with a devotional period, and then continue with Bible Study (Sermon on the Mount, Epistle of James, etc.), practical study, which includes mock tribunals, study of booklets, discussion of non-combatant and civilian service, etc., and a period for projects.

In connection with the discussions on non-combatant and civilian service it is interesting to note that nearly everyone who has come to the meetings regularly has decided that non-combatant service is *not* right, while at the beginning a large percentage of the group supported non-combatant work. This gives me the impression that in those "peace" churches where a large percentage support non-combatant work, the civilian service side has probably not been thoroughly discussed from all the different angles. As far as I know there are only two or three out of our whole group who, after they heard both sides of the question discussed thoroughly, take the view that certian types of non-combatant work might be all right.

In connection with projects, thus far we have not done as much as we would like to. Soon after the group was formed, we painted the steps and porch of our church, furnishing the paint and labor. But we felt that this was possibly too selfish, so a little later we began giving programs in different churches as one project. We gave programs in both Baptist churches in town, in the Brethren church near Carleton, Nebraska, in the First Mennonite Church west of Beatrice (with the Brethren and Second Mennonite churches also invited), and in the Brethren church near Holmesville, for the State F. O. R. Conference held there recently. We hope to give some more programs soon.

When giving programs in churches that are not pacifist-minded, we attempt to make it clear that we are not trying to "convert" them to our viewpoint, but rather that we are there for the purpose of letting other Christians know what a conscientious objector is (because the public as a whole misunderstands him), what we believe and why (mainly Biblical reasons), discussing how we interpret some passages most commonly used by a militarist, and what C. O.s are doing in a practical way, which includes relief work, C. P. S. camps, etc. Programs are opened with general singing and include devotions and special music. A mixed octette, male quartet, and girl's trio have furnished special numbers thus far. The program for the three local historic peace churches was a little different in that we discussed non-combatant and civilian service instead of "what we believe and why."

At some of our weekly meetings we write cards to our senators, congressmen or the President, either voicing our opposition to certain proposed measures or supporting measures such as food for the small democracies, etc.

For other projects we want to have different groups sing at the hospitals, jail, for invalids, etc. Jail services would probably be mainly evangelistic, and the services should vary according to need.

We also are expecting to give the name of our group to the local Salvation Army, certain local relief agencies for emergencies, etc. When help is needed, we shall try to furnish some.

Also, it is being suggested that we have offerings at our weekly meetings for various projects, which are not yet definitely determined. Part of the money will probably go for the relief of war-stricken areas in Europe, and possibly some for Civilian camps. Helen A. Penner of this community is now on the way to France to do relief work among French refugees.

The organization of the Fellowship group is as follows: chairman, vice-chairman and secretary. The offices of chairman and vice-chairman run for six months, after which the chairman steps out and the vice-chairman becomes chairman. The group then elects a new vice-chairman. The three offices above, together with the minister, make up a committee which is responsible for the programs for the weekly meetings.

Also, there is a program and project committee, composed of three members and the minister, which is responsible for making up programs for other churches and for suggesting projects to the group. Some of these have been mentioned before.

I feel that God has blessed the Fellowship group to a great extent. We do not want to win "laurels" for ourselves, but we want God to be honored and glorified through the efforts of the group.

FALL RALLY

A Fall Rally of the Eastern District Young People's Union will be held at the Second Mennonite Church, Philadelphia, on November 2, 1941, at 3:00 P. M.

Mr. Gerald Stucky of Berne, Indiana, who is a student at White Biblical Seminary in New York City, will be the speaker.

—Arlene K. Geissinger, Corr.

Giving

If you want to be rich—
Give!
If you want to be poor—
Grasp!
If you want abundance—
Scatter!
If you want to be needy—
Hoard!

Your possessions are to be your Servant and not your master.

CALIFORNIA Y. P. RETREAT

The California Young People's Retreat was held at Camp Gains, Lake Sequoia, California, Aug. 2-9. The location of the Retreat grounds, namely, in the mountains and among the gigantic Redwoods, was an inspiration in itself. The Retreat theme was, "Climbing," based on Phil. 3:14: "I press toward the mark, for the prize of the high calling of God in Christ Jesus." The theme was stressed throughout the Retreat, and we pray that many will have "climbed" to greater spiritual heights.

We were happy to have Rev. Edgar Toevs, Shafter, as dean of the Retreat again. Leonard Wiebe, Upland, as chairman, assisted. Dr. A. Warkentin of Bethel College added much by his stimulating Bible Study class. For Youth Problems Dr. J. H. Langenwalter of Reedly was a help. He also led the Vesper Services. For the Mission hour, for the first part of the week, Miss Agnetha Fast, recently returned from China, told us much about China. We were further blessed by hearing from Miss Ruth Hege of Venezuela. Rev. and Mrs. Chris. Ummel of Shafter, our guest missionaries, presented us with the needs among the migrants.

Recreation consisting of boating, swimming, and hiking, also added to the joy of each day. Each day was filled with these things which helped to develop a healthy spiritual as well as physical body. The Retreat ended with the desire laid upon each heart to go down into the valley and there to live victoriously for Him after a glorious mountain-top experience.

We had a fine Retreat and pray that next year's may be even better.

Sincerely in Christ,

—Marie Schroeder

RALLY HELD

The Western Distrcit Young People's Peace Rally was held in the Brudertal Church, Hillsboro, Kansas, on Sunday evening, Sept. 28. The church auditorium was filled to capacity. Paul Goering acted as chairman. Speakers for the meeting were Wilbur Ediger, who gave a report on the work he and other boys are doing at the Civilian Camp in Colorado Springs, Colo.; Rev. Lester Hostetler, editor of Bethel College publications and Professor of Bible, who spoke on the topic "Non-Combatant Service;" and Ted Claassen, who has traveled extensively in England and France and who spoke on "Relief." Mr. Claassen related his experiences as a relief worker in these two countries during the past year. Meetings like these are a great blessing, especially to the young men who are about to leave for the camp.

—Mrs. Leo D. Ewert, Corr.

WESTERN DISTRICT CHRISTIAN ENDEAVOR

Hutchinson, Kansas
October 23, 1941
Evening Program

Theme: "Lights in the World" Philippians 2:15
Hymn
Scripture
Prayer
Announcements
Music: Quartet
Address: "Our Youth as Lights in the World" Rev. Albert Gaeddert
Offering
Music: Quartet
Talk: "A College Student Amidst a 'Crooked and Perverse Generation'" Orlando Wiebe
Talk: "It is Better to Light a Candle than to Curse the Darkness" To be announced
Hymn
Benediction

Rev. Albert M. Gaeddert, director of the Colorado Springs Civilian Public Service Camp, will be the principal speaker at the final session of the Western District Conference. This last evening meeting which is to be held in Convention hall at Hutchinson, Kansas, October 23, is again being planned by the Western Dist. C. E. "Lights in the World," has been chosen as the theme for the evening.

Rev. Gaeddert is well qualified to speak on the topic, "Our Youth as Lights in the World," and comes to us highly recommended. His work these past months has brought him into very intimate contact with young men. He has dealt particularly with the problem of the relationship between one's political and religious thoughts and actions.

The student's point of view will be presented by Orlando Wiebe, a senior at Bethel College. He will speak on the topic, "A college student amidst 'a crooked and perverse generation.'"

It has not been announced who is to speak on the subject, "It is better to light a candle than to curse the darkness." The last two are to be ten minute talks. A men's quartet of high repute has been contacted for the special music.

Every C. E. society should make a special effort to have as many members as possible attend this important meeting.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

SERIES: WAYS TO PEACE

Program for November 2, 1941

Leading Topic: Christian Missions as a Way to Peace. Romans 10:8-15; Matt. 28:19:20.

I. Worship Service

1. Songs: "Far and Near the Fields Are Turning," No. 325; "On the Mountain Top Appearing," No. 336; "Hail to the Brightness of Zion's Glad Morning," No. 332.
2. Reading of leading topic and prayer.
3. Talk on "Mission Work As It Relates Itself to Peace," by a missionary if possible.
4. Offering for peace work, either Civilian Service Camps or Relief Work.

II. Leader's Introduction

The twenty third anniversary of the cessation of hostilities in the first world war, on Nov. 11, is the occasion of these two topics on peace.

The activities of Christian missionaries are one of the greatest influences for peace. The love of God, exemplified in the lives of men and women in the midst of a world torn by strife and hate and war, makes them ambassadors of good will and peace. In China, and in Japan they have taught Christians to live above the hates which war fosters. In India the work of missions has influenced even the hearts and minds of a number of the political leaders. In every country, and every place where missionaries live and work, the gospel of Jesus Christ proves to bring not only peace in the hearts of men, but also peace between men.

III. Suggested Topics for Short Talks

1. Peace between kings	I Kings 5:7-12
2. Good tidings of peace	Isa. 52:7-10
3. Lying prophets of peace.	Ezek. 13 1-10a
4. Messengers of peace	Luke 10:1-9
5. Peter's message of peace	Acts 10:34:38
6. Peace through Christ	Eph. 2:13-18

IV. For Discussion

1. When should missionaries leave their stations because of war?
2. What can our churches at home do to make mission work count for peace?
3. Is the influence of missions for peace helped or hindered by what the members of our own church are doing in the present crisis?

V. Facts for Study

The work of missions has always emphasized peace in the hearts of men. It has also brought harmony into home life. Christians have tried to make their homes abodes of love and understanding. It has made itself felt in its influence on community life. Neighbors have tried to be kind to each other, to do helpful things for each other, and to solve their difficulties by the ways of goodwill and peace rather than by the ways of duel, hate, and ill-will. It is also making itself felt in the attitude of the peoples of different countries to each other. The "Christ of the Andes" is testimony to this fact; also the spirit of love between the Christians of Japan and China. Where love reigns, where Christ rules, the peace must come. In our day of the second world war there is indeed need to push the work of missions—foreign and home—as the way to peace.

VI. Illustration

When Turkey joined forces with the mid-European powers in the Great War, both English and Americans hastened to leave that country to avoid being interned. But courageous young Doctor Cyril Haas quietly stayed at his post. As American Board missionary of Adana, director of the International Hospital in that Turkish city, he felt that as a Christian he could not leave the people of that community to suffer from lack of hospital service.

During this time Doctor Haas succeeded in saving the life of the wife of a Turkish general, after native surgeons had given her up to die. Not long afterward the young doctor became very ill, almost dying with typhoid fever because there was no ice available to reduce his fever. The grateful Turkish general, finding the doctor so in need of ice, called out his army, ranged them in a long line from the hospital to a snow cappped mountain in the suburbs, and hustled that snow down the line to Dr. Haas' bedside.

So radiant is a Christian life that it shines out to touch other strange lives—even those that are hostile—and renders them shining, too.

VII. Food for Thought

The coming of the Christ was to bring "Glory to God in the Highest, **peace on earth,** goodwill to men."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

Series for November Meetings:

Nov. 2	Good Citizens Discharge Responsibilities
Nov. 9	Nobody Wants War—Why Not?
Nov. 16	Good Citizens Don't Drink
Nov. 23	Good Citizens Are Thankful
Nov. 30	Good Citizens Don't Gamble

GOOD CITIZENS DISCHARGE RESPONSIBILITIES

Program for November 2, 1941

Song: "America the Beautiful."

Scripture Reading: I Peter 2:13-17; Matt. 22:15-22.

Prayer: By Superintendent.

Song: "The Star-Spangled Banner."

Leader's Talk:

"The call to stand for liberty is one that thrills most people. We resent more than anything else to have our liberty taken from us. We all want the right to order our lives as we think best, even though we make mistakes. Character cannot be won if a person is not free to think as he pleases.

"Christ was the first to set us free, and Paul said, 'Where the Spirit is, there is liberty.' This is true liberty. It is not just the right to do as we please, because that kind of liberty often hurts others. But it is the liberty to do right and to be our best; serving God and man according to God's laws.

"The things that keep us in bondage are generally within ourselves. Prejudice and sensitiveness are among them. These traits make us give the wrong meaning to the words of other people, and we do not give them credit for good actions. Everything they do we take as an insult to ourselves. Christ can break these bonds and help us to see all others as God's children whom He loves equally within ourselves.

"It is only when we are free from hate and pride that we know what true liberty is. When this is true, we are willing to do what Jesus asks; and this is true happiness.

"It might help us Americans, who think so much of liberty, to know that every moral failure and every evil thought which we harbor helps to forge a chain around us. It is only when we live true to Him that we are truly free." —N. M. Whitwell

Song: "My Country 'Tis of Thee."

Questions:

1. Where should we begin to practice good citizenship?
2. Is the public school a good place to begin to discharge responsibilities of good citizenship?
3. Does our town have a right to expect its young people to help keep the town beautiful and orderly before we are old enough to vote?
4. Does being a good citizen ever conflict with being a good Christian?

Hymn: "God Bless Our Native Land."

Sentence Prayers.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

Plans for November, 1941

FOUR GREAT PROPHETS

November 2 Isaiah

"Come ye, and let us walk in the light of the Lord." Isaiah 2:5.

November 9 Jeremiah

"Obey my voice, and I will be your God and ye shall be my people." eremiah 7:23b.

November 16 Ezekial

"A new heart also will I give you, and a new spirit will I put within you." Ezekial 36:26b.

November 23 Daniel

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

November 30 Thanksgiving

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us." Isaiah 63:7a.

Verse of the Month

"Behold God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song. He also is become my salvation." Isaiah 12:2.

Prayer of the Month

"O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things: Thy counsels of old are faithfulness and truth." Isaiah 25:1.

Song of the Month

"Hail to the Brightness of Zion's Glad Morning," The Mennonite Hymnary No. 332.

Program for November 2, 1941

ISAIAH

"Come ye, and let us walk in the light of the Lord." Isaiah 2:5.

I.. Worship Period

1. Prelude: Largo, Pianist.
2. Call to worship: "Sing unto the Lord, for He hath done excellent things. This is known in all the earth." Isaiah 12:5.
3. Pianist plays the melody of "Hail to the Brightness" very softly while the group reads the words of the song.
4. Stand and sing the above song.
5. Leader's opening prayer.
6. Scripture reading by a Junior boy: Isa. 40:1-11.
7. Victrola Record: "And the Glory of the Lord" or "He Shall Feed His Flock," from the Messiah.
8. Quiet moment for silent prayer.

II. Study Period

Aim: To acquaint our Juniors with some of the treasures from "Isaiah."

1. Introduction, by the Junior leader.

What do we mean by "prophet?"

Bring out the truth that the prophet speaks for God, having a message from God to proclaim.

2. All Juniors find the book of Isaiah in their Bibles. How many chapters in this book? Which chapter do you know best?

3. Talk on "Isaiah, the Prophet," by a Junior girl.

Isaiah was born in Judah, the son of Amoz (2:1). He probably was a prince, for he lived at the king's court and talked to the kings. He was a prophet for sixty years, being called by God the year that Uzziah died (6:1). He prophesied during the reign of four kings, Uzziah, Jotham, Ahaz, and Hezekiah. He was married and had two sons. He prophesied that our Lord Jesus should be born of a virgin and that He should suffer for our sins.

4. The story of the "Call," read by a Junior boy, Isaiah 6:1-8.

5. Six Juniors each read a prophecy of Christ.

a) Isaiah 7:14; b) 9:2; c) 9:6, 7; d)11:1, 2; e) 60:1-3; f) 61:1, 2a.

6. A Junior girl who reads well, read chapter 53, while the Juniors follow in their Bibles.

7. Solo from rear of church: "When I Survey the Wonderous Cross."

8. Minute talks on precious verses by ten Juniors:

a) Isaiah 1:18; b) 26:24; c) 40:8; d) 41:10; e) 43:11; f) 43:25; g) 52:7; h) 55:6; i) 55:8, 9; j) 65:24.

9. All sing: "Though Your Sins Be As Scarlet," Service Hymnal No. 463.

III. Mission Minutes

1. Divide the group into two sections. Let one name a missionary, the other give the field of service or, if retired, where the field of service was.
2. Ask three to report on a missionary letter found in our church papers.
3. Pray for these missionaries, (Sentence prayers).

IV. Closing Moments

1. Memorize first two verses of the song for the month.
2. Together read the verse for the month.
3. Pray the prayer for the month.
4. Sing: "Into My Heart."

SECOND QUARTERLY CONFERENCE

Pine Grove Mennonite Church
Rev. R. V. Stubbs, Pastor
Bowmansville, Pa.
October 20, 1941

Afternoon Session 2:30

Song Service in charge of the Conference Chorister

Devotions in charge of Rev. R. V. Stubbs, Pastor of host church

Business Session: Reading of Minutes by Secretary
Report of Conference Treasurer

Paper—"THE MINISTRY OF RECONCILIATION"—Rev. Harold D. Burkholder, Pastor of the East Swamp Church

General Discussion—Opening Remarks by Rev. John J. Plenert, Pastor of First Church, Philadelphia, and Secretary of the Home Mission Committee

* * * * *

The Ladies of the Church will serve the evening meal

* * * * *

Evening Session 7:30

Song Service in charge of the Conference Chorister

Devotions in charge of Rev. Freeman H. Swartz, Pastor of Eden Church, Schwenksville, and Chairman of the Home Mission Committee

Special Music by the local congregation

Message—"THE TWENTIETH CENTURY PROPHET"—Rev. Erland Waltner, Pastor of Second Church, Philadelphia

Special Music by the local congregation

Closing Meditation in charge of Conference Secretary

* * * * *

The CONFERENCE OFFICERS 1941-'42

President—Rev. Olin A. Krehbiel
121 Towamencin Avenue
Lansdale, Pennsylvania

Vice President—Rev. Sylvan Lehman
R. D. 3, Quarryville, Pa.,

Secretary—Rev. Howard G. Nyce
1443 Chew Street
Allentown, Pennsylvania

Treasurer—Mr. Alvin H. Alderfer
3235 Fuller Street
Holmesburg, Pennsylvania

The S. S. Union officers of the Eastern District for 1942 are: President, Robert M. Landis; Vice President, Jacob R. Fretz; Secretary, Mary Kerr; Treasurer, Norman Geisinger; Mission Secretary, Huldah E. Myers; Field Secretary, Walter Temple. Next year's convention will be held at West Swamp.

IN MEMORIAM

JOHN W. PENNER, the oldest son of Jacob and Katharina (nee Wiebe) Penner, was born Dec. 23, 1853, in Neukirch, West Prussia. Since his parents were in business at this place, his childhood years were spent there. However, in 1864 his parents transferred their residence to Petershagen near Tiegenhof, West Prussia, and father, then a little boy, assisted them in establishing themselves on a farm. At this place he was privileged to attend the village school until he was 14 years of age. During one winter he served as secretary to a local attorney.

On May 29, 1871, he was baptized upon his confession of faith by the Elder Abraham Esau and received into the fellowship of the Tiegenhagen Mennonite church. Because of conscientious convictions concerning military service he joined the company of a number of others and came with them to America in 1876. He landed in New York July 1, 1876. His goal was the Mennonite settlements in Kansas. Two years later, in 1878, he united with the Brudertal Mennonite church near Hillsboro, Kansas, of which he remained a faithful member.

On Feb. 28, 1878, he married Elizabeth Ewert, daughter of William Ewert, Sr. They founded their new home in Butler County, Kansas. But after a stay of six years there, they removed to the Brudertal community. After 25 years of wedded life they were privileged to commemorate their silver wedding anniversary on Feb. 28, 1903. When in the year of 1913 father was elected county treasurer, the parents established their home in Marion, remaining there for the four years during which he was in office. Following that, the parents took up their residence in Hillsboro.

On Feb. 28, 1928 they were privileged to commemorate their golden wedding anniversary. And, by the grace of God, they were permitted to extend their married journey to 59 years, 9 months and 18 days when, on Dec. 16, 1937, mother passed to her heavenly reward.

The last seven weeks of his earthly life father spent in the Salem Hospital where he was given all possible care, yet the length of his pilgrimmage was taking its toll, and on the morning of Sept. 21, 1941, the Christ whom he served, quietly came and called him home. He reached the age of 87 years, 8 months and 28 days.

He was preceded in death by his wife, four children, one daughter-in-law, one grandchild and one great grandchild.

Of his immediate family he leaves to mourn his departure, 3 sons, 2 daughters, 2 sons-in-law, 2 daughters-in-law, 27 grandchildren, 11 great grandchildren, 2 brothers-in-law and 4 sisters-in-law.

We mourn but not as those without hope, for we are looking forward to a blessed reunion.

—Church Corr.

EDA LA FAYE SHARP was born May 25, 1929, near Bluffton, Ohio. She was the daughter of Charles and Alice Luginbuehl Sharp. On Saturday, Sept. 6, her short life of twelve years ended accidentally and tragically by drowning in Lake Erie near Huron. The family had been spending week ends in their cottage near the lake. She with her brother James, age 10, had been swimming back and forth to a sand bar for the third time. She evidently became very tired and told her brother, "to swim quickly to shore and call for help and tell mother I'm going." Apparently she was overtaken by an under tow or current before help arrived.

Her life, as expressed by her relatives, was very unusual for her age. For years she was concerned about the deeper things of life. Upon her own request she was instructed in Catechism, and a short time ago gave her own personal testimony of assurance of salvation. On June 15, 1941, upon her confession of Christ as Saviour and Lord, she was baptized and received into the membership of the Ebenezer Mennonite Church near Bluffton, Ohio. Her life as a fragrant bud and ray of sunshine is sadly missed by her parents, brother, grand parents and friends.

Funeral services were held at her parental home in Norwalk, Ohio, on Monday, Sept. 6, in the forenoon, and at the Ebenezer Mennonite Church in the afternoon. Rev. A. C. Schultz officiated. *—Corr.*

CORRESPONDENCE

GNADENBERG MENN. CHURCH

Whitewater, Kansas

October 1, 1941

It was at the last Christian Workers' Conference at Bethel College that the rural church was especially stressed. This is a correspondence from a rural church.

It is generally known that Rev. Harms no longer feels able to conduct Sunday morning worship regularly. This fall it will be 40 years that he has been the elder here. Aside from faithfully fulfilling his ministerial duties, he was also a successful farmer. Recently, Rev. J. J. Voth of the Bethel College faculty has occupied the pulpit quite regularly. He and his family have endeared themselves to us, and it was with real regret that we learned that the present arrangement would no longer be possible.

Many of our friends know that the Gnadenberg church is one of the oldest structures in the General Conference that is still used for worship. Structurally it is much the same as when first built. We still use the same hand-made seats. The hitching racks are still there, although seldom used. So it will be underestandable that we feel quite elated that, through the R. E. A., we now have electric lights. Recently, we were able to have a fellowship supper on the church lawn. This would hardly have been practical without the lights. I hope I am speaking for all the churches in this vicinity if I say that our lives have been enriched through the reading material secured from the W. D. Loan Library. The possibilities of this plan are endless. Could we hear from churches who have put the material to practical use? One of the projects in which we are especially interested is to help maintain our Civilian Service camps. It is only beginning to be apparent how expensive this will be for our people. Ted Claassen found time to tell us about relief work in the warzone. We dare not neglect to suport this work either.

Recently we had a C. E. program on "Recreation." We were told that in seeking recreation we should never forget our high calling in Christ Jesus, look for the best, and we will find the best. We should not only look at our work, but also away from it. Other helpful thoughts were exchanged. We listened to some music, spoke a prayer, and again remembered our neighbor whom only that week we had put away to rest in God's acre. After the program we spent a few minutes in visiting. It was all very simple, but it gave us the feeling of restfulness and serenity that our work-a-day lives are much in need of. Let us not neglect Sunday School and Christian Endeavor.

Many of our members knew Dr. J. R. Thierstein personally. His boyhood home was not far from here. Many people from all walks of life have paid tribute to him. We knew him as a man for whom differences in rank or position did not exist. He is now a worthy citizen of heaven.

—*Mrs. Herbert A. Schmidt, Corr.*

Report of Offerings

FOREIGN MISSION RECEIPTS

For September, 1941

Menn. Ch., Smith Corner, Pa., $10.00; Grace S. S., Lansdale, Pa., $50.00; First Menn., Paso Robles, Calif., $28.13; Menn. S. S., Upland, Calif., $17.57; Pine Grove Ch., Bowmansville, Pa., $5.50; Lorraine Ave., Wichita, Kan., 025.00; Grace Ch., Enid, Okla., $16.25; First Ch. Y. P.' Lima,, Ohio, $14.75; P. J. and Lena Waltner, Pretty Prairie, Kan., $40.00; Jr. Messenger Readers, $10.00; Menn. Ch., Richfield, Pa., $10.00; Anna E. Klassen Legacy, Hillsboro, Kan., $381.50; Rudolph Janzen, Arizona, $5.00; Eden, Inola, Okla., $17.49; Zion Ch., Souderton, Pa., $100.00; Menn Ch., Madrid, Nebr., $13.25; First Menn. S. S., Mt. Lake, Minn., $200.00; Second Menn. S. S., Beatrice, Nebr., $175.00; Ernest Juhnke, Mdge., Kan., $40.00; Garden Twp. S. S., Mdge., Kan., $10.90; Menn. Ch., Halstead, Kan., $26.61; Swiss Ch., Whitewater, Kan., $30.12.

Herold Ch., Clinton, Okla., $40.80; Menn. Ch., Hanston, Kan., $10:35; Christian Ch., Mdge., Kan., $95.00; Bethel College Ch., No. Newton, Kan., $31.54; Hebron Ch., Buhler, Kan., $36.10; Johannestal S. S., Hillsboro, Kan., $29.40; Menn. Ch., Deer Creek, Okla., $24.50; Private L. B. Gibbs, Paso Robles, Calif., 2.25; Chaplain J. E. Garrett, Paso Robles, Calif., $2.85; San Marcos Ch., Paso Robles, Calif., $88.66; Menn. Ch., Buhler, Kan., $20.94; Friend, Berne, Ind., $50.00; Menn. S. S., Ringwood, Okla., $7.78; New Hopedale Ch., Meno, Okla., $40.96; Bethany Ch., Cleveland, Kan., $19.34; Swiss Ch., Alsen, N. Dak., $7.66; Huttertahl S. S., Dalton, S. Dak., $80.00; Mission Friend, Buhler, Kan., $50.00; Jr. Messenger Readers, Buhler, Kan., $5.00.

Emmaus C. E. Soc., Whitewater, Kan., $24.85; West Swamp C. E., Quakertown, Pa., $30.00; Grace Ch., Lansdale, Pa., $10.00; Angelina Girls Miss. Soc., Halstead, Kan., $30.00; Emmanuel Ch., Galva, Kan., $23.49; First Menn. Adult C. E., Aberdeen, Idaho, $5.00; Garden Twp. Ch., Mdge., Kan., $45.00; Friend, Goshen, Ind., $80.00; Bergfeld Ch., Delft, Minn., $22.70; Mrs. Fred C. Rilling, Hesston, Kan., $30.00; Menn. Ch., Perkasie, Pa., $3.15; First Menn. Sr. C. E., Newton Kan., $12.50; Tabor Ch., Goessel, Kan., $41.80; Miss Elizabeth Peters, Altoona, Man., $50.00; Through W. C. Voth, Herold Group, Morden, Man., $9.41; Glencross Ruderweide Gem., $8.06; Neubergthal Gem., Altona, Man., $5.35; Bergfeld Gem., Altona, Man., $13.90; Menn. Gem., Rosenfeld, Man., $12.35; Menn. Group, Halbstadt, Man., $9.96; Miss Susie Friesen, Halbstadt, Man., $1.00; Eigenhof Group, Gretna, Man., $10.67; Rose Farm Group, Lowe Farm, Man., $14.34; Burwalde School, Winkler, Man., $5.00.

Hoffnungsfeld Ch., Carrot River, Sask., $10.45; Hoffnungsfeld Ch., Petaigan, Sask., $7.95; Bethanien Ch., Lost River, Sask., $5.20; Menn. Ch., Janzen, Sask., $15.15; Menn., Colonsay, Sask., $1.60; Menn. Ch., Dundurn, Sask., $2.20; Nordenheim, Dundurn, Sask., $8.50; Emmanuel, Meadow Lake, Sask., $3.00; Immanuel, Campen, Sask., $0.65; Rosenort, Capasin, Sask., $15.29; Hoffnungsfeld Group, Glenbush, Sask., $3.91; Hoffnungsfeld Group, Bournemouth, Sask., $2.10; Hoffnungsfeld Group, Rabbit Lake, Sask., $4.90; Bethel Ch., Mayfair, Sask., $4.27; Hebron, Sandbeach, Sask., $1.00; Hebron, Northvale, Sask., $1.64; Menn. Ch., Hague, Sask., $2.65; Rosenort, Osler, Sask., $4.00; Rosenort, Aberdeen, Sask., $6.00; Menn. Ch., Fiske,, Sask., $6.62; Menn. Ch., Superb, Sask., $4.10; Menn. Group, Schoenfeld Village, Wymark, Sask., $1.04; Menn. Com., Morse, Sask., $2.00; W. C. Voth, Deposit, $14.54.

Children's Camp, Swift Current, Sask., $17.21; Emmaus Ch., Swift Current, Sask., $3.47; Sheldoner Group, Nordheimer Ch., Hanley, Sask., $3.50; Lichtauer Ch., St. Elis., Man., $20.00; Exchange on Check (Canada), $0.38; S. S. Ver., Menn. Gem., Leamington, Ont., $20.00; Eigenheim Ch., Rosthern, Sask., $17.00; Menn., Vancouver, B. C., $4.27; Bethesda, Henderson, Nebr., $97.81; Friend, Inola, Okla., $50.00; Friedensherd C. E., Springfield, S. Dak., $25.00; Hoffnungsfeld S. S., Carrot River, Sask., $3.10; H. H. Rupp, Westbrook, Minn., $30.00; First Menn S. S. N. of Butterfield, Minn., $34.63; D. W. Bixler, Bluffton, Ohio, $200.00; Gnadensberg, Whitewater, Kan., $27.68; First Menn., Reedley, Calif., $23.80; West Zion, Mdge., Kan., $55.50; Immanuel, Los Angeles,, Calif., $20.00; A member of the Menn., Lind, Wash., $400.00; Friedensfeld, Turpin, Okla., Emmanuel, Pratum, Oreg., $22.63; Salem, Freeman, S. Dak., $80.00; Menn., Pulaski, Iowa, $22.96; Friend, Newton, Kan., $50.00; Christian Ch., Mdge., Kan., $35.50; Bergtal, Pawnee Rock, Kan., $19.87; First Menn., Aberdeen, Idaho, $107.81; Tabor, C. E. Soc., Goessel, Kan., $20.00; Menn. Ch., Burrton, Kan., $27.65; Brudertal S. S., Hillsboro, Kan., $50.66.

	Total	**$4,031.06**
Balance on Hand September 1st, 1941		4,022.40
Gifts for General	$3,572.14	
Special Support	230.00	
Sundries	228.92	4,031.06
		8,053.46
Paid out on orders	$3,296.86	
Paid money borrowed	3,500.00	
Paid out direct	354.63	7,151.49
Balance on Hand October 1st, 1941		**$ 901.97**

Respectfully submitted,
J. E. Regier, Treasurer,
Mennonite Board of Foreign Missions

« « JOTTINGS » »

Married

Mildred Fretz and George Frazee, Jr. The ceremony took place in the Grace Mennonite church, Lansdale, Pa. The couple will be making their home in West Chester where Mr. Frazee is assistant manager in the Woolworth store.

Ruth Schrag, daughter of Mr. and Mrs. Dan Schrag, and Benjamin Wedel, son of Mr. and Mrs. Helmut Wedel, all of Moundridge, Kansas. The wedding was celebrated in the Eden Mennonite church on Sunday, October 5. Rev. Walter Gering read the ceremony. The young people will make their home on a farm near Moundridge.

Vernelle Tieszen, daughter of Mr. and Mrs. J. F. Tieszen of Walton, Kansas, and Harvey Wedel, son of Mr. and Mrs. Joe Wedel of Newton, Kansas, were united in marriage at the Tabor Mennonite church on October 5.

—The session of the *Western District Conference*, which will convene at Hutchinson, Kansas, Oct. 22-23, will mark the fiftieth anniversary of its existence. Rev. A. E. Funk is chairman and Rev. T. A. v. d. Smissen secretary.

—The China Missionaries, *Dr. Lloyd* and *Rev. Floyd Pannabecker*, and, *Rev. August Ewert,* landed at San Francisco, Calif., on Saturday, Sept. 27th. They were called home because of the strained political situation in the Far East. They left Shanghai Sept. 11th, thus making the voyage in less than three weeks which is very good time considering the uncertainties of ocean travel under present war conditions. —*Berne Witness*

—Thanksgiving will be celebrated on two dates again this year. However, by presidential proclamation, the customary date will be observed by all states next year.

—The *Eden Mennonite Church* near Moundridge, Kansas, observed an all-day harvest festival on Sunday, September, 28th. Speakers on the program were Dr. E. G. Kaufman, president of Bethel College, Miss Alida Schrag, prospective missionary to India, Ted Claassen, returned relief worker in London, and others. The mission offering in the forenoon amounted to a little less than $1,100. Rev. Walter Gering is the pastor of this church.

—*Menn. Wk. Review*

—The seventh annual *Young People's Bible Conference* was held at the First Mennonite Church, Berne, Ind., during the week of October 6th. Dr. John Price of Wheaton, Illinios, well known evangelist, author and editor, conducted the services. The conference is under the auspices of the C. E. societies of the First Mennonite Church.

—*Berne Witness*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, OCT. 21, 1941 NUMBER 41

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The Quiet Hour

Very few men who have to stand the strain of hard physical labor would think of going to work without a hearty breakfast. Such men generally enjoy making the most of a meal of eggs, ham, and cereal. Practically everyone realizes the necessity of partaking of food at the beginning of a day.

However, in many homes and, perhaps, even in some Mennonite homes, the spiritual breakfast is skipped, or it is only nibbled at. Father hurries to work; Mary rushes off to school; mother's attention becomes fixed on an avalanche of housework. The day begins with a mad scramble and not with a quiet hour in which the soul is fed.

The result: men and women, boys and girls venture into the activities of the day with their hearts comparatively devoid of spiritual food. Nature abhors a vacuum. So do sin and low living. Hearts not filled with the Holy Spirit will be filled by something else. That is inevitable. That is why the Christianity of many is so skeleton-like—not much to it. They lack that nourishment which makes for toughness of spiritual fiber and resultant positive, dynamic living for Christ's sake.

Whosoever would be filled with the Spirit must give God an opportunity for the in-filling. If we approach His Word with a hurried feeling and a desire "to get it over with quickly," then we shall consume little spiritual food and digest still less. We will be empty and weak throughout the day and unable to remember in the evening what we read or prayed about in the morning. We will be unable to minister unto those of our associates who hunger after food for the spirit, but who are kept from it by the tentacles of confused and sinful living. If we enter into the quiet hour *hungering* and *thirsting* for spiritual food and drink, then we *shall be filled*. Then we shall be able to share with others provisions for the spirit. Then we shall live deeply and abundantly in a Christ-like manner.

"Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone—
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see."

—W

No Time for God?

No time for God?
What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and Life itself—
Our God!

No time for God?
As soon to say no time
To eat or sleep or love or die.
Take time for God,
Or you shall dwarf your soul,
And when the angel death
Comes knocking at the door,
A poor misshapen thing you'll be
To step into eternity!

No time for God?
That day when sickness comes
Or trouble finds you out
And you cry out for God;
Will He have time for you?
No time for God?
Some day you'll lay aside
This mortal self and make your way
To worlds unknown.
And when you meet Him face to face
Will He—should He,
Have time for you?

—*Norman L. Trott*

Holy Ground

In the Biblical account of Moses' experience with a bush which, though it was aflame, was not consumed, we read that God said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This act signified a sense of respect on the part of Moses. He was standing in the presence of God and as an expression of humility borne of a sense of respect and reverence, he removed the shoes from his feet.

The Hebrew people were very careful not to treat with disrespect or irreverence anything which pertained to God. In the Tabernacle, which was the sanctuary of God during their wanderings in the wilderness, there was a place called the Holy of Holies. Into this place only one person was ever to be admitted. This person was the High Priest. Even the High Priest was to go into this place only once each year and that only after he had purified himself according to the Law. It was a very sacred place. It must be entered with the utmost reverence and respect because God was there.

What a difference there is between the attitude of these people and the people of today, who seem to feel that nothing is sacred and who violate all the places where God is by conduct which is most disrespectful and sacreligious. We are told that the Hebrews did not even utter God's name when they read the Scriptures, yet today we find so many who use His name without thought or concern for what they are saying. We come to God's house and treat it as though it were any other house. We fail to realize that we have come there to stand before God and to be in His presence, nor do we realize that the place where we are is "holy ground."

Perhaps this failure to conduct ourselves in a reverent and respectful way goes deeper than we realize. Perhaps, we have lost a very important element in our Christian religion which we need to have in order to come to a realization that there are some things and some places which are "holy ground." Surely, this is true in the area of human life. Today we see how men have come to disregard the sacredness of human life and how they are bending every effort to destroy that which God has made.

It seems to be true that reverence grows out of an appreciation and knowlege of God. We need to realize that God is everywhere present and that all of life is a sacred thing, that no part of it may be faced lightly and thoughtlessly without involving disrepect and irreverence. If we look at life in this way, we will not have to trouble ourselves by trying desperately to create in ourselves a feeling of reverence and respect. We do not come into the presence of God once a year as did the High Priest, but our very bodies are His temples. We are constantly living in His presence, and we should have an attitude of reverence which can come only as we realize that we are "standing on holy ground."

—*Arthur Wenger*

Brother Petter's Arrival on the Mission Field

By C. H. A. van der Smissen

Since we are celebrating the fiftieth anniversary of Brother Petter's entrance into our mission work, the writer was very strongly reminded recently of the time when we (members of the mission board and Brother Petter) came to Darlington. Having been asked to share these experiences with the readers of *The Mennonite,* the writer will try to do so.

Some members of the mission board and Brother Rodolphe C. Petter arrived at Darlington, now in Oklahoma, then in the Indian Territory. Brother Petter saw the Indian chief of police, Big Bull, a Pawnee, who was tall and broad. Brother Petter said, "Is that an Indian?"

The writer said, "Yes, that is an Indian police."

The next day we visited the Indian agent. The writer told the agent of Brother Petter's introduction to Big Bull. The agent said, "I can tell you of an experience that I had with Big Bull. Our office is above the store. A stairway leads to a platform, and there is the entrance into the office. One day, when the Cheyennes got their pay from the government, a Pawnee came and said, 'I did not get my pay on the Pawnee day; I want it now!' The secretary said, 'You cannot get any money today; it is Cheyenne day.' The Pawnee said, 'If I do not get any money today, no Indian gets any money.' He stepped out onto the platform, took his gun and said, 'I will kill any Indian who comes up the stairway.' So the Indians gathered below. Then came Big Bull. They told him how it was. Big Bull said nothing, but he came to me and told me of the circumstances. I said, 'You get him.' Big Bull said, 'Me get him dead or alive?' 'Yes, you get him.' Big Bull came to the stairway; he did not say a word, but he jumped up, knocked the Pawnee's gun out of his hand, took him by the collar, and carried him down, holding him outside the railing. When on the ground, he let him walk, but held him by the collar. When they reached my office, Big Bull shook him and said, 'Me got him alive.' I spoke kindly to the Pawnee, who, by this time, was thoroughly frightened. He acknowledged having done wrong and promised to behave. Then I let him go."

In the afternoon Rev. Petter and the writer went to the mission house. Petter said, "I would like to begin learning the Cheyenne language. Will you take the Arrapahoe?" The Arrapahoes were the other Indian tribe among which our missionaries had worked and had some converts.

We had small notebooks. We sat down on the porch where there were a number of women. Rev Petter began to cough and said, "Cheyenne," but they did not catch on. He coughed some more and said, "Cheyenne." Then Ben Roadtraveller, our converted Arraphoe, came. I told him what we wanted. He laughed and told the women, and they had a good laugh, for they had pitied Brother Petter, because he seemed to have such a bad cough. Now the Cheyenne and Arrapahoe words came flying, and they kept us busy.

(Continued on Page 7)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

SNAP SHOTS FROM JANJGIR

S. T. Moyer

(Continued)

The Janjgir Church is served by three ordained ministers: —Pandit J. Walters, teacher in the Bible School; Rev. M. R. Asna, elder and pastor of the Janjgir Church; and Rev. S. T. Moyer, elder in charge. Among the varied types of ministry rendered are the following:

Catechetical Classes for boys and for girls.

Intensive Evangelistic Campaigns in the 358 different outlying villages. Eleven such campaigns were conducted this past year. A few baptisms occured. Many were deeply stirred. The enemy was aroused.

Rainy Season Bible Course. Eight classes met daily for five days per week for six weeks. These were open to the entire membership of the church.

Training-in-service of young workers. This last year three were thus in training. We are hoping and praying for funds and worthy recruits, so that not only these three, but three or four more may thus be trained this coming year.

Conducting regular *Worship Services in Janjgir Church.*

Conducting regular *Worship Services in Udeband-Kanai* Circut. This is a new project and has brought very encouraging results.

Conducting *Visitation and Worship Services* at three or four preaching points, 8 to 15 miles distant: Baloda, Akaltara, Dongri Pondi, and Belturki.

During the hot season, before the Bible School and the Middle School for Girls opened, *the Janjgir church was crowded* to the doors every Sunday. The young people were home for the summer holidays. Before they left for school and work, three of them received baptism after covenanting before Christ and His Janjgir disciples to follow their Saviour. Last Christmas twelve were baptized. After these young people left for school, and the Bible School students and the Anna Funk Memorial School girls came back to Janjgir, the church and its two wings were not only crowded, but those who came late had great difficulty getting seats. We wish some of the supporters in prayer and purse in the homeland could see this crowded congregation of worshipers every Sunday morning.

Three Sunday Schools, not counting those in the district, are now in operation at Janjgir. One is the Junior Sunday School for little children of the Christian community. You ought to see this inspiring, eager group of youngsters carrying their bits of copper, or handfuls of rice, as their weekly offering, and eagerly taking in the lesson and worship periods. Mrs. Moyer is superintendent of this Jr. S. S. The second is the Senior S. S., in which classes are arranged for all, including the very oldest. This school takes up the entire church building, its wings and tower rooms, its verandas, and the surrounding compound, so that the Junior S. S. has to meet in the Middle School Hall, some 300 yards away. The third is for non-Christian young men and boys who have passed out of the Mission Primary School. Bible School students teach in this, and Miss Burkhalter supervises.

Janjgir, C. P., India
July 16, 1941

"THIS DO IN REMEMBRANCE OF ME"

In the first part of June I sent out notices to the twenty different groups of Christians in the Kai Chow district, telling them when to expect me and that we would remember our Lord's death on the cross by observing the Lord's Supper. These twenty little churches are located from five to twenty-three miles from Kai Chow. Traveling on my motorbike I would visit two places each day, going out in the morning and returning for the night.

Out of these twenty places only eight have church buildings. At the others the people meet in the home of some Christian for worship. The Chinese houses are poorly ventilated, having windows only on one side, and these are often pasted shut with paper, leaving only the door for ventilation. In cold weather it is not so bad, but in summer it is very uncomfortable to hold a meeting in such small quarters, and one has to be an interesting speaker to keep one's audience awake. Hardly ever is there room enough for all to get in and sit down, so a group stands at the door to listen. Because the children are considered bothersome, they are usually told to leave; thus these adults hinder the children in coming to Christ even as the disciples of Christ tried to.

At Nan Wang Chuang we held the meeting under some trees, where it was very comfortable. Again, at Sang Tsun, we met in, what we would call, a barn. At one end of the room there was a cow with her calf. These were led outside before the meeting started. At the other end the feed was stored, leaving a space of about twelve by twelve feet for our meeting. But then, Christ was born in a stable. Why can we not remember His death in a stable? This place used to have a church building, but it was burned during the present war. They have been rather discouraged, but they are now again talking of building a church.

At Wu Hsing an old grandmother, who had not been at church for some time because of sickness, came to worship, even though she was still too weak to sit up during the service. Some bedding was placed on the floor. There she reclined, listened to the message, and also requested prayer for herself.

I had not visited at Liu Tun and Hu Chang for some time, because of the many Chinese soldiers there. They occupied all available space, so that even the evangelist at Liu Tun was crowded out and had to leave for a time. The Christians have now again arranged for a small place and have asked him to come back. At Hu Chuang they had asked the soldiers to kindly let us have one of the buildings for the time of the meeting.

It gave me a great joy to give the message and meaning of the cross at each place, before we had the Lord's Supper. The attendance was good, and I felt that the Lord blessed us richly. The cordial welcome, which one receives everywhere, and the happy faces tell one that they have found satisfaction in Christ. Pray for these small groups that they may grow in grace anl in knowlege of their Lord and Saviour. *—August Ewert*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 2, 1941

SIN AND ITS CONSEQUENCES

Gal. 6:7, 8; I John 1:5-10; 2:1-6

Topic: Ways of Dealing With Sin

Introduction

Webster's dictionary defines sin as:"willful transgression of the divine law; neglect of the laws of morality and religion." Sin is a violation of God's law, either in purpose or in conduct. God created man a free moral agent, who is permitted to exercise his own will and make his own choices. Sin is also used in a generic sense to denote a depraved condition of the heart, which is the cause of outward sins.

Sowing and Reaping

Gal. 6:7, 8

God will not allow anyone to treat His moral laws with contempt and go unpunished. He rules the world through established laws and one of these is that a person will reap just what he sows. Men commit sin and in doing so bring its consequences upon themselves and only too frequently upon others. In all our actions we shall reap just what we sow. There is no escape from the results of sin. This is true of nations just as it is of individuals. If we act merely to gratify our carnal appetites, we will reap evil habits and moral ruin, "corruption" (vs. 8). If we act under the leading of the Spirit, giving ourself to God's service and the doing of His will, we shall reap life everlasting. Whatever we sow in life will be multiplied in our living.

Sin Makes Fellowship With God Impossible

I John 1:5-10

John declares the message which he heard directly from Jesus. God is infinite and unalloyed truth and holiness, "light" (vs. 5). We can not enjoy fellowship with God and at the same time knowingly do the things which He has forbidden, "walk in darkness" (vs. 6). Light and darkness are totally incompatible. The whole foundation truth of the entire Bible is in the infinite holiness of God. To "walk in the light" is to live in full surrender to the truth as found revealed in God's Word. Then we can have fellowship with God and men and cleansing from the guilt of sin and from the power of sin, by the power of the blood of Christ. He saves to the uttermost, cleanses from all sin.

Many deny their need of cleansing from sin, asserting their own righteousness, trying to cover up or excuse their sin. These deceive themselves. If we freely confess our sins to God, He will blot it out and freely forgive us. If we wish God to forgive us, we *must be willing to confess to Him.* To deny our sinfulness is to contradict the plain Word of God.

Christ, the Believer's Advocate

I John 2:1-6

The believer may be overcome in the hour of temptation, but he need not despair. The grace of God, through Jesus Christ, is available for the repentant sinner. Christ is our advocate with the Father, the propitiation for our sins, the atoning sacrifice made on the cross. Keeping God's commandments is one important test of the reality of our Christianity.

There are three "ways of dealing with sin," common among people. The first is simply denying the reality of sin or claiming that one has no sin to repent of. The sinner who acknowledges his sin can be pardoned. The second way is to let sin rule. The majority of people take sin as a matter of fact and do not even try to avoid it. The only right way, the New Testament way, is to confess sin, renounce it and trust in Christ for pardon and cleansing. Our lesson clearly states God's willingness to forgive. All have sinned, but God has made provision for help for the repentant one.

Why cannot people fully overcome sin by their own will power?

What do we mean by "walking as Christ walked?"

When may we rightly call a mistake a sin?

"What do you find yourself doing the most of —accusing or excusing? *—Robert S. Tate*

Mennonite Central Committee Relief Notes

October 10, 1941

Akron, Pennsylvania

Brother J. N. Byler, Sisters Lois Gunden and Helen Penner, recently appointed for relief work in France, sailed from New York on October fourth for Lisbon, Portugal.

Brother Byler is from Hesston, Kansas and has been a professor in the Mennonite college there for the past fourteen years. He has been given leave from his teaching for a year to go as a relief worker to France. Brother Byler will be replacing Brother Jesse Hoover as director of the French relief work, and will have his headquarters at Marseille, France. During Brother Byler's absence Sister Byler will be actively engaged in the M. C. C. headquarters at Akron as homekeeper.

Sister Lois Gunden, professor of French at Goshen College, also has a leave of absence, and has been sent to France to direct part of the home colony program for children. Her knowledge of French will well qualify her for her wark. Sister Helen Penner, a teacher, and student of Bethel college, will also be working in France as directess of one of the homes for chidren. Both Sisters Penner and Gunden will be located in Unoccupied France to carry on relief work.

London, England

Peter Dyck's letter of August 19

"According to John Coffman's letter this morning, a shipment of clothing has just arrived in Liverpool. This is the shipment I helped with during my pleasant stay in Akron. It will be a real treat distributing these goods."

Birmingham, England

The latest developments in relief projects here have been the opening of a home for aged and semi-infirm people who have been left destitute by the war. This home is located near Birmingham and is a haven for many war-sufferers.

Little Life Sketches From France

By Jesse Hoover

It was a happy little home "somewhere in Spain," father, mother and three children. And then came the terrible scourge of civil war and with thousands of others the father was hurried away to carnage and bloodshed. In one of the engagements Mr. Gomez who had been promoted to a captaincy was killed. Close on the heels of this tragedy came another. After the crushing defeat of the Republican forces this little fatherless family took to precipitous flight with the other thousands of hapless refugees, finding a sympathetic shelter beyond the borders of France. But in their flight the family had become separated. The three fatherless little children were without mother as well.

It was a happy day when finally the poor, widowed, homeless mother found and gathered together again her little ones. And yet it was unhappy, for the poor little forsaken babies were in such a state that it was necessary for her to put them into a hospital. She is living now at Cerbere with her aged mother and her three children, in the comparatively happy atmosphere of a poor little home. Her father returned to Spain a year ago and she has not heard anything from him since. She does not know whether he was shot or whether he may be languishing in a prison or a concentration camp. She also has two brothers in Spain. The one had been, until recently, in prison, and when he was liberated he had lost his job. The other is still in prison. Both had been officers in the Spanish Republican army. It is quite obvious that she can receive no help from her family. Into these seemingly hopeless circumstances broke a little ray of light and hope. Her three fatherless children are being fed at the canteen of the Secours Mennonite aux Enfants. She herself is being employed at the canteen a part of the day thus earning enough to keep the little family together. No one can say what might have happened to them without Mennonite assistance.

Does it pay?

(Compiled by H. Ernest Bennett & A. Warkentin)

(Released—October 10, 1941)

C.P.S. CAMP NEWS

October 7, 1941

The following Mennonite camps are now in operation:

Grottoes, Virginia		89 boys
Marietta, Ohio		44 boys
Bluffton, Indiana		131 boys
Sideling Hill, Penna.	(35 to arrive the 8th)	6 boys
Dennison, Iowa		117 boys
Colorado Springs, Colo.		124 boys

Sixty-three more young men have been assigned to these camps October 8, and thirty more are to arrive before the end of the month. By the first week in November the expectation is that the camps will be filled to capacity. The Dennison camp received its first assignments August 28, the Sideling Hill camp, near the west entrance of the Sideling Hill tunnel on the Pennsylvania Turnpike, received its first boys October 1. A total of 1,145 are now in the 18 camps in operation all over the country. Of these, 501 are in six Mennonite camps. Sixty-seven per cent of the young men in CPS camps come from the three Historic Peace Churches. Some eight per cent additional come from Christian peace groups like Christadelphians, Molokhans, and others. Thirty-nine per cent of the total number of C. O. s in camp are Mennonite boys.

On September 1 to 3 there was held at Winona Lake, Indiana, under the auspices of the National Service Board for Religious Objectors, an important conference to which directors of all Civilian Public Service camps were invited. Besides these a good number of representatives from the Historic Peace Churches were present, together with representatives from other denominations. In all, some 92 people were present. Among these were also General Lewis B. Hershey, General Director of the Selective Service System and two members of his staff, Colonel Kosch and Major McLean.

The purpose of the conference was to review the experiences of the past months in order to determine, if possible, what direction the future program of the camps should take. One big concern of the conference was the problem of financing the camps. Should we continue the present program as financed and directed by the churches? Would it be possible to accept more financial assistance from the Government without impairing our present freedom to direct the whole program of camp life? In view of the insistence of some groups that the Government subsidize and direct civilian camps for conscientious objectors, would it be possible to provide that both the church and the Government operate camps at the same time? The problem was thoroughly discussed from all angles, from the standpoint of the boys in camp as well as from the angle of the constituency which pays the bills. There was a strong feeling that every care should be exercised so that we do not lose the values gained under the present system. General Hershey, who spoke on this occasion and who answered very freely questions put to him at an extended open forum discussion on this problem, emphasized rather forcefully the great advantage the churches had under the present arrangement, an advantage which they would very largely lose in case the Government assumed large responsibility for the financing of the camps. The result of the discussion was the appointment of a Committee which is to explore fully this whole problem in consultation with the Government and present a recommendation to a similar meeting to be called as early as possible this fall. In the meantime, the present arrangements are to continue until January 1, 1942.

The development of an adequate educational program for our camps is no small problem. Boys come to camp with such varying educational and community backgrounds, and with such widely differing interests that it is difficult to arrange a progrom of educational activity that will suit everyone. The Mennonite Central Committee is therefore calling a meeting of the educational directors of our camps in Chicago, October 10 and 11, to which also representatives of Mennonite educational institutions have been invited, to discuss this whole problem in the light of actual camp experience and to try to set objectives and formulate policies and plans which they think will be in harmony with the desires of our constituency and with the wishes of our boys.

The spirit of the boys in camp as a whole is excellent. Discipline problems arise, and our camp staff tries to handle them in harmony with the Christian spirit and with general Mennonite practice. The boys as a whole are interested in working out a high type of life in their camp relations. They have been giving a good account of themselves, both as to the service they have rendered as well as to the character they reveal. A number of the camps are mimeographing their own camp paper which not only helps to inform home folks but also helps to keep up camp morale. The boys in camp and those in charge of the adminstration of the camp need your continued interest and prayers.

Orie Miller
Henry Fast

—The Men's Gospel team from the C. P. S. camp near Bluffton, Indiana, conducted the service at the Defenseless Mennonite church near Berne, Indiana, on Sunday evening, October 4. —*Berne Witness*

—Among the resolutions passed by the Young People's Group of the Middle District Conference is this one: Resolved, That, in accordance with our peace convictions, we encourage all our Y. P. organizations to support our C. P. S. camps prayerfully as well as financially. —*The Vine Press*

—*PIKE VIEW PEACE NEWS:* This week-end (October 5th), we fellows here in camp are quite conscious of the departure from the camp staff of two individuals to whom we are deeply indebted. They are Mr. and Mrs. John Gaeddert, the camp business manager and the camp matron, who were temporarily appointed to help start this camp. All of us hope that they will be happy and successful in their new endeavors.

—*Miss Alta Schrock,* former teacher of biological sciences at Bluffton College, has gone to Sideling Hill, Well Tannery, Pa., to help open another Mennonite Civilian Public Service camp. Miss Schrock also served at the Bluffton, Indiana, and Dennison, Iowa, camps when these were opened.

WHY CIVILIAN PUBLIC SERVICE WORK?

By Albert Gaeddert, Director,
Civilian Public Service Camp,
Colorado Springs, Colorado

In any undertaking whether of a personal or social nature, it is necessary that the aims and objectives of the project be clear in the minds of those who participate. Likewise, in our Civilian Public Service Camp work, the people involved ought to have a clear vision of the purposes toward which we are striving. It is called work of national importance under civilian direction, but that still leaves the aims out of the picture to a large extent.

Let it be said, first of all, that it presents a positive approach to the problem of peace, rather than a sole refusal to participate in the war machine. In the late world war, the best the conscientious objector could do was to refuse to do. Now, through the generosity of a democratic government, it is possible to offer our services for constructive purposes. With this I would list the first purpose and objective toward which we are setting our aims: to render constructive service to our government and to humanity. Although we refuse to become a part of the war machine, we are willing and eager to give our service where we feel that it is employed toward the harm of no one and to the upbuilding of the abiding interests and welfare of humanity. It is interesting today to find those who look at issues and their implications in terms of a long period of time. It is doubly encouraging to hear a statement such as this coming from one in government employ: "The greatest defense work we can do in our nation today is to defend the soil, upon which and by which we live." It may seem insignificant to go out to do soil conservation work when we think only in terms of each shovelful of dirt that we throw over the bank, but when we view the program as a means of preserving what the Eternal has entrusted to us, then the work takes on a personal significance, because it concerns people, individuals, families, communities, and nations.

A second objective of our camp program is to strengthen our democracy at home. We have a strong faith that the best method of preserving the democratic way of life is not with machine guns but by the simple demonstration of its principles in numerous small communities. The foremost principle operative is a sincere faith and trust in God and in man. Jesus, the Master of man, placed such a genuine faith in God that the most apt designation that He could give to God, that would fully express the close relationship, was Father. Because God was a Father, and the Father of all peoples, it followed that all men were brothers. Such respect, such faith is best developed in the democratic way of life; it cannot be fostered by blasting machine guns or by dive bombers and torpedoes.

Though our views may differ and our backgrounds vary, we can still get together, live, work, play, eat, and worship together. There is in this sort of set-up an opportunity hitherto unequaled. Here we can learn to know one another thoroughly, appreciate the goodness that dwells within each of us, and in a quiet and peaceful manner come to develop a keen appreciation for the possibilities of the other's personality. Spiritual growth is firmly grounded, for here it has time to bear the fruits of the Spirit: love, joy, peace, long-suffering, and kindness.

Another aim of our camps, as I see it, is to prepare the men who come here to go back into their own communities and there be able to render a greater service. They ought to be able to live more completely and more abundantly, having had their horizons widened by the personal contacts established. They should be able to understand their neighbor more readily, having learned to understand their comrades, with whom they lived for a period of time, as members of the same household. They should be greater churchmen, having learned to appreciate the values that the Church has upheld, some of which have become so much a part of them. They should be better men in their family relations, having established a closer kinship with those principles that bind family ties so stably. They should be greater men in the community, having developed a community spirit that carries a strong concern for all its associates. They should be better farmers or better city people, having seen at first hand the reaction of both groups to varying situations.

These are but a few of the objectives that, to my mind, our camps are holding up to those who enter into them. If one were to generalize a conclusion, it could very well be phrased in the words that the writer of the Book of Revelation puts into the mouth of God: "Behold I have set before thee an open door which no man can shut." —*Pike View Peace News*

BROTHER PETTER'S ARRIVAL ON THE MISSION FIELD

(Continued from Page 2)

Some of the board members came and told us that we would go to the Indian camp. So we went along. A lady from the mission kitchen also went. She said, "Yesterday the Florida prisoners came. They were taken prisoners in Kansas when they began to kill white people. They had been in Florida for quite a while. Now they have their guns and are dangerous." We stepped up to a tent. There lay a Florida prisoner with his gun, and he made a terrifying face. The lady said, "Does he not look awful?"

Mrs. Petter said, "I am not afraid." She sat down right before him, took a baby carrier and asked him, "What is this?" The bad prisoner smiled and explained that the Indian mothers carry their babies on their back in that.

We asked whether we should sing for him. "Yes, sing," he said. So we sang a song with a warlike melody, and he said, "Good, sing more." We sang another song.

Brother Petter read his Cheyenne words, but he could not pronounce "mother" correctly. He tried several times. He saw that the Cheyenne language is not easy to learn. The Indian took us to a large arbor. Mrs. Petter wanted to take a baby, but the baby shrieked so fearfully that she quickly handed it back to the mother.

The writer asked Ben to try to get permission for him to attend the heathen devotion to the setting sun. He got the permission. Petter went with Ben to see the Indian tent-camp and to have him tell of their life. Petter also told Ben to ask permission for us two to go into the circle when they danced. He got the permission.

In the evening the dance was held. The medicine men sent word to the writer that they were ready to dance and that we should enter the circle. The evening devotion to the setting sun was very interesting. They bowed and sang. The writer tried to put down by sound what they sang. When the devotion was finished, one of the medicine men stepped up to the writer and put his flat hand sideways against his forehead and then against the chest. Ben later said that that meant, "Does the white man, the man with the hat, understand?" This was the sign language of the Indians, which any Indian of any tribe understood. So did our missionaries. About two or three years later, the writer's tall Indian friend, chief Waaten, the big man from the Washita, sent him this devotion. Missionary J. J. Kliewer translated it and put the music to it.

However, Brother Petter was so interested in the life of the Indians that he forgot about the dance, until he heard the Tom Tom. Then he came and was very sorry that he had not been there to accept the invitation of the chiefs.

We stood outside the circle and watched them. When they stopped to rest, some young girls, who attended the school, stopped in front of us. The writer told them that we were invited to go into the circle. He asked, "Do you think we could go in?"

The girls answered, "You try it."

"We do not feel like trying it."

When they began to dance, we stood near the outside circle. Brother Petter said, "I would like to try the dancing. Will you help me?"

So we imitated them. After about ten minutes Brother Petter said, "My, but that is nerve-racking. Now I understand what makes them so wild." Soon a woman jumped into the circle, yelling. She stood on one leg and whirled around as though crazy, yelling all the time. We left, but the yelling increased very much.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

CORRESPONDENCE

GRACE MENNONITE CHURCH

Pandora, Ohio

"Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Ps. 106:1). "In all these things we are more than conquerors through Him that loved us" (Rom. 8:37).

Our church enjoyed many blessings the past quarter and the time to report is again here. Rev. Musser already has served us more than one quarter.

A sermon, in story form, is told to the children every Sunday morning just before the sermon. October 5 the Catechetical class will be started. It will continue until Easter. During the summer months our Women's Mission Society meets in the evening so that more can attend, because this is a rather busy time.

On the evening of July 5, Miss Evelyn Hilty gave some of the high lights of the Lake Geneva Conference. July 13 the Intermediate C. E. had a social gathering at Columbus Grove Park. We were privileged to have three union services during the summer months. The Methodist, St. Johns, and Grace churches participated. July 25 the Intermediate-Junior department had a S. S. picnic at the church.

July 25 Rev. and Mrs. Musser and daughters held open house at the parsonage. It was an informal social gathering. Many were present and all seemed to enjoy the fellowship. The Dorcas Mission Society meets monthly in the girls' homes.

July 27 the four Mennonite churches had a pulpit exchange in the morning, and in the evening the choirs of these churches gave a musical program at the First Mennonite Church of Bluffton. Prof. Harold Ruesser of Columbus, Ohio, directed the general singing, and it was good to be present. It is wonderful to worship God in song. August 3 the parents of Mrs. Musser and their son, Rev. E. J. Hostetler, pastor of the Congregational Church of N. Madison, Conn., worshipped with us, the latter preaching for us.

August 12-14 was the time for the Middle District Conference. It was held at the Ebenezer church and was well attended. A spirit of fellowship prevailed. Because the General Conference followed so closely we had as conference guests Dr. C. E. Krehbiel, president of the General Conference, Rev. P. P. Wedel, chairman of the Foreign Mission Board, Dr. P. A. Penner, who has served more than 40 years as Missionary in India, and Rev. J. M. Regier and family of Hillsboro, Kansas. Rev. Regier formerly served us as pastor. It does one good to hear these dear people whom we know for the work they are

(Continued on Page 12)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

Y.P.U. OFFICERS
Ted E. Claassen,
President
Newton, Kan.
Arthur Wenger
Vice President
Reedley, Calif.
Dorothy Dietz,
Secretary-Treasurer
Quakertown, Pa.

Young People's Work

Westheimer Mennonite Church, Rosemary, Alberta

The Westheimer Church leaders are rejoicing in the active part that the young people are taking in religious work. Although there are a few that have not accepted Jesus Christ as their personal Saviour, they, nevertheless, help wherever they can.

Every month, on a Sunday afternoon, our young people render a German program, consisting of songs, poems, and essays. Once a month, on a Sunday evening, they give a program in the English language. English neighbors attend these programs. Our young people also have regular choir rehearsals. In order to facilitate their work, the young people bought a piano for $150. They have put it into the church for use in the regular worship services.

In order to accommodate all that came to our Sunday school, we had to arrange rooms in the basement of the school house on our church yard. We now have six classes, and each class has a regular teacher.

On July 6 our young people arranged for a song festival. Seven choirs and two quartets participated in the festival. In the evening they presented a program in the English language.

The regular worship services are well attended by both young and old. During the year we were permitted to baptize ten converts and to receive them into our church membership. Slowly a more vital spiritual life is making itself felt.

Regarding the home mission work that has been done in Alberta, it must be said that it is as changeable as the weather. In some instances, however, there is a real desire for the Word, and the desire for salvation is increasing. In these neighbouring churches young people are active and helpful in building up the work of the Lord. Of course, we must admit that some "scabby sheep" can be found in these congregations in Alberta as well as elsewhere.

Next time I hope to make a more detailed report about my itinerant work among those who are scattered far and wide.

I extend a most cordial greeting to mission workers in the home and foreign fields and to the conference. May the Lord pour out His blessing on the General Conference and on all visitors and delegates. We trust that He will give special grace to all who have special duties to perform.

In Brotherly Love,
C. D. Harder

(This report was translated from the German by Rev. A. J. Neuenschwander, secretary of the Home Mission Board.)

Visit to Old Mexico

Henry T. Reimer, Jr.

Elizabeth and I are as far south as our Ford will take us. Just exactly why we came to Mexico we will never be able to explain. We crossed the border at Laredo, and after traveling on the Pan American Highway for three days, reached Mexico City.

The country is beautiful. The people—well, they make you feel that you should help them. If anything would turn you against the Catholic religion, their plight would. I suppose that they did give them something in place of their idols, but instead of making God the high spot in their lives, it seems that the priests and their comforts, and the beautiful cathedrals, were stressed too much. Mexico needs the Protestant church very badly. I hope that they get it before the people become entirely irreligious.

We have some trouble getting around because we do not speak the Spanish language. However, the people seem to understand us, and we are enjoying our visit very much.

As far as the international situation is concerned, I believe that the American industrialist has robbed the Mexican people. In regard to the oil problem of a few years ago, it is true that the Mexican laborer was made to work for practically nothing, just a few Pesos a day (the rate of exchange is now $4.83 for one American dollar). From what I can find out, English capital was even more strongly represented than the American.

The Mexican people are not forgetting these facts. In fact, the German flag can be bought just as easily as the American or English, and, personally, I have a feeling that the people do not have a very strong anti-German feeling. This may not have any particular meaning, but I wonder if people are not waking up to the fact that maybe our wars are very largely the result of commercial greed.

THIS AND THAT

—*New Experience:* My brother Irvin has entered the Civilian Public Service camp here at San Dimas (California.) He finds it a different situation than he has ever experienced before. Twenty-three denominations are represented, among which are Theosophists, Jews, Pentecostals, as well as Friends, Brethren, and Mennonites. Irvin says that one lesson which this year will teach him is tolerance and the art of getting along with others. It is a good deal different from dormitory life at Bethel, I guess. Nevertheless, Irvin, as well as the majority of the boys there, have made up their minds to cooperate with the camp management and to get as much good out of the year (or more) as they can.

—*Louise Richert*

—*Support Orphans:* The Junior Christian Endeavorers of the Eastern District Conference have contributed twenty dollars for an orphan in China and twenty dollars for an orphan in India. Because of the high rate of exchange in China at this time, it is possible to help two children with the money contributed to that work. —*Catherine Niswander*

HELEN A. PENNER ON WAY TO FRANCE

On October 4, Miss Helen A. Penner of Beatrice, Nebraska, embarked for France, where she is to do relief work for one year under the auspices of the Mennonite Central Committee. Miss Penner is to be directress of the Children's Colony at La Rouviere, which is near Marseille. Miss Edna Ramseyer formerly had charge of this work.

Sailing with Miss Penner are Lois Gunden, former teacher of French at Goshen College, Goshen, Indiana, and Joseph Byler, who formerly taught at Hesston College, Hesston, Kansas, and part-time at Bethel College. Miss Gunden is to serve in the Children's Convalescent Home near Banquls, which is about one hundred yards from the Mediterranean Sea. Mr. Byler is to direct the relief work in France and is to be located near Marseille. Mrs. M. C. Lehman, who had hoped to sail with the group, was unable to do so because of difficulty in the securing of a passport.

The party sailed from Jersey City, New Jersey, on the *Excambion.* On October 13, relatives of Miss Penner received an airmail letter which had been sent from Bermuda. It stated that the group was enjoying the trip very much, that all but twelve passengers had disembarked, and that the *Excambion* would next head for Lisbon, Portugal.

To her home congregation, Miss Penner wrote these lines: "I am so happy to have the opportunity to go as a representative of the General Conference to do this constructive work. This is one way in which we can give our peace testimony to the world. . . . Please remember me in your prayers."

Until further notice Miss Penner's address will be:

Helen A. Penner
In care of American Friends Service Committee
29 Boulevard D'Athenes
Marseille, France

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

ORGANIZATION AND ENTERPRISES OF OUR GENERAL CONFERENCE

Program for November 9, 1941

I. Worship Service

1. Songs: "I Am the Lord, O Hear My Voice" ("Mir Nach Spricht Christus, Unser Held"), No. 565; "The Work Is Thine, O Christ" ("Die Sach Ist Dein"), No. 550.
2. Reading of Romans 12:1-21 and prayer.
3. Group singing of the songs which are typically Mennonite and which are found in the **Gesangbuch Mit Noten** and in our new book, **THE MENNONITE HYMNARY.** Suggested songs are: Nos. 514, 518, 549, 562, 571.
4. Offering for the Schools of our General Conference.

II. General Conference Organization

1. Question Box on Officers, Committees, and Boards.

   For information see the **Year Book** of 1941 and the election results of the General Conference session which was held last August.
2. Chart presentation of the various District Conferences.

   List their executive committees, the chairmen of the various committees, and make brief mention of the work that they are doing.

III. General Conference Enterprises

Since education was the earliest enterprise, much earlier than missions, let us make a study of this phase of our conference work at this meeting. It will be followed by a study of Publication Work, Foreign and Home Missions, Relief Work, Peace, Young People's Work, and a study of the Canadian churches at two other meetings.

Short Talks

1. Early Efforts—The Wadsworth School.
   —The Beginning of Bethel College at Halstead.

   For material write to Dr. A. Warkentin,
   North Newton, Kansas
2. The Founding and Early Years of Bethel College.

   See old catalogs of the college and old church papers of that time.
3. The Organization and Growth of the College Department.
4. Admission into the North Central Association, Obligations, and Present Standing.

Write to Dr. P. J. Wedel or Dr. P. S. Goertz for information.

5. The Work Program of the College.
Harry Martens or Rev. Sam Goering could supply information. See the annual reports of the college for this topic and the previous one.

A similar outline should be used for the study of Bluffton College. The work of Freeman Junior College, the Mennonite Collegiate Institute of Gretna, Manitoba, the Oklahoma Bible Academy, and the Rosthern Mennonite Academy should be presented in brief talks. Material for these may be found in the **Year Book** of 1941. Those C. E. societies who wish to make a more than very cursory study of Bethel and Bluffton colleges will need to fill an evening with a program devoted to only one school. Probably they will need two or three meetings to study the various schools.

IV. Food for Thought

"My people perish for want of knowledge," said the prophet of old. Teach the hand and the mind and the heart—and then let the hand and the mind be fit tools of the heart.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

NOBODY WANTS WAR—WHY NOT?

Program for November 9, 1941

Opening Prayer: "O Lord God Almighty, Who from Thy throne dost behold all the dwellers upon earth, look down with pity upon those on whom have fallen the miseries of war. Have compassion on the wounded and dying; comfort the brokenhearted; assuage the madness of the nations; make war to cease; give peace in our time, O Lord. We ask it in the Name of Him Who is the Prince of Peace, even Thy Son Jesus Christ, our Lord. Amen."

Hymn: "Sweet Peace, the Gift of God's Love."

Scripture Reading: James 4:1-3.

Daily References:

1. Better than war	Eccl. 9:18
2. Wars to cease	Mic. 4:1-5
3. We need leading	Luke 1:76-79
4. We must work for peace	Psalm 34:14
5. The beatitude for peace	Matt. 5:9
6. The better warfare	I Tim. 1:18, 19

General discussion concerning the above references.

Song: "Peace, Be Still!"

Round Table Discussion: What harmful effects does war have?

1. War depletes the man power of the world.
2. War causes hideous, unnecessary suffering.
3. War is an economic waste.
4. War causes economic rivalries.
6. Have the members name other harmful effects.

Challenge: By Leader.

"We have found that we cannot rest our hopes for peace in politicians, so peace-loving citizens must turn elsewhere. But where shall they turn? The late Earl Haig said, 'The churches should make war impossible.' Some say it is not the church's business, and others say it is.

"The safest way to preserve peace is to teach it through the churches. Christians the world over must become peace-conscious. Let us base our peace campaign on the story of the world's greatest sacrifice and the cross of Christ. That alone would be sufficient if we would work together.

"Nations must prepare for peace as for war. We must organize for peace. It does no good when the trumpets are sounding and the guns are belching destruction.

"We all believe that Christ was the 'Prince of Peace.' If that is true, surely peace on earth cannot be brought about by such a murderous method as war.

"We are grateful to God that we have had as much peace in our country as we have had. Our land is known as a Christian nation, so to be truly loyal to our nation and to our God, let us ever strive and pray for peace in our hearts and in those of all men everywhere." —N. M. Whitwell

Song: "Work, For the Night is Coming."

Sentence Prayers.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

FOUR GREAT PROPHETS

Program for November 9, 1941

Jeremiah—"Obey My voice, and I will be your God, and ye shall be My people" Jeremiah 7:23b.

Setting—A large, beautiful pottery vase, near which the Bible, opened to Jeremiah 18, may be placed.

I. Worship Period

1. Prelude: Pianist may play the melody of "Hail to the Brightness of Zion's Glad Morning." (No. 332, **The Mennonite Hymnary**).
2. Call to Worship: "Sing unto the Lord, for He hath done excellent things. This is known in all the earth" Isa. 12:5.
3. Juniors stand and sing above song in unison.
4. Leader's opening prayer.
5. Responsive scripture reading:

Boys: Jer. 17:7—"Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

Girls: Jer. 17:8—"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Boys: Jer. 17:9—"The heart is deceitful above all things, and desperately wicked: who can know it?"

Girls: Jer. 17:10—"I the Lord search the heart, I try the reigns, even to give every man according to his ways, and according to the fruit of his doings."

Together: —Jer. 29:11—"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil."

6. Solo voice sings verse one of "Trust and Obey" while the Juniors hum the melody softly.

7. Leader's heart talk.

II. Study Period

Aim: To help our Juniors to know something of the great prophet Jeremiah. To help them to realize that God hates sin and pleads with sinners to obey Him.

1. Open Bibles
   - —Find the book of Jeremiah.
   - —How many chapters?
   - —Read in turn the following precious phrases: Jer. 1:8b; 1:9b; 3:4b; 3:12b; 7:3b; 6:14b; 17:14b; 31:3; 31:6b; 31:34c; 33:11b.

2. "The Story of Jeremiah," told by a Junior girl:

"Jeremiah, one of the greatest of the Hebrew prophets, was born in the little town of Anathoth near Jerusalem. His father was Hilkiah, a priest. When Jeremiah was still very young, God called him to be a prophet. This was when Josiah was the king of Judah. Jeremiah felt that he was not able to do this great task (Chapter 1:6), but the Lord God promised to be with him (Chapter 1:8, 9). For fifty years Jeremiah prophesied. He had a very hard message for the people, because they had left the Lord God and worshiped idols. He had to tell the people of their sins and of the punishment to come if they did not turn to Jehovah. He begged them to leave their sinful ways and turn to God, but they did not listen to him. They hated him for his messages and persecuted him; but although that hurt him, Jeremiah was brave, bold, and very faithful in telling the message that God gave him."

3. How Jeremiah "acted out" his message to the people, Jeremiah 27, by a Junior boy.

4. "The lesson Jeremiah taught when he was at the Potter's house," Jeremiah 18:1-12, by a Junior girl.

5. Quartet: "Have Thine Own Way Lord" (**Service Hymnal**, No. 284).

6. "Jeremiah in the Dungeon," Jeremiah 37:1-4; 37:15; 38:4-13, by a Junior boy.

7. Minute talks on precious verses by seven Juniors: Jeremiah 3:4; 3:12, 13; 4:14; 7: 23; 29:13; 31:3; 33:11b.

8. Song: "Jesus Loves Me."

III. Mission Minutes

1. Have a "mission sing-song." The Juniors choose the song and the one verse that particularly brings the mission message. All sing.
2. Report on a missionary letter or talk.
3. Pray for all of the missionaries of the world.

IV. Closing Moments

1. Finish memorizing the song of the month.
2. Repeat the verse of the month.
3. Pray the prayer of the month.
4. Sing "Into My Heart."

"Thoughts, not things, cause worry."

"There is no progress possible without faith."

—*Sir Wilfred Grenfell*

GRACE MENNONITE CHURCH

Pandora, Ohio

(Continued on Page 8)

doing but whom we seldom see and hear. August 17 our church enjoyed a splendid program given by the A Capella Choir of Bethel College. August 24 we had the rare treat of hearing Miss Ruth Bixel give an Organ and Piano Recital.

The General Conference is again history. Nine of our church members attended part time, and all report a good conference. On Sept. 21 our pastor gave us a glimpse of the spirit of the conference: democratic, mission-minded, peace-minded.

We have a positive program to offer because we have "Christ" on our side. During our pastor's absence, our former pastor, Rev. P. E. Whitmer, served us. Our mid-week Bible study and prayer meetings are times of blessing, for the Lord is present. At present we study the Kingdom of God.

The following marriages occurred on the following dates:

June 28 — *Elnora Burry* and *Harold Rayle.*
August 2 — *Geneva Hilty* and *Lloyd Samsal.*
August 3 — *Bessie Steffen* and *John Green.*
August 17 — *Margaret Niswander* and *Frances Sommer.*
August 17 — *Winnifred Sprunger* and *Leland Gerber.*
August 24 — *Alice Samsal* and *Kenneth Sommer.*
August 27 — *Anna Gertrude Schumacher* and *David Reichenbach.*
September 10 — *Virginia Rector* and *Floyd Niswander.*

—*Mrs. L. A. Amstutz, Corr.*

Statistical Report

Given at the General Conference Session at Souderton, Pa., August 17 to 22, 1941

This report was written on August 11, 1941. The report of the statistician can be only as accurate as the reports which are sent in by the various churches of the conference. As a whole, the church leaders were quite faithful in filling out the report blanks and returning them to the secretary. Some of the reports, however, were recieved very late, which made it difficult to assemble all of the data before this session of conference. Ten churches did not respond. All of the churches of the Pacific District and the Eastern District have reported.

The Canadian District Conference churches were the most prompt in sending their reports.

Data of churches:

126 have Ladies Mission Societies.
98 have regular prayer meeting services.
40 use both the English and the German languages in their worship.

44 use only the German language (the greatest number being in Canada). Only 3 Canadian churches use both languages.
34 issue church bulletins regularly.
124 have Young People's societies.
31 have church bells.

Children:
Western District reported 3,945
Canadian District reported 3,002
Pacific District reported 1,008
Northern District reported 1,194
Middle District reported 1,086
Eastern District reported 1,111
Total—11,346.

Churches and Membership:

Three years ago the General Conference was composed of 170 churches. Since then two have been dissolved (Harold Church, Morden, Manitoba, and the Church at Armstrong).

Membership by districts is as follows:

Eastern District

S. S. members	4,447
S. S. teachers	451
Church members	4,327
Children	1,111
Money paid out for all purposes	$244,370

Northern District

S. S. members	5,355
S. S. teachers	341
Church members	4,840
Children	1,194
Money paid out for all purposes	$122,266

Canadian District

S. S. members	1,819
S. S. teachers	154
Church members	4,933
Children	3,002
Money paid out for all purposes	$72,822

Pacific District

S. S. members	2,768
S. S. teachers	274
Church members	2,464
Children	1,008
Money paid out for all purposes	$118,056

Western District

S. S. members	11,345
S. S. teachers	1,053
Church members	10,871
Children	3,945
Money paid out for all purposes	$344,226

Middle District—Report omitted by mistake.

Totals for all District Conferences:

S. S. members, 30,217 as compared with 27,921 of the last session; an increase of 2,296.

S. S. teachers, 2,643 as compared with 2,508 of the last session; an increase of 135.

Church membership reported 32,617; unreported 2,748, which makes a total of 35,365 as compared with 32,876 of the last session; an increase of 2,489.

Money paid out for all Christian purposes was $1,075,348.

Largest church in each District Conference:
Canadian District—Rosenort, Rosthern, Sask., 1552 members
Middle District—First Mennonite, Berne, Ind., 1272 members
Western District—Alexanderwohl, Goessel, Kans., 912 members
Northern District—Bethesda, Henderson, Nebr., 715 members
Pacific District—First Mennonite, Reedley, Calif., 501 members
Eastern District—Zion Mennonite, Souderton, Pa., 484 members

"Let us not be weary in well doing, for in due season we shall reap if we faint not."

Respectfully yours,
Philip A. Wedel
Sec'y. of Conference

Report of Offerings

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For September, 1941

Foreign Mission General Treasury

Coll. Women's Miss. Program, Gen'l Conf., Souderton, Pa., $110.97; Sew. Soc., Rosthern, Sask., $63.34; Rose Farm Sew. Soc., Lowe Farm, Man., $5.00; Girls' Home, Vancouver, B. C., $15.00; Bethel Ch. Miss. Soc., North Newton, Kan., $141.49; Miss. Soc., Madrid, Nebr., $7.57. **Total $343.37**

Home Missions

Coll. Women's Miss. Program, Gen'l Conf., Souderton, Pa., Home Miss., Gen'l Treas., $55.49; Salem Ladies Aid, Marion, S. D., Do., $10.00; New Hopedale Sew. Soc., Meno, Okla., Do., $10.00; Do., Altoona, Pa., Mission, $10.00; Salem Ladies Aid, Marion, S. D., Do., $10.00. **Total $95.49**

For India

Miss. Soc., Sugar Creek, Ohio, Biblewoman, $25.00; Mary Martha Circle, Lehigh, Kan., Native Worker, $24.00; C.G.I.T. Girls, Lowe Farm, Man., Orphan, $25.00; Miss. Soc., Aberdeen, Idaho, Hospital, Basna St., $5.00; Miss. Soc., 1st Ch., Mt. Lake, Minn., Medicines for Poor, $5.00; Do., Teacher's Training Class, Janjgir St., $25.00; Salem Ladies Aid, Marion, S. D., In memory of Mrs. John Reis, $3.00; San Marcos Miss. Soc., Paso Robles, Calif., Rev. and Mrs. A. Jantzen, Christmas, $5.00; Bethel Miss. Soc., Fortuna, Mo., Drs. Bauman, Christmas, $10.00.
Total $127.00

For China

Sew Soc., Whitewater, Man., Biblewoman, $35.00; Miss. Sew. Soc., Pretty Prairie, Kan., Biblewoman, $40.00; San Marcos Miss. Soc., Paso Robles, Calif., Rev. and Mrs. A. Jantzen, Christmas, $5.00.
Total $80.00

Retired Miss. Pension Fund

Sew. Soc., Laird. Sask., $9.90; Bethel Ch. Miss. Soc., North Newton, Kan., $28.29; Mission Circle, Meno, Okla., $20.19; Miss. Soc., 1st. Ch., Bluffton, Ohio, $50.00; Girls' Sew. Soc., Kitchener-Waterloo, Ont., $3.50; Sew. Soc., 1st. Ch., Hillsboro, Kan., $5.00; St. John's Miss. Soc., Pandora, Ohio, $5.70; Sew. Soc., Sardis, B.C., $9.00. **Total $131.58**

Christmas Fund

Miss. Soc., 1st Ch., Mt. Lake, Minn., $10.00; Young Mothers Sew. Circle, Hillsboro, Kan., $10.00; Chr. Menn. Sew. Soc., Mdge., Kan., $15.00; Dorcas Miss. Soc., Puluski, Iowa, $25.00; Mary Martha Circle, Lehigh, Kan., $5.00; Miss. Sew. Club, Avon, S. D. $15.00. **Total $80.00**

Expenses of Ex. Com. and "Miss. News and Notes"

Sew. Soc., Laird, Sask., $1.50; Bethel Ch. Miss Soc., North Newton, Kan., $11.20; San Marcos Miss. Soc., Paso Robles, Calif., $0.20; Miss. Sew. Soc., Pretty Prairie, Kan., $3.50; Miss. Soc., Aberdeen, Idaho, $2.50; Salem Sew. Circle, Dalton, Ohio, $6.00; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kan., $3.90; Tabor Sew. Soc., Goessel, Kan.,$0.30; Sew. Soc., Bethel Ch., Inman, Kan., $3.50; Mission Worker's Soc., Bergtal Ch., Pawnee Rock, Kan., $5.00; Bethesda Miss. Soc., Marion, S. D., $7.60; Hoffnungsau Sew. Soc., Buhler, Kan., $6.40; San Marcos Miss. Soc., Paso Robles, Calif., $3.10; Miss. Soc., Friedensberg Ch., Avon, S. D., $2.00; Gnadensberg Sew. Soc., Whitewater, Kan., $2.10; Mary Martha Circle, Brudertal Ch., Hillsboro, Kan., $4.00; Mrs. Albert Claassen, Freeman, S. D., $0.25; Miss Agnes Williams, Oberlin, Ohio, $0.25; Mrs. Jacob D. Siemens, Coaldale, Alta., $0.75; Immanuel Miss. Soc., Los Angeles, Calif., $0.50; Miss. Soc., Swift Current, Sask., $1.00; Sew. Soc., Langdon, N D., $1.50; Miss. Soc., Monroe, Wash., $1.00; Miss. Soc., Grace Ch., Albany, Ore., $1.40; Mrs. P. P. Schmidt, Newton, Kan., $0.25; Mrs. S. S. Kliewer, Whitewater, Kan., $0.25. **Total $69.95**

Miscellaneous

Brudertal Sew. Soc., Hillsboro, Kan., Bethel Home for Aged, Newton, Kan., $5.00; Do., Bethesda Hospital, Goessel, Kan., Gift Day, $5.00; Miss. Soc., 1st. Ch., Mt. Lake, Minn., Mrs. D. Schirmer, Ariz., $5.00; Do., Bibles and Song Books, Oriabi St., Ariz., $10.00; Do., Bibles and Needy Indians, Okla., $10.00; East Swamp Miss. Soc., Quakertown, Pa., Busby St., Mont., $10.00; Miss. Soc., Enid, Okla., Miss Buller, Birney St., Mont., $5.00; Grace Miss. Soc., Pandora, Ohio, Lit. Com. Work, $4.00; Bethel Miss. Soc., Mt. Lake, Minn., Do., $5.40; Coll. Womens Miss. Program, Gen'l. Conf., Souderton, Pa., Relief Work, $55.48; Miss. Sew. Soc., Pretty Prairie, Kan., Do., $10.73; Members, Menn. Ch., Arena, N. D., Civilian Camp Work, $34.50. **Total $155.11**

Grand Total $1,087.50

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

"Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning."
—*Cardinal Newman*

RECEIPTS

GENERAL CONFERENCE PEACE COMMITTEE

September, 1941

Brudertal Ch., Hillsboro, Kan., $34.76; Mrs. J. M. Harms, by Menn. Pub. Off., $10.00; Emergency Relief Board, $7.00; Menn. Ch., Medford, Okla., $21.15; Salem Ch., Freeman, S. Dak., $92.38; Lorraine Ave. Menn. Ch., Wichita, Kan., $21.50; Salem Zion Ch., Freeman, S. Dak., $71.96; Menn. Ch., Deer Park, Wash., $10.50; Menn. Bible Mission, Chicago, Ill., $8.50; Zion Ch., Elbing, Kan., $69.75; Alexanderwohl Ch., Goessel, Kan., $160.97; Menn. Ch., Ransom, Kan., $20.00; Bethesda Ch., Henderson, Nebr., $165.73; Menn. Mission, Wadsworth, Ohio, $27.41; Eden Ch., Mdge., Kan., $157.50; First Ch., Hillsboro, Kan., $250.00; Buhler Ch., Buhler, Kan., $30.00; Pretty Prairie Menn. Ch., Pretty Prairie, Kan., $367.54; Emergency Relief Board, $10.00; Emmanuel Ch., Pratum, Ore., $32.83; Bethel Ch., Lustre, Mont., $32.50; Brudertal Ch. Hillsboro, Kan., $31.00.

Meadow Ch., Mingo, Kan., $20.00; Mr. and Mrs. L. W. Harder, Whitewater, Kan., $30.00; First Ch., Hutchinson, Kan., $32.55; Bethel Ch., Perkasie, Pa., $7.00; True Helpers Class, Richfield Menn. S. S., $27.00; Grace Church, Lansdale, Pa., $41.30; Eden Church, Schwenksville, Pa., $87.00; Eastern Dist. Conf., $33.93; Deep Run Menn. Church, Pa., $83.40; Napier Menn. Church, $6.00; Flatland Menn. Church, Pa., $40.00; Eicher Emmanuel Church, Noble, Iowa, $101.60; Bethesda Ch., Marion, S. Dak., $55.48; Johannestal Ch., Hillsboro, Kan., $46.90; Zion Ch., Bridgewater, S. Dak., $30.00; First Ch., Upland, Calif., $112.61.

Total September Receipts $2,387.75

Gratefully acknowledged,
L. J. Horsch, Treasurer

TREASURER'S REPORT FOR THE HOME MISSION BOARD OF THE GENERAL CONFERENCE

For the Month of September, 1941

First Mennonite Church, Madrid, Nebr., $25.43; Garden Twp., Mdge., Kan., $10.90; Bethany, Kingman, Kan., $9.67; First, Beatrice, Nebr., $56.76; First, Buhler, Kan., $8.91; Johannestal S. S., Hillsboro, Kan., $14.69; Eden, Mdge., Kan., $285.53; Ebenezer, Bluffton, Ohio, $100.00; First, Chicago, Ill., $30.90; Garden Twp., Mdge., Kan., $30.00; Menn. S. S., Ringwood, Okla., $11.10; Grace, Dallas, Ore., $20.62; First, Adult C. E., Aberdeen, Idaho, $5.00; A friend for missions, $1.00; First, Bluffton, Ohio, $50.00; First, Madrid, Nebr., (Payment on Note), $57.58; Grace, Dallas, Ore., (payment in full on Note), $200.00; Salem, Freeman, S. Dak., $40.00; H. H. Rupp, Westbrook, Minn., $5.00; Immanuel, Los Angeles, Calif., $20.00; First, Reedley, Calif., $17.79; First, Monroe, Wash., $9.90; Flatland, Quakertown, Pa., $6.83; Eastern Dist., S. S. Union, (Special for Rev. A. Harder), $25.00; San Marcos, Paso Robles, Calif., $36.34; H. S. Bachmann, Woodlake, Calif., $5.00;

Anna Weiss, Quakertown, Pa., $5.00; Refund from Canada, (Through Rev. David Toews), $25.00; Pacific Dist. Conf., (Payment on Note and Int.) $20.00. **Total $1,133.95**

Disbursements:

Salaries, Loan, Insurance, etc. $2,441.14

All Receipts gratefully acknowledged,
J. J. Plenert, Treas.
429 Knorr Street, Philadelphia, Pa.

RECEIPTS OF THE HOME MISSION COMMITTEE, W. D. CONFERENCE

For September

H. M. B., Gen'l Conference, J. J. Plenert, $25.00; Bergtal Ch., Pawnee Rock, H. C. Schultz, $12.73; Walton group, P. H. Siemens, $13.54; Eden Menn. Ch., Inola, G. J. Voth, $15.06; First Menn. Ch., Beatrice, H. Reimer, $56.76; Deer Creek Menn. Ch., D. S. Krehbiel, $10.56; S. S., Ringwood, H. J. Becker, $8.11; Buhler Menn. Ch., H. B. Buller, $8.91; Tabor Menn. Ch., H. B. Schmidt, $43.20; A Friend, $10.00; Ransom Menn. Ch., Elmer Huxman, $100.00; Kidron Menn. Ch., F. W. Koehn, $7.50; First Menn. Ch. Christian, Mdge., John E. Goering, $56.50; Hebron Menn. Ch., C. L. Wall, $21.55; Friedensfeld Menn. Ch., H. B. Regier, $33.00; Amos Langacher, $5.00; West Zion Menn. Ch., Mdge., D. R. Winsinger, $29.55; First Menn. Ch. Christian, Mdge., John E. Goering, $27.00. **Total $483.97**

Gratefully acknowledged,
G. A. Lindscheid, Treas.

IN MEMORIAM

MRS. MARY LANDIS FELLMAN, daughter of Aaron and Sarah Hager Landis, was born in Haycock Township, Pa., February 10, 1854. Early in life she was brought to the church by her parents, and on April 3, 1869, she was baptized by Rev. A. B. Shelly and received into the membership of the Flatland Church.

The marriage to Harvey Fellman took place on October 2, 1875. The union was blest with one child, Flora, who now survives her mother. The husband preceded her in death February 26, 1932. One brother, John H. Landis, also survives.

All her life she lived in this community. Her devotion to the church is well known by all neighbors.

She fell asleep just after the sun had set on Monday, Sept. 15, bringing her age to 87 years, 7 months and 5 days.

Text used by Rev. A. J. Neuenschwander, her pastor, was Rom. 8:28. Interment, Flatland burial ground.

MRS. ADELINE S. STAUFFER, daughter of Rev. Andrew B. and Fannie Weinberger Shelly, was born in Milford Township, Pa., May 22, 1861.

On March 26, 1875, she was baptized upon confession of her faith in Jesus Christ as Saviour and admitted into the West Swamp Mennonite Church.

The marriage to Uriah S. Stauffer occurred December 25, 1883. One son was born into this union, and he and her husband preceded her in death.

On January 1, 1899, she with her husband and a number of others became charter members of Bethany Mennonite Church. Here Mrs. Stauffer found her joy and delight in helping to build the Sunday School, choir and church. She labored in many capacities, and what she did was always well done.

One brother, Menno Shelly, survives.

For the last four and a half years she shared her home with her niece and family, Mr. and Mrs. Clifford Wickersham, who gave her every comfort possible during her illness.

Death came while asleep on Thursday afternoon, Sept. 25, bringing her age to 80 years, 4 months and 3 days.

Funeral service in Bethany Church was conducted by her pastor, Rev. A. J. Neuenschwander. Text used was I Cor. 2:9. Interment, Quakertown Union Cemetery.

« « JOTTINGS » »

MARRIED

Ernest Jantzen, of Plymouth, Nebraska, and *Anna Ruth Franz,* of Colby, Kansas. Rev. Walter H. Dyck, of Beatrice, Nebraska, performed the ceremony.

Abraham Friesen, of Butterfield, Minnesota, and *Laura Johnson,* of St. James, Minnesota.

Henry T. Reimer, Jr., son of Rev. and Mrs. H. T. Reimer, and *Elizabeth Bookwalter,* daughter of Mr. and Mrs. John W. Bookwalter. The groom's father performed the ceremony. The father and son are associated in business at Holmesville, Nebraska.

Ernest Schmidt, son of Mr. and Mrs. Cornelius Schmidt, of Beatrice, Nebraska, and *Gertrude Dyck,* daughter of Mr. and Mrs. J. J. Dyck, of Whitewater, Kansas, at the Emmaus Church, September 26, 1941.

Frank S. Harder and *Erna Helen Buhler.* Both are members of the First Mennonite Church, north of Butterfield, Minnesota. Their present address is: in care of Nordic Hotel, Minneapolis, Minnesota.

Henry Penner, son of Mrs. B. P. Penner, of Butterfield, Minnesota, and *Sara Quiring,* daughter of Rev. and Mrs. H. H. Quiring, of Mountain Lake, Minnesota.

Richard Goertz and *Geneva Iglehеart.* Mr. Goertz is a research chemist at De Voe Raynolds Company, a paint company, at Louisville, Kentucky. Mr. and Mrs. Goertz reside at 103 Bayley Avenue, Louisville.

Harold H. Ensz, son of Mr. and Mrs. J. H. Ensz, of Visalia, California, and *Elsie Helen Wiebe,* daughter of Rev. and Mrs. Jacob Wiebe, of Beatrice, Nebraska. They reside at 917, Apartment D, 19th Street, Santa Monica, California.

Orlando Harms, of Hillsboro, Kansas, and *Erna Wiebe,* of Beatrice, Nebraska, October 3, 1941. Mr. Harms is associate editor at the Mennonite Brethren publishing house at Hillsboro, Kansas.

—*Dr. Elmer E. S. Johnson,* pastor of the Hereford Mennonite Church and professor of church history at Hartford Theological Seminary, recently gave an historical sermon at the 207th memorial day services, held in commemoration of the persecution and suffering in Silesia and of the safe arrival in Colonial Pennsylvania of the followers of Caspar Schwenckfeld von Ossig.

—*Rev.* and *Mrs. H. J. Brown,* missionaries in China, have sent out a small book entitled, *THE GENERAL CONFERENCE CHINA MENNONITE MISSION.* Brother Brown states in the preface, "Many requests have come in through the years for a work of this nature, in order that mission societies and mission study classes could lay their hands on a volume that would give them crystallized information of China in general and the mission work that the General Conference of the Mennonite Church of North America is doing. . . ." The last page contains the birth dates of nearly all the China missionaries.

—The Mennonite Church of Deer Creek, Oklahoma, with a membership of about one hundred, has nine of its young people registered as students at Bethel College. —*Bethel College Bulletin*

—*Carl M. Lehman,* editor of *The Bluffton Peace Sentinel,* states that "only six of the 120 Mennonite and Amish Mennonite boys in Camp Bluffton are of our General Conference."

NOTE OF EXPLANATION

Because of a relapse in the regaining of her strength, Joanna S. Andres was unable to contribute the devotional message for this week. Since there was insufficient time for the editor to ask someone else to contribute this material, no devotional messages are appearing this week. May Mrs. Andres be assured of our appreciation of her efforts and of our prayer for a renewal of her health.

ATTENTION!

MINISTERS OF THE GENERAL CONFERENCE

All ministers who have changed their address since November, 1940, are kindly asked to send their present address to the undersigned at 700 East Broadway, Newton, Kansas. This is necessary in order that the correct addresses may be incorporated in the 1942 Year Book.

Gerhard Friesen

—*Ronald von Riesen* and *Paul Barkman,* both students at Bethel College, recently supplied the pulpit of the Lehigh Mennonite Church, Lehigh, Kansas, during the absence of Rev. B. H. Janzen.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

Published every Tuesday, **except the weeks of July Fourth and Christmas,** by the Board of Publication of the General Conference.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, Oct. 28, 1941 NUMBER 42

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Have Ye Not Read?

On at least four occasions, when some important matter was under discussion, Jesus turned to the leaders of the Jews and said, "Have ye not read?" Evidently, these men, who were the best educated and most widely read men of their nation, had failed to emphasize or to comprehend in their extensive reading certain truths, which Jesus considered of vital importance. Zealous for reading they were. But they had missed out on a great many things which were of great significance to Jesus.

Is it not the same true of a great many Christians today? Many gorge themselves with reading matter. They have read *Went With The Breeze* and many other best-sellers. They read the newspaper, and not the Bible, daily. They depend upon five and ten cent magazines for the basis of a great deal of their thinking. They know the characters of the funnies better than the characters of the great Bible drama. They read a great deal, but much that is supremely vital remains unread.

Commercial agencies and our public schools very largely determine the reading choices of many. Magazine agents and newspaper publishers exert great pressure upon people to choose what they have to offer. Because of necessity our public school teachers ask pupils to read secular books, books which because of content and number, tend strongly to give the pupils a secular outlook upon the world. Is it right for the Christian to yield to the pressure of these secular agencies?

We have a limited amount of time and energy to devote to reading. In order to read a certain book, magazine, or paper, we must neglect some other reading material. We must choose, and every one does choose. How do we choose, in a Christian or un-Christian way?

A Christian choice of reading material means giving first place to that literature which helps us to grow in Christian character and in the work of God's Kingdom. The scholar who majors in history is bound to have on his bookshelves a greater number of books relating to history than to any other subject. The God-given assignment of every Christian is to major in Christianity. "Seek ye first the Kingdom of God and His righteousness." Should not the majority of our books and magazines deal with that which we as Christians are to seek first? In fact, should not all of our reading material be related to this paramount purpose in some way? God does not give the Christian a minute of time for partaking of that which is not the best. Does not the verse, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," also apply to reading?

Let us choose our reading material in such a way that the Master Teacher will not have to turn to us and ask, "Have ye not read?" Let us choose the Bible as our text book. Let us choose all of our other reading material in such a way that it will make us better members of the Kingdom of God. Reading does make a full man. May we be full of Christ and His Kingdom. —*W.*

Thoughts On Christian Stewardship

Our Peace Doctrine

By Rev. Gerhard Friesen

When stewardship is mentioned most people think of the stewardship of material things. This is, indeed, an important part of Christian stewardship. However, Christian stewardship includes much more. In fact, for a Christian there is no phase that does not come under stewardship. Everything he has is for him a trust from God, to be used to God's glory and for the welfare of fellow-man.

Later it may be possible to bring some thoughts on the other phases; at this time we shall limit ourselves to the stewardship of our Mennonite Christian faith as it refers to the peace doctrine. I consider this as one of the most important parts of our stewardship because there is great need for it at this time.

Some may not have a clear conception of why we are called pacifists. What characterizes our faith? On what is it based? Is it worth what it costs to live up to it? These are thoughts upon which a person who holds this faith would want to be clear. The apostle Peter writes in his first letter (chap. 3:15), "but sanctify in your hearts Christ as Lord; *being* ready always to give answer to every man that asketh you for a reason concerning the hope (we might substitute faith) that is in you, . . ." Peter himself gives the reason in vss. 8-16 of this chapter.

We know that our faith is based on Christ and His teaching as recorded in the New Testament. What He lived and what He taught is fundamental for our life. It is not necessary here to go into detail in enumerating and quoting the passages that have special reference to this part of our faith; that has been done adequately by others in pamphlets, prepared for our young men of draft age. We wish to state here briefly that Christ's whole program was a demonstration of the method and the redeeming power of love. He came that we might have life, abundant or full life. God so loved . . . that He gave His Son, that whosoever believeth in Him should have everlasting life.

What does believing in Him mean if not accepting Him and His way of life? If Jesus' way is God's way, any way out of harmony with that could not be God's way. Godless ways never lead to anything good. The way of war is not the way of love. Hate breeds hate. Anyone who is overcome in war will seek to revenge himself some day. Love forgives, is kind-hearted, sympathetic, wills the good, and does that which is right, what is best for the other person or nation. By this method all causes for hate and revenge are removed and war becomes impossible. Evil is overcome by good.

As long as I am willing to have any part in this killing program, I would hardly have a right to ask the enemy to give up his program of killing. He could not believe that I was sincere. If we use the same technique that the enemy uses, how can we claim to offer him something that is better than what he has? If liberty, equality, honesty, truth, and democracy must be sacrificed to combat the enemy, how can we hold up to him these qualities as ideals for which he should strive? What we hate and despise in the enemy, that is, his craftiness, despotism, and savagery, is the very result of fighting him with his own weapons. He only tries to protect himself and gain the advantage. It is like supplying the fish with water. If we sow to the wind we will reap the whirlwind.

Our faith constrains us to love and be friends rather than to hate and be enemies. That is why we are called pacifists. Our faith is characterized by a program of Christian love. Our faith is based on God's program of love and forgiveness towards us and the knowledge that the way of love is the best, in fact, the only way of truly living. Our faith is worth living because it is the only way to make the world safe for democracy and for the Kingdom of God. Any other way spells chaos and hell.

If we have this faith we are God's stewards of it. I have occasionally observed that Mennonites coming from churches that practice immersion prefer to join with other denominations that have the same form of baptism rather than with Mennonite churches that do not practice immersion. Does that mean that the form of baptism is more important than our Christian faith in the peace doctrine? If we claim this faith of our fathers, shall we compromise it to remain loyal to some outward form, to safeguard a remunerative position, or to keep our standing with those who do not share this faith with us? Are earthly things, our life included, of greater value than spiritual realities? We are God's stewards of this faith. He expects us to prove to the world that this is the way of life. Dare we fail Him?

Our Prayer

When strife all around us is surging and long,
When sorrow is added each moment—
Then help us, dear Lord, feel Thee making us strong,
And look in Thy face with contentment.

When virtues like feathers are cast to the wind,
When all our traditions are tried;
Then let us wake up and see our great sin,
And think why our forefathers died.

When life's billows roll us upon the great sea,
When angry waves laugh us to scorn;
May all of our refuge complete be in Thee,
Our anchors will hold in the storm.

When finally at sunset our work here is through,
And all our adventures are done;
Then help us to know there is work yet to do,
The greatest adventures to come.

—(Mrs. John) Elizabeth Thiessen, India

Hearing And Praying

Two young men who were members of the same church, were in a conversation about their pastor when one asked the other, "Are you interested in our pastor's preaching?" "Yes," replied the other, "I am indeed; I derive instruction and profit from his discourses." "Well," said his friend, "I am sure I can't feel that way. I am very far from being interested in his labors or getting any benefit from them." "Perhaps," rejoined the other, "you don't pray for our minister, do you?" "No, I confess I do not." "Well, it strikes me that your neglect of this duty explains your want of interest in his ministry. Let me urge you to remember him daily in your closet supplications, and I rather think the more you are exercised in praying for him, the more you will be blessed in hearing from him." The faultfinder took the advice, and some months afterward he met with his friend and stated the results. He had given his pastor a large place in his petitions, and meanwhile his minister had taken a large place in his affections; and if the minister derived no benefit from his prayers, he derived great benefit from his pastor's preaching.

—*The Lighted Pathway*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

IS DANGER GOD'S CALL TO LEAVE A PLACE OF DUTY?

By Wilhelmina Kuyf and Marie J. Regier

Yesterday we went out to a village, which lies about twelve miles away. This town was in occupied territory theoretically for some time, but only recently it became so practically. The early days of such occupation are always very trying. In each home we were showered with tales of suffering and indignities. Always we tried to point our Chinese friends to the only Refuge in trouble and mostly they agreed. Many were sick with diarrhea and with malaria. One dear old lady had been sick for two weeks. She was much discouraged because it seemed as though God did not hear her prayer. Now that we had come, she knew He had not forgotten her. As we were trying to comfort and encourage the people in the different homes, we were so very conscious of the fact that we had not suffered, that we had not faced danger as these people had. Were we capable of urging them to put their trust in God?

It was late before we got home; so many were buying medicines that we could not turn them away. We were no longer able to get into the city, but the Browns, who live in the suburbs, always take us in graciously. Then we heard of the letter from the board urging us to turn our work over to the Chinese and all to come home, evidently because of danger!

To turn our work over to the Chinese is, indeed, a very satisfactory arrangement to us. Moreover, we are not saying that God might not want us to serve some place else. We do not feel at all indispensable. However, is danger really God's call to leave one's place of duty? We appreciate the concern of our people in the homeland and their thoughtfulness, but is there not another side? Do you not expect us to face difficulties when you send us out? Do you not expect us to stick to our post like any other normal person does? There was a time when missionaries were looked upon as something unique, a bit more fine than other people. I am glad that that idea has passed and that people are beginning to realize that missionaries are just as human as anyone else. Are you now expecting less of us than of other people?

It seems that pressure must have been brought to bear upon the board to make such a radical decision when none of the other boards are going that far. The Catholics, we think, never consider evacuation, one reason probably being that their missionaries are all single people. Very few single women of other missions have gone home, and a goodly number of married women are still here. That the problem of parents with young children is different from those who have no other responsibility than their mission work is obvious. Also, those who have gone through trying experiences and those who are physically ill and need rest are naturally in a class by themselves. However, when it comes to evacuating missionaries wholesale, it seems to us, people at home fail to see the whole situation.

The matter of danger has possibly been exaggerated. There was no unusual danger when people left; nor is there now. The only thing that happened was that the government decided all at once that China was just as dangerous as Europe. The only conclusion which we could draw was that America was contemplating war with Japan. In that case there may be danger, but there is none yet. Even in the event of war, we are so far behind the fighting lines that chances are not very strong. Of course, one question which is always uppermost in people's minds is the danger to a woman staying alone. In the first place, those cases are extremely rare. In the second place, the Chinese women are in much greater danger than are we. In the third place, our Chinese Christians are just as much concerned for our safety as any foreign ones could be. In the fourth place, God's hand is not shortened even in a case like that.

Granted that there may be danger, where is there a place without it? Five Mennonites, of our acquaintanceship, have been killed in the United States since last October. During forty years of mission work in India and thirty years in China none of our missionaries have been killed. Does anyone stop driving cars just because of many accidents? Just lately a tornado passed through Kansas and demolished many farms. It also killed a number of people. We know that tornadoes are bound to come again, but it is not very likely that any Kansan is going to leave because of that. Finally, our church is sending men and women into the war-torn areas of Europe where danger is much more imminent than it is here. In other fields of work danger is not a paramount factor. Scientists and explorers do not seem to think that one living scientist is worth ten dead ones when it comes to risking life in order to discover some scientific fact. Soldiers do not retreat when there is danger. Should the messengers of the eternal gospel be expected to do less?

Our activity, no matter how brilliant, is of very little importance if God is not being glorified through it. Our quietness, no matter how little known, is of inestimable worth if it gives God a chance to shine through. We are not important, but God is. If He called us here, would He expect us to leave because of possible danger?

Twice lately, the following quotation has appeared

(Continued on page 7)

Builders All

By Alvin Beachy, Fairfield, Pennsylvania *

In Somerset County, Pennsylvania, nearly 150 years ago a man was hired by an Amish farmer and preacher to build a house. The lumber for the building came from a white pine swamp close by. The carpenter agreed to build this house for the nominal sum of three hundred dollars. All doors, window frames and sash were fashioned by hand. Even the nails were hammered out by hand.

The house is not particularly beautiful, but to me it has been a source of never-ending delight, and, shall I say, inspiration, for it is the house in which I was born. I have come to love that house not so much for its beautiful appearance, as for the character of the man who built it. I do not even know his name, and doubtless never will, for he has been gone for many years. However, I know from the careful workmanship that went into that house, that here a true craftsman labored. Here was a man who put his soul into his work. No slipshod methods were employed by this man, even though his tools were inferior to those used in the present day. The materials he used were only the best; they were always carefully selected whether the boss was present or absent.

For the first one hundred years of its life the house stood proudly on its original foundation, a shelter from the cold of winter and heat of summer. Then there came a day when all around the house the ground started giving way. Some one had discovered coal, and when the coal was removed the foundations of the house were imperiled. Furthermore, fire broke out in the mines, and the flames threatened to destroy the ancient building unless it were moved to a new foundation. Here is where the work of some hundred years before was put to the test. Would the ancient house bear the strain of being moved to a new location? It did, because the one who had built it used only the best of material and used it wisely.

What I am driving at is, that building a life is much like building a house. The things we consider vital determine largely, if not altogether, the kind of building material we use. The kind of material we use determines the strength or weakness of the finished product, be that a life or a house. I rather suspect that most of us will find it necessary at some time or other during our lives to move to new locations and new environments. Some of us may even have to live in a country where democracy, which we thought was here to stay, will be a thing of the past. Are the materials out of which we build life, the kind that will result in a structure strong enough to bear the strain of moving to a new location? After some of our fondest hopes have been shattered and our dearest friends taken away from us, have we anything left to give meaning or direction to life?

You, no doubt, have seen some very fine folks, whom you had admired and rightly so, literally go to pieces when tragedy came their way. You have also seen people who have seemingly had nearly every possible misfortune happen to them, and yet they have remained sweet and kind and cheerful. And, no doubt, you too have wondered what makes the difference.

I have found that these people are very often among what we call the common type and not so often among the idle rich. These unhappy individuals bear irrefutable evidence to the fact that one may gain the whole world materially and lose his own soul in the process, long before the funeral bell tolls for him. I know an individual who, before he succeeded in amassing a huge fortune, was an active worker in the church. He had time then to cultivate the art of friendship. He had time to observe the beauty of the world of nature. He had time to cultivate an appreciation of great music, literature and art. The home and all that it ought to stand for was dear to him, and he revered and honored it. Now he has time for none of these things. The home of his only child is broken up, and he was instrumental in making the break complete. His appreciation, yes even his desire, for the deeper finer things of life is gone. He has lost his soul. If the material wealth which he has succeeded in amassing were suddenly taken away from this man, I fear he would yield rather easily to the voice of Job's wife when she says, "Curse God and die." His life has not been wisely built. The materials, though they may have been good, were not wisely used.

It seems to me that appreciation of the fine and the high and reverence for the sacred is one of the marks of a really great life. I doubt whether Christ's appreciation of the lilies of the field came without some careful observation of the way in which they grew. One who can see beauty in flowers, appreciate great music, art and literature has much that money cannot buy, nor lack of money take away.

Yet there is something which this appreciation, fine as it is, cannot give to us. And that is a deep abiding faith in God and a genuine love for one's fellow men. These are absolute essentials for living in the highest and best sense of the word. I do not believe that we are ever really prepared to live until we have learned to know God in Christ—learned to know Him as Saviour and Lord, but also as Master of life. Having known Him thus, we need have no fear of death, for it is merely a stepping out into a new relationship with God where the limitations of the physical body are removed.

The final requisite then for great living is *faith* in

(Continued on page 6)

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*Senior at Bluffton College, Bluffton, Ohio

DAILY DEVOTIONAL MESSAGES

By Rev. Erland Waltner, Philadelphia, Pa.

Nov. 1—*"At evening time there shall be light."* Zech. 14:7b.

"Now we can see the stars." This was the jubilant response of a London lad to his first "black out" experience. Before this experience the dazzling lights of the city had blinded him to the beauty of the starry heavens. Again and again we learn that it takes the night time to show the stars. Some of God's greatest blessings are discovered only as we pass through the valley of the shadow. Then Christ comes to us anew as the Light of life.

Nov. 2—*"How dear thy dwelling is, O Lord of hosts."* Ps. 84:1, (Moffatt).

Let us be honest with ourselves. What motivates our attendance at church? Is it perchance a new hat, a girl friend, our love of society, or just plain habit? Or is it our love for God's house? The Psalmist was one who did love the courts of the temple. He went there, not merely out of a sense of duty or to please some fellow man, but because his soul was pining for fellowship with God. As a result he found joy and blessing in frequenting the sacred precincts. What we find in God's house depends largely on what we seek there.

Nov. 3—*"Except the Lord keep the city, the watchman waketh but in vain."* Ps. 127:1b.

In excavating the ruins of Pompeii, Italy, the city destroyed by the volcanic eruption of Mt. Vesuvius, it is reported that the remains of a watchman were found at one of the gates of the city. Evidently, he had been faithful to the end. He had not abandoned his post even when the hot lava began to pour over the city. Yet he kept watch in vain. So it has ever been with those whose defense is in the things of man rather than in God. Oh, that we would say, "God is our defense." He alone can keep our city —and our country.

Nov. 4—*"The triumphing of the wicked is short,"* Job 20:5.

Our day is one in which evil seems to have the upper hand. Propaganda seems to be crushing truth; might is suppressing right; hatred seems triumphant over love. God reassures us, however, that ultimately truth, righteousness, and love will conquer.

> "Truth forever on the scaffold, Wrong forever on the throne;
> Yet that scaffold sways the future, And, behind the dim unknown,
> Standeth God within the shadow, Keeping watch above His own."
>
> —*James Russell Lowell*

Nov. 5—*"Let not your heart be troubled."* John 14:1a.

Close to the spray of a roaring waterfall, at the end of a slender branch, a little bird built its nest. It could be seen sitting there quietly and unafraid beside the tumult of the water. An artist chose this scene to portray his conception of peace. The Christian can have such peace in times of turmoil. If his soul is hid with Christ in God, though his life may be surrounded by a troubled world, he may yet have a tranquil spirit. Inward peace is God's gift. "My peace I give unto you . . . let not your heart be troubled, neither let it be afraid."

Nov. 6—*"For our citizenship is in heaven;"* Phil. 3:20a, (A. R. V.).

Christians are citizens of the Kingdom of God by virtue of the new birth. This citizenship is a present experience as well as a future realization. If by God's grace we are members of this heavenly realm, then we are as pilgrims and foreigners in this world. This is both a source of comfort and a guide of conduct. It is a comfort to know that we belong to something more permanent than this changing world. Also it reminds us that our loyalty must ever be to Jesus Christ in the determination of our conduct. Jesus said, that, though we are *in* the world, we are not *of* the world.

Nov. 7—*"Perfect through suffering." Heb. 2:10.*

Suffering seems to make some people bitter toward life. For others, the treading of the wine-press brings forth sweetness. In the tropics there grows a rose out of which the famous perfume, Attar of Roses, is made. The fragrance of this rose is sweetest, not during the daylight hours, but at night—at two o'clock in the morning when the heaviest darkness covers them. The Scriptures say that Christ was made perfect through suffering. On the cross Jesus transformed suffering into a sacrifice of a sweet savour. What suffering does to us depends on what we do with suffering.

Nov.8—*"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."* I Cor. 15:57.

The letter "V" appears in many public places these days as a symbol of a coveted victory. Alas, for many people this desired victory in mainly vengeance. But the Christian knows of a victory which defeats no one but the devil and which benefits everyone. It is the victory which we may have through Jesus Christ over sin and over death. For such victory we may truly give thanks. In such victory we may truly rejoice. "Be of good cheer, I have overcome the world." "In this sign, conquer."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 9, 1941

REPENTANCE AND FAITH

Luke 15:11-24

Introduction

In our lesson, the parable of the Prodigal Son, we have the subjects of sin and its consequences, last week's lesson, faith and repentance and forgiveness, set before us in a vivid and concrete way. "Sin necessitates repentance and repentance requires faith." Repentance means a change of mode of thought and feeling, a change in way of living and attitude toward God and man. Sin, and salvation through repentance and faith are matters of great personal concern. The glorious gospel message declares that full and free forgiveness awaits the truly repentant sinner.

The Sinful, Reckless Wanderer, vss. 11-16

The younger son represents the wanderer from God. Very brusquely he made a demand upon his father, looking upon him as one who should do as he, the son, desired (vs. 12). He wanted to be independent of his father. The desire to have our own way and disregard God, is the very essence of sin. Heart alienation from God lies back of the desire to be independent of Him. The younger son's heart was in the father's goods instead of with the father. Many desire God's material blessings but do not at all care for God.

Sin is alluring and very deceitful. The younger son thought he would be much happier in following his own carnal heart's desires. Satan very effectively persuades many to believe this. The Prodigal plunged into reckless and sinful living (vs. 13), exercising no restraint. He had much sinful enjoyment while his money lasted. His pleasures soon ended. He wasted his manhood with his money. His passions controlled him. Soon poverty and want overtook him. Want always follows on the heels of sin, temporal want oftentimes, and always the much deeper want and hunger-soul want and hunger. Friendless and alone, he was obliged to do most degrading work for a Jew and especially one from a wealthy home. The result of sin often is most debasing slavery.

The Repentant Wanderer, vss. 17-21

In his humiliating condition he began to think. He saw what he had brought upon himself. He had been as one beside himself. He began to come to himself when he began to see his true condition. Salvation begins in thinking (Ps. 119:59, 60). His hunger turned his thoughts to his father's house and table. Thinking led to resolving. Saving thinking leads to resolution, to action. Rather than perish with hunger, he resolves to return home and humble himself before his father (vss. 18, 19). He resolves to confess his sin, which is the only way for a sinner to come to God (Ps. 32:3-5). He was lost, now he wants to be saved and is truly repentant. He carries out his resolution at once. He retraces his steps to his father's house. The father, watching, looking for his son, saw him "a great way off" and hastened to meet him. We may forget God, but He never forgets us. Repentance is godly sorrow for sin. It manifests itself in forsaking sin. It is a heart sorrow because one has sinned against God.

The Father Forgives, vss. 22-24

Repentance must be joined with faith for forgiveness. The Prodigal had faith in his father. The love of the father was shown in his full and free forgiveness. The son confessed, the father forgave, the two were reunited. The son's sin was not minimized nor excused. It was forgiven. The son was fully restored. So God loves the sinner and forgives all who truly repent. God rejoices when one who is dead in sin becomes alive again through repentance and faith.

What is the main point in this parable?

What are good evidences of true repentance?

What punishment did the son suffer for his sins after his return and confession?

BUILDERS ALL

(Continued from page 4)

God, and by that I do not mean a projection of our own ideas of what God is, but faith in a high, holy and transcendent God, who rules and overrules the affairs of men, yet is a tender, compassionate Father as revealed by Christ.

He who has such a faith implanted in him can speak with deep understanding these lines written by M. L. Hoskins:

> "I said to the man who stood at the gate of the
> years,
> 'Give me a light that I may tread safely into the
> unknown'
> And he replied, 'Go out into the darkness and put
> your hand into the hand of God.
> This shall be better to you than a light, and safer
> than a known way.' "

"Teach us to build, O Master, until Thy Kingdom come." *—Hornell Hart*

"Every beautiful finite thing is a window by which the soul may catch a kindling, inspiring glimpse of the Eternal." *—Rufus M. Jones*

IN MEMORIAM

The infant son of Mr. and Mrs. Rudolf Penner died on September 29, and was laid to rest on September 30, in the Emmaus Church cemetery, Whitewater, Kansas.

REBECCA NEUENSCHWANDER LOGANBILL was born September 15, 1855, in Polk County, Iowa, and with her parents she came to Moniteau County, Missouri, in 1869. She was baptized March, 1872, and joined the Bethel Mennonite church. She was married to Jacob C. Loganbill on October 11, 1879. He preceded her in death October 10, 1927. To this union five children were born: Robert M. Loganbill, Solomon S. Loganbill and Mrs. Joseph C. Gerber, all of Versailles, Missouri. Two children, Mrs. Benjamin C. Gerber and an infant son perceded her in death. There also are eleven grandchildren and eleven great grandchildren. She is the last member of a family of twelve. She departed this life September 24, 1941, at the age of 89 years and nine days.

The family expresses their sincere thanks to those who helped in the time of bereavement. Services were conducted by Rev. Metzker of Bethel and Rev. Fagerstrom of the Excelsior Assembly of God church.

Pallbearers were Sim Aeschbacher, Will Aeschbacher, William Poehlman, Ed Willis, Harve Lehman and Elmer Greenway.

IS DANGER GOD'S CALL TO LEAVE A PLACE OF DUTY?

(Continued from page 3)

in *The Mennonite:* "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God." We ask you to pray for us so that in the hour of trial we may be able to meet it.

Note:

While the above article is in a way a criticism of the board, we do not resent it, because it shows such a fine spirit of courage, faith, and devotion. We have not heard a single word of criticism of those who chose to stay on, and we pray for the Lord's blessing on their decision and for His protecting hand over them.

In order to explain more fully the reasons for the board's action, it should, perhaps, be stated that the question of danger to the missionaries was not the first consideration, but rather the difficulties it might bring upon the native Christians, in case war should break out, and the missionaries should be considered and treated as enemies of the country. In that case the native Christians would be in danger of being considered as giving "aid and comfort to the enemy," which is generally considered treason.

The board and the churches, no doubt, appreciate the spirit shown in the above letter.

—P. H. Richert, Secretary

C.P.S. CAMP NEWS

MEN RELEASED FROM CAMP

All the men who had reached the age of twenty-eight years prior to July 1, received notice of their discharge from camp on October 9. Fourteen men were able to return to civilian life after having spent about three months in civilian public service work. They will be placed in a reserve status and will be subject to call when the army calls all twenty-eight year old men for training.

Since the printing of the first camp directory, nine other men have been released upon the recommendation of the medical advisory board.

EDUCATIONAL DIRECTORS MEET

Educational directors from the six Mennonite C. P. S. camps met in Chicago October 10-11 to outline common objectives and policies for the educational programs of the several camps. Co-chairmen of the conference were Dr. Henry Fast, director of camps, and Dean Bender, representative of the Mennonite Central Committee. Meeting with this group were President Kaufman of Bethel College, and President Ramseyer of Bluffton College.

Attention at the conference was centered on the formulation of objectives for the educational program. Adopted by the Central Committee, these objectives are as follows: 1. Appreciation of our Mennonite heritage and mission in this world. 2. Understanding the Christian's relation to the state and the community. 3 Deepening Christian experience. 4. Promoting personal growth.

It was urged that the major contribution of the educational program should be a study group for the entire camp in which these principal objectices received interesting and thorough treatment. Efforts were made at the conference to correlate the camp programs more closely with the work of the various church institutions.

Representing the Mennonite C. P. S. camps were the following: Guy Hershberger, Bluffton, Indiana; Delvin Kirchofer, Sideling Hill, Pennsylvania; Robert Kreider, Colorado Springs, Colorado; David Wedel, Marietta, Ohio; Albert Foote, Dennison, Iowa; and John Moseman, Grottoes, Virginia.

"Rejoiceth Not In Iniquity"

"Oh, we used to have high old times in Illinois!" Brother Blanket concluded his story.

As a typical western farmer at the head of the table, he pushed back his plate and chuckled. Thanks to his wife and daughter, the Sunday dinner had been of the best. The guests, a neighboring farmer and his family of three young sons and two daughters, seemed well satisfied.

The conversation, meanwhile, went on. Begun with the usual topic of weather, the morning sermon, the state of international and political affairs, it had proceeded into a reminiscence of older yarns. Yarn followed yarn, and laughter frequently convulsed the whole crowd. Nothing seemed lacking to the enjoyment of all.

"Which reminds me," Brother Schickley began as the attention of the company was turned in his direction.

"The schoolteacher, I remember best, was a red-headed Irishman. That man, now, really had a temper! I never saw anything like it. He would give the boys a horse-whipping at the smallest offense.

"One day he locked one of the girls up in a dark, close broom closet. He'd done it before, but this time he forgot all about her and went off home after school, and left her there. When her folks came to hunt her and made him unlock the closet, they found the girl in a dead faint. It took quite a while to bring her out of it."

"What did they do to *him*?"

"Oh, they raised such a rumpus that he finally lost his job over it. Lucky thing for all of us, we figured."

"Well," said the host, "it looks like the women folks want to clear away the dishes," and, rising, he led the way to the front porch. Most of the younger ones followed, finding the tales of the men more intriguing than the housewifely chatter of the two older women busy in the kitchen and dining room.

The men continued the vein of conversation, as Brother Blanket began.

"I can only remember of being really mad once in my life—that was quite awhile ago." He sank into one of the porch chairs near by.

"It was when I was just a youngster, and we moved to a new town. The kid next door was a big bully, and he'd sneak over and pull mean tricks every time he got a chance. There was a gravel pile in their back yard, and he'd stage an ambush in the alley every once in awhile and throw rocks when I passed.

"One day when I was busy he caught me by surprise and scored a 'bull's-eye' right in the seat of my pants. That's when I saw red!

"I don't know to this day how I got over that high board fence, but I remember seeing him running for the house with his nose streaming blood, and howling at the top of his voice. After that he never bothered me!

"It does me good to this day to remember how scared he looked the next time we happened to meet!"

The group laughed with him and the talk flowed on, for the story reminded the other man of one of his youthful escapades. So the two old men became more and more engrossed in the "close shaves" and triumphs of old battles lost and won. One bragging account followed another. The naive audience of half-grown boys and wide-eyed girls only served to heighten their enthusiasm and the tones in which they described exciting scenes and incidents. The young people were repeatedly surprised as their parents brought out tales they had never heard before.

As the afternoon wore on and the conversation came around again to crops and politics and the lumbering business versus farming, the young people grew restless and strayed off in groups to various other spots of interest.

The three girls gathered in Nancy's room to look at her collection of Indian relics, her needlework, and to talk as girls talk among themselves.

Nancy kicked off her shoes and stretched across the foot of the bed.

"Ho-hum," she yawned, "you know sometimes I think our fathers rather glory in their 'wild oats.' Did you see the light in Father's eye when he was giving the story about the stolen watermelons?"

"Funny—I was thinking the same thing!" Margaret remarked casually, sitting on the dressing-table stool, and smiled as she picked up a brush and idly brushed her long black hair. "Of course you know I respect your father as a Christian, but it seems to me I'd be too much ashamed to tell it on myself!"

"Yes, and did you notice Ed listening to the one about the two brothers who fought over the same girls?" her sister Catherine asked. "After the way he's been aching to try to take Louise Fritz away from Bud, I'm afraid it's not going to help him much to know that his own father tried the same stunt when he was young."

"I suppose it's just lack of forethought," Nancy sighed, "but I do wish our fathers could see what a mistake they're making when they trot out those old yarns."

Margaret brushed her hair deliberately for a few strokes. "You know what it reminds me of?" she asked, pausing with the brush in midair as she turned toward the other two. "It just makes me

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Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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Oceanic Observations

By Helen A. Penner

God seems even more majestic and wonderful to me after observing another one of His marvelous creations, the mighty ocean. One can more readily understand and comprehend the real meaning of the statement: "being held in the hollow of God's hand," when aboard a ship, which seems so tiny in comparison to the vastness of the ocean.

"Wide, wide as the ocean,
High as the heaven's above
Deep, deep as the deepest sea
Is my Saviour's love
I, though so unworthy,
Still am a child of His care
And His Word teaches me,
That His love reaches me
Everywhere!"

Mountain Lake, Minnesota, Retreat

The Young People's Retreat, that was sponsored by the three General Conference churches of Mountain Lake, was held in the First Mennonite Church in Mountain Lake on August 24-27. About forty-five young people registered during the retreat.

The motto chosen for this retreat was, "Following Christ, Our Leader." This theme was carried out in a special way during the evening sessions when Rev. N. N. Hiebert of Salem, Oregon, spoke on "Following Christ, Our Leader, by Faith, in the Spirit, and in Hope."

During the morning and afternoon sessions the topics, "A Surrendered Life for Christ" by Rev. B. J. Braun of Delft, Minnesota, and "Mennonite Heritage" by Miss Mary Bargen of Mountain Lake, were discussed. The choir singing was directed by Mr. Otto Richert of Mountain Lake. The separate group discussions were led by Miss Elizabeth Schultz of Montrose, Pennsylvania, for the girls, and by Rev. N. N. Hiebert of Salem, Oregon, for the boys.

On the last afternoon a "retreaters" picnic was held at the mountain near Mountain Lake. Officers, who are to plan for next year's retreat, were also elected.

To close the retreat, a very impressive meeting was held at the lake shore, followed by a candle-light service.

We praise and thank the Lord for the rich blessings which He bestowed upon us during this retreat and pray that we may be willing to follow Christ, our Leader, more closely as our motto suggests.

—Bertha Schultz, Corr.

Washington Young People's Retreat

The week-end of the Fourth of July was spent profitably by seventy young people who gathered at Kamiakin Camp, the Y. M. C. A. camp, located on Clearlake near Yakima, Washington. These young people gathered for a pleasant retreat which commenced with dinner, Friday noon, and drew to a close Sunday evening, July 6, with vespers and a torch-lighting consecration service.

We were fortunate to have two special speakers, of whom, I am sure, you have all heard. They were, Miss Aganetha Fast, home on furlough from China, and her brother, Dr. Henry Fast, who is Director of the Mennonite Civilian Public Service Camps. We enjoyed both immensely and received a great blessing from them. Miss Fast gave several lectures on her work in China. Dr. Fast held a series of classes in Mennonite History as related to our stand on peace and conscientious objection to war. Besides these classes we had several other interesting classes, which were conducted by ministers of the Washington Mennonite churches.

The hours between four and six o'clock in the afternoon were devoted to recreation. We had access to all camp equipment for the various sports, which included boating, fishing, volleyball, baseball, horseshoes, and swimming. The surrounding hills and trails provided opportunities for hikes.

The camp directors were very hospitable and accommodating in regard to meals and sleeping quarters. Though the invigorating air and exercise increased our appetites, the meals were excellent and ample. A larger crowd came than was anticipated. Consequently, every bed was occupied, and every extra mattress was put into use.

This was our first retreat, and we sincerely hope that it will not be the last. Plans are already being made for next year's retreat. Upon dispersing, the unanimous opinion of the group was that it was a great success, and that they hoped to come back next year.

—Adelia Marie Jantz

A Set of Rules

We present a set of rules, designed for the person who wishes to kill Christian Endeavor in its first month (they are effective every month), or at least cripple it so badly that it will limp all year.

1. Do not attend the first meeting; wait until someone misses you and extends a personal invitation.
2. When you come, be sure to arrive ten minutes late and to make a disturbing entry during a prayer or scripture reading.
3. Make a big fuss if you are nominated to an office, but get angry if no one votes for you.
4. When asked for an opinion on an important matter, tell them you have nothing to say, but then go out and tell the whole world how things should be done.
5. If you are asked to participate in a discussion, remember to bring along some clipping with an involved thought and words which you cannot pronounce.
6. Do not do more than is necessary, and when other members do the work howl that the society is being run by a clique.
7. When you finally agree to take a meeting after much persuasion, forget all about it until Saturday evening, or better still, wait until Sunday afternoon to start your preparation.
8. Do not bother about getting new members. Let the other fellow do it.

As is true of all organizations, a Christian Endeavor society is made up of individual persons, and upon these persons rests the responsibility of making this the best Christian Endeavor year in the history of their church. Putting it plainly, the success of Christian Endeavor in your church depends on YOU! There are many small things that may look unimportant to you, yet they play a vital part in the ultimate success or failure of your society.

—*Grace Moyer* in *C. E. Witness*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

Program for November 16, 1941

Leading Topic: A Christian is Gracious, James 3:13-18.

I. Worship Service

1. Songs: "Majestic Sweetness Sits Enthroned," No. 120 in **The Mennonite Hymnary;** "I Have Found a Friend In Jesus," No. 446; "Take My Heart, O Father, Take It," No. 441.
2. Reading of scripture for leading topic, and prayer.
3. Talk on "Graciousness between parents and children," I Kings 2:19-20.
4. Offering for foreign missions.

II. Leader's Introduction

Grace, graceful, and gracious. These three go together very well. A Christian radiates the grace he has received from God. He does things through the grace of God. Living close to God makes him gracious in word and deed. He does things for others in a courteous, kindly, friendly manner. His tone of voice, his attitude, his method of doing things show sympathetic understanding and consideration of those with whom he lives. So often a bit of thought can help us to avoid bluntness and rudeness and carelessness in speech and action. Kind things done gracefully are doubly appreciated.

III. Suggested Topics for Short Talks

1. A gracious suitor-to-be, Ruth 2:8-12
(This topic might be followed by a discussion on "Boy and Girl Relationships.")
2. Gracious to a friend's son, II Sam. 9:6-8
3. An ungracious host, Luke 7:44-47
4. Unity and meekness urged, Phil. 2:1-4

IV. For Discussion

Either "Boy-and-Girl Relationships," or "The Meaning and Value of Friendship."

1. Do we choose our friends?
2. How do we cultivate friendships?
3. Why do friendships sometimes wane?
4. What do you expect to get out of a friendship?
5. What do you expect to put into a friendship?

V. Facts for Study

Hugh Black has written a very fine book on "Friendship." In line with the thought of graciousness in friendship, he offers the following thoughts: "There are more lives spoiled by undue harshness than by undue gentleness. More good work is lost from want of appreciation than from too much of it. We must have been struck with the profundity of our own thoughts, when we shared them with one, with whom we were in sympathy at the time. The brilliancy was not ours; it was the reflex action which was the result of the communion. That is why the effect of different people upon us is different, one making us creep into our shell and making us unable to utter a word; another through some strange magnetism enlarging the bounds of our whole being and drawing the best out of us."

VI. Illustration

"Enviable Attractiveness"

A well-known minister spoke recently of a young man of his acquaintance, whose charm took hold of everyone he met. "He is a university graduate. He was an athlete while in college. Now he is a very successful business man, has an exceptionally beautiful home, and a very delightful family. Like many others, I have pondered the secret of the young man's attractiveness. I think I have found it. It roots in the simple virtues which he learned in a Christian home and in the Sunday-school and church of his childhood. He sincerely cares for others, without professionalism or pose, for he is really interested in every person he meets. His attractiveness has something of a Christlike quality that is to be envied."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

GOOD CITIZENS ARE THANKFUL

Program for November 23, 1941

Song: "Come, Ye Thankful People, Come."

Leader's Talk:

"Too often today we think of Thanksgiving, not as a religious festival, but as a day of overeating, hilarity, picture shows and football games.

"This is to be lamented, for the same God is giving us our daily bread, as gave the Pilgrim Fathers their blessings. It is not right to fail to thank God for all His blessings. Of course, this should be done every day, but especially on the day which is set aside by our government for national thanksgiving.

"The first Thanksgiving was for the purpose of really thanking God for His watch and care over the early settlers' lives during a severe winter and for their abundant harvest."

Scripture Reading: Psalm 92:1-8.

Prayer Song: "My Faith Looks Up to Thee."

Sentence Prayers: (Surely all of us want to express our gratitude to God.)

Talk: **The First Thanksgiving**

"Because of their wonderful blessings, Elder Brewster announced one Sunday that, beginning the next Tuesday and continuing until the next Saturday, the colonists would have a festival of thanksgiving similar to that which they had been accustomed to in England.

"After a fervent prayer of thanksgiving for God's tender care and goodliness by Elder Brewster the colonists ate the first thanksgiving feast.

"The debt that we owe to our forefathers is great, but how much greater is the debt which we owe to God and His Son!"

Solo: (piano or voice) "What Shall the Harvest Be?"

Talk: Thanks for the Founders of Our Nation

"How shall we show our gratitude to our forefathers? Not by preserving landmarks, but in furthering the principles for which they stood. We can do this by showing our faith in the God of heaven and earth, and by honest work and a willingness to suffer hardships for our great country.

"If we can do these things, we will thank our Pilgrim Fathers in a far greater measure than by idle praise of their noble deeds and heroic self-sacrifice."

Talk: Thanks for the Founders of Christianity

"The apostles and early Christians compare with our Pilgrim Fathers. They endured hardships and persecutions that they might carry on the religion of Jesus Christ. Had it not been for their faith and perseverance we would be heathen today.

"How then shall we show our gratitude to them? Not by merely praising them for their courage, not through fine buildings and ritualism, but by living the kind of lives which they lived. We can live a life of service and unselfishness, like the Master; we can place the kingdom of Christ first, as did the apostles; we can show by our lives the truth of Christianity, as did the disciples."

Prayer Song: "Father, We Thank Thee."

Thank Offering.

Quiet Meditation.

Mizpah Benediction.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

Program for November 16, 1941

Ezekiel: A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26b.

I. Worship Period

1. Prelude: Melody of "Beautiful Stream" by the pianist.
2. Call to worship: "Sing unto the Lord for He hath done excellent things. This is known in all the earth." Isaiah 12:5.
3. Stand and sing in unison: "O, Have You Not Heard of That Beautiful Stream?" No. 232 **The Mennonite Hymnary.**
4. Scripture reading by a Junior boy: Ezekiel 34:11-16; 23:27; 30:31.
5. Leader's Prayer.
6. Solo: "The Lord Is My Shepherd," with violin obligato.
7. Reading of Psalm 137 by a Junior girl.
8. All sing: Verses one and two of "Hail to the Brightness of Zion's Glad Morning."

II. Study Period

Aim: To help our Juniors to know something of the prophet **Ezekiel.** To help them to desire to know more of the Bible.

1. "The story of the prophet Ezekiel," told by a Junior girl.

For many years the prophets had warned the people of Jerusalem that God would have to punish them for their sins if they did not turn to Him. The last prophet of whom we learned was Jeremiah. Judah did not like to listen to the prophet Jeremiah, so the punishment foretold came at last. The beautiful city of Jerusalem was made a heap of ruins by the king of Babylon and the people were taken to Babylon to serve as slaves. God had said that this captivity would last seventy years. How the people now longed for the land of their fathers and tearfully remembered the temple of the Lord. The Lord their God wished to win their hearts back to Him. So He called a prophet, Ezekiel, who was given the mission to tell the people the things of God.

Ezekiel was born in Jerusalem, the son of the priest, Buzi. He may have been a pupil of the great prophet Jeremiah. He was perhaps past twenty years of age when the king of Babylon took him with others into captivity. He had his own house on the river Chebar. The "elders" of the people came to his house to hear the messages God had given him for them. Ezekiel had many wonderful visions. He acted out some of the truths that he taught the people. In the book Ezekiel we find that God is very good to those that are obedient and sends punishment upon those who persistently disobey Him.

2. All Juniors find the book of Ezekiel. Read the following verses: Ezekiel 1:3; 3:17; 8:1; 11;19; 20; 12:25a; 18: 20:21; 20:19, 20; 33:11; 34:16; 36:26, 27; 34:12.

3. Stand and sing verse one of "Wonderful Words of Life."

4. Tell the parable of the "Valley of Dry Bones:" Junior boy. See Ezekiel 37:1-10.

5. Two Junior girls may read selections that tell the vision of the glory of the Lord. Ezekiel 1:25-28; 43:1-6.

III. Mission Minutes

1. Pass "India Calling," "China Home-Bond," "News and Notes:" Ask the Juniors to glance through the papers. As soon as they see a familiar name they may raise their hand. Let each one tell one thing about the person whose name he has recognized.

2. Sentence prayers for these of whom we have spoken tonight. Each child taking part.

IV. Closing Moments

1. Boys repeat from memory the verse for the month: Isaiah 12:2.

2. Girls sing from memory the song for the month: "Hail to the Brightness of Zion's Glad Morning."

3. Together pray the prayer for the month: Isaiah 25:1.

4. Sing softly "Into My Heart."

CORRESPONDENCE

FIRST SUMMERFIELD CHURCH

Summerfield, Illinois

We have been having fine rains the past few weeks. The farmers were able to get their seed bed ready, and now they are starting to sow their wheat and barley.

While our pastor was attending the Middle District and General Conferences, Rev. C. H. A. van der Smissen, his son Alvin and family, and Rev. H. J. Kliewer stopped off at Summerfield. They were on their way to the General Conference. Rev. C. H. A. van der Smissen was pastor of this church for about twenty-one years, and we were glad to learn that he is still hale and hearty and that he was able to attend the General Conference.

On Tuesday, August 12, the Ladies Missionary Society held a special meeting and invited Rev. H. J. Kliewer, a retired missionary, who formerly served among the Indians in Oklahoma, to address them and to tell them about his missionary experiences. In the evening Rev. Alvin van der Smissen gave an inspiring message to an appreciative audience in our church.

On Tuesday evening, Aug. 26, the Bethel College A Capella Choir, which was homeward bound after several weeks of touring, stopped here and gave us a very inspiring and delightful concert which was very much appreciated by all present. On their way to St. Louis, Missouri, the next morning, the college bus upset, but fortunately no one was seriously hurt.

From Sunday, September 21, to Sunday, September 28, our church held a series of special meetings. Rev. William Penner, pastor of the Wayland Mennonite Church, Wayland, Iowa, brought us very helpful and inspiring messages during the week. While he was here our copies of the new *Mennonite Hymnary* arrived and were dedicated to the worship and glory of God. Brother Penner gave a brief talk on the value and importance of music in our worship service.

Our Sunday School held its annual election on September 14, held its promotion exercises on September 28, and started the new year last Sunday. Our church also observed the World Communion Sunday last Sunday. So far none of our young men have been called into the service of Uncle Sam, and we hope that none will have to go, for we hope that this terrible war may soon come to a close. How foolish and futile the entire war program is!

—*Correspondent*

BETHANY MENNONITE CHURCH

Quakertown, Pennsylvania

Sunday evening, September 21, we enjoyed an enheartening Harvest Home service and the giving of donations to the Home for the Aged at Frederick, Pennsylvania. Our pastor, Rev. A. J. Neuenschwander, delivered a wonderful sermon to the congregation. A committee brought our guests from the Home for the Aged to the services. Eighteen attended. This was the first time that our guests from the Home for the Aged attended services away from the home, and they truly enjoyed it.

The donations included: 7 baskets apples, 4 pumpkins, 1 basket carrots and peppers, 1 basket potatoes, all the flowers used for the decorations, 45 lbs. sugar, 12 cans of fruit and vegetables, 5 lbs. lard, 42 tea balls, 1 box corn starch, 3 glasses preserves, 1 jar jelly, 1 jar sugar, 2 jars dried beans, 1 jar rice, 1 box graham crackers, 9 packages of breakfast cereal, soap, 2 towels, clothes pins, 15 quinces, 1 egg plant, and the work of the ladies, 95 jars of home-canned fruit and vegetables. The donations were all conveyed to the home the following day.

The committee is truly proud of this donation and the assistance rendered by all to make this a success. Our church membership is 150. Indeed, such cooperation and friendship is something to be thankful for.

—*Charles N. Shaffer, Chairman*

EDEN MENNONITE CHURCH

Moundridge, Kansas

In the last few months we have welcomed, perhaps, more visiting ministers than during any one previous period. During the month of August we had the following visitors who filled the pulpit: Brother Peter W. Goering, August 3; Rev. Phil. A. Wedel, former pastor of our congregation, August 10; Rev. J. J. Ratzlaff, August 17; and Brother Orlo Kaufman, another candidate for the ministry, on August 24. We pray the Lord's richest blessing on these brethren as they continue to serve Him, and we welcome them to come back into our midst.

On September 24, two of our boys from the Colorado Springs, Colorado, Civilian Public Service Camp gave us an encouraging report on the activities there. On October 5, one of our boys from the Dennison, Iowa, Civilian Public Service Camp gave us a report on that camp. These reports were encouraging and should induce us to greater giving, praying, and thanksgiving for this work.

Brother and sister Clarence Schrag have been bereaved of an infant son. Incidentally, this was the only death among our group in this year. There have been five weddings since the last report.

Probably one of the climaxing events in our church of late was our harvest festival, held on September 28. We had five speakers. They had the following subjects: Brother Elmer Goering of Hutchinson, "The Christian's Attitude Toward the Government;" Sister Alida Schrag, "Personal Work;" Dr. Ed. G. Kaufman, "Paul Gave Thanks and Took Courage;" Rev. Sam Goering, "Whatsoever a Man Soweth, That Shall He Also Reap." Brother Ted Claassen spoke on relief work in England.

During these talks we were deeply stirred and brought face to face with the fact that the Lord had indeed richly blessed us and that we owe our whole lives and all that we have to Him in thankfulness for the blessings. Two offerings were held during the day. These brought in a substantial sum for foreign missions. May we become more thankful daily and may our lives be a living testimony for Him. That is our prayer. —*Richard Schrag, Corr.*

BETHEL CHURCH

Fortuna, Missouri

On Sunday, July 6, we were privileged to have with us Missionary Habeggers from Busby, Montana. After the morning sermon by Rev. Habegger a basket dinner was enjoyed. In the afternoon both Rev. and Mrs. Habegger held separate meetings for the men and the women. In the evening Rev. Habegger showed his slides of the Indians. This was very interesting.

On Monday evening, August 4, Rev. and Mrs. Jacob Unruh of Kingman, Kansas, formerly of this place, held services at our church and renewed acquaintanceships.

On Tuesday evening, August 5, a group from the Oklahoma Bible Academy gave a program of song and talks pertaining to the Word of God. The A Capella Choir of Bethel College gave us an inspiring program on the evening of August 27.

August 28-30, were the dates of the Bethel Young People's Retreat. The guest speaker was Rev. A. Warkentin. The retreat was held at the Lake of the Ozarks, near Versailles. Many of the young people and, also, guests attended. All experienced a period of spiritual fellowship.

This spring the young people of the church gave the church yard fence a badly needed coat of aluminum paint and planted shrubbery, which the Missionary Society had purchased. The Missionary Society has, to date, served three public sale dinners this year.

Special meetings will be held November 3-9, by Rev. J. N. Smucker, pastor of the Bethel College Church of North Newton, Kansas.

Rev. Leonard Metzker, Raymond Graber, and Calvin Hilty attended the Middle District and General Conferences. Mr. Metzker also visited his parents of Roaring Springs, Pennsylvania, while in the East. The young men report good conference sessions and an enjoyable trip.

On October 12, Rev. Metzker began a class in catechetical instruction for young people.

Celebrate Golden Wedding

On September 10, Mr. and Mrs. W. H. Lehman of the Bethel community, near Versailles, Missouri, celebrated their golden wedding anniversary. In the morning Mr. S. J. Moser, brother-in-law of the Lehmans, made a short talk. At the noon hour a few close relatives brought well filled baskets, and a basket dinner was enjoyed by all. Mr. Lehman, who has been bedfast most of the time since Easter, was able to be up for dinner.

An unusual coincidence was that eleven persons who had been present fifty years ago were present to help them celebrate their golden wedding day. Mr. Lehman and Mrs. Lehman, who was Mary Loganbill before her marriage, were married by Rev. M. S. Moyer.

After dinner a short program, consisting of talks by Rev. Metzker and Rev. Hilty and several German songs by a quartet, was enjoyed by all. After the program refreshments of cake, cookies, and tea were served to the numerous relatives and friends who had come to congratulate them.

BERGTHAL NEWS

Corn, Oklahoma

Besides the near relatives and the Bergthal congregation, a large host of friends from the Herold, Sichar, Gotebo, and Geary communities attended the Hege-Duerksen wedding. The Kansas guests included Mr. and Mrs. Wiederstein and children of Inman, Mr. and Mrs. John Schmidt and daughters of Buhler, Mr. and Mrs. H. M. Duerksen and two sons, Miss Marjorie Hunt of Newton and Miss Lois Duerksen of Hillsboro. When it became apparent that the Bergthal church would not accommodate all the guests, the M. B. congregation was so gracious as to put their large church in Corn at their disposal, which gave adequate room for the wedding and the following banquet. Over 400 guests were served in the basement.

Rev. George Bergen and family of Idaho visited home folks and renewed old acquaintances in the community the fore part of September. They stayed about one week, and on Sunday evening Rev. Bergen spoke in the Bergthal church. Rev. Bergen is a son of Mr. and Mrs. P. G. Bergen.

Mr. and Mrs. P. G. Bergen and Elizabeth have returned to Illinois where Mrs. Bergen is being successfully treated for a nervous condition. They came here to be at the bedside of their daughter, Mrs. J. A. Ratzlaff, whose condition is still considered very serious.

The A. H. Hinz family have left and moved to Perryton, Texas.

The five dozen *Mennonite Hymnaries* have arrived and will make their introduction in the Bergthal church Sunday. With their great variety of hymns and songs, together with the many fine chorales taken from the old *Gesangbuch mit Noten*, we are sure these books will more than come up to expectations.

Rev. Hege is conducting a catechism class in the Mennonite church near Hydro every Thursday evening.

The Bergthal church will sponsor a series of evangelistic meetings beginning Oct. 6. Rev. C. H. Dirks of Hutchinson, Kansas, will be the main speaker.

Paul, a son of Mr. and Mrs. H. H. Hinz, visited his parents over the week end. He is attending the Oklahoma Bible Academy at Meno.

Miss Selma Ratzlaff left for Carlsbad, New Mexico, Saturday, where she has accepted a position as teacher. Miss Ratzlaff has taught in Clinton, Okla., schools for a number of years, but resigned to take up the work in New Mexico. She also was an efficient and earnest church worker and the congregation will miss her. *—H. A. Unger*

Spiritual Malnutrition

The twigs snapped near-by and there was a rustle in the grass. A girl who had been tramping in the woods quickly turned. It was the little herd of goats moving along in a small group as they grazed in the wooded pasture. Here and there they found little green bunches, and some were reaching up for the tender leaves of the small trees putting out their shoots early that spring.

Now one comes closer to the stump where the girl sits. She takes note of his large horns which stretch eighteen or twenty inches on either side. The long, silky hair almost reaches the ground. A choice bunch of green is noticed at the edge of a large log. He tries to get it, but only a tiny part of the ends can be reached. His head is turned and another effort ensues; at last, unwilling to be denied this choice bit of nourishment, his knees are placed upon the ground and, as he almost lies down in a final effort, the end is reached.

That common mountain goat went on its way grazing on the spring buds, but still the girl sat and mused in the sunshine.

The goat had to bend his knees in order to get that bit of food. Ah! and many of God's children must do the same. There are choice bits of food to nourish the spiritual man which God has placed in their reach. But some cannot be obtained by merely a brief pause in the busy walk of life. That which will give health and vigor to the soul often can be enjoyed only by the extra effort of bending the knees, and remaining in this humble position before God for an extended time.

Fellow Christians, are you merely existing on the spiritual food which is obtained by a passing glance at the Word of God, half-hearted attention to the man of God who stands in the pulpit, or now and then a few words of prayer hastily uttered by your bedside at night?

There are delicacies, sweeter than honey, which are enjoyed only by those who bend the knee and linger before God.

The individual who tarries before the Lord in this humble attitude will receive that which makes possible a firm step, clear vision, and a glow of health upon the cheek which would attract the world.

Do not remain weak and hungry, merely subsisting on the snatched bits of spiritual food. Spend time, much time, at the table of the Lord that you may be strong in the power of His might, not only able to walk the highway from earth to heaven without fainting, but have strength to assist the weak brother who may have fallen by your side.

—Emma Garber from *Herald of Holiness*

A Man Is Poor

If he is without friends.
If he has low ideals.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he is selfish, uncharitable, or cruel.
If he has forfeited his health for wealth.
If his mind and soul have been neglected.
If he has traded away his character for money.
If he has a disagreeable disposition that makes enemies or repels his friends.
If making money has crowded out the cultivation of his spiritual life.
If worldliness has caused him to lose fellowship with Christ.
If love of money has hardened him until the love of Christ and His Gospel fail to stir him to do his best for missions.
If all his investments and possessions are laid up on earth and he has no treasures in heaven.

—Lutheran Church Herald

"REJOICETH NOT IN INQUITY"

(Continued from page 8)

think of that verse in the Charity Chapter—you know, we memorized it in Sunday school last quarter—where it says, 'Rejoiceth not in iniquity, but rejoiceth in the truth.' "

"I wonder," said Nancy who had been leafing through her Bible, "if that's what this verse is talking about," and she read from Ephesians 5:3,—" 'All uncleanness, or covetousness, let it not be once named among you, as becometh saints.' "

"Hm—I wonder," Catherine looked thoughtful.

"Well, I don't see anything we girls can do about it, except pray for them that they may be able to see what influence such talk is apt to have on the lives of us who follow their example in so many things."

"Some day when we get old we'll live more in the past, too," Nancy said. "I hope that if the time comes when I am tempted to tell such stories before my children that I'll remember how I felt today. If I can, I know it will help me not to glory in the mistakes of my own youth, but to be more sympathetic with young people and their problems!"

"Me, too!" agreed Margaret, and began to brush her hair very vigorously as a conclusion to the discussion.

—Amelia Hilty in *The Youth's Christian Companion*

"Unless there is *within* us that which is *above* us, we shall soon yield to that which is *about* us." *—Peter Forsythe*

« « JOTTINGS » »

MARRIED

Eric Friesen of Newton, Kansas, and *Marjorie Brock* of Stafford, Kansas.

John Reimer of Inman, Kansas, and *Alberta Froese* of Buhler, Kansas.

Raymond Shaw and *Gertrude Kolb* were united in marriage at the home of Rev. and Mrs. John Plenert on October 8, 1941. They will be at home at 2518 N. 5th Street, Philadelphia, Pa.

—The bulletin of the *First Mennonite Church* of *Reedley, California,* carried the following announcement on September 28: "Dear Friends: I have received a call from another church. At present I do not expect to accept this call for reasons which are not of direct concern to either church. I wish to state further that I have reached the conclusion that my name should not be considered as minister for another term of three years in the December election. It is my conviction that this is to the best interest of the church. I am making the announcement more than two months before the annual meeting and more than eight months before the expiration of the present term in order to give the church a fair chance to make the necessary adjustments. Fraternally yours, J. H. Langenwalter."

—The bulletin of the *First Mennonite Church, Allentown, Pa.,* states: "The Eastern District Conference mourns the death of Mr. Alvin C. Alderfer, an outstanding layman of the conference, and for many years the efficient conference treasurer until he resigned because of ill health. Last May he also resigned as a Trustee of Bluffton College. He was a faithful member of the Eden Church, Schwenksville, and served as secretary of the congregation for many years."

—The Eight O'clock Stitchers and the Older Ladies Mission Society of the *First Mennonite Church,* north of *Butterfield, Minnesota,* had their mission sale on October 3. Over three hundred dollars was taken in.

Due to the fact that the "stork called at his home recently, the editor of the Mennonite was not able to attend the Western District Conference which convened at Hutchinson, Kansas from Oct. 22-23.

—At the annual convention of the *Eastern District Sunday School Union* the following mission project was adopted:

Toward the building of a new church in Oraibi, Arizona ------------------	$500.00
Toward the work of Rev. J. J. Rempel of Rosthern, Sask. ------------------	150.00
Toward the development of Mennolan Retreat Grounds ------------------	100.00
Total --------	$750.00

—Huldah Myers, Mission Sec.

—*Bluffton College News*—"The Lost Church," a one-act pageant play, was presented by the Thespian Society of Bluffton College for the Bluffton Ministerial Association on October 12. Miss Thelma Dailey led a panel discussion on the topic, "What Is Expected of Me as a Christian," Sunday evening, October 5, at the weekly college church service. Taking part in the panel were Miss Betty Keeney, representing the teacher; Alvin Beachy, representing the minister; and Leland Lehman, representing the business man. —Two gospel team quartets have been selected. The first quartet is composed of Marcille Steiner, Lucille Steiner, Thelma Dailey, and Wanda Suter. The members of the second quartet are Viola Amstutz, Frances Beckenbach, Ruth Soldner, and Helen Habegger.

—The Buhler Mennonite Church, Buhler, Kansas, which recently purchased the new *Mennonite Hymnary,* installed these books with an appropriate dedication service on September 28.

—The Eastern Mennonite School, Harrisonburg, Va., had an enrollment of 309 students by the end of September. It is the largest enrollment in the history of the school. Last year's enrollment for academy and college was 271.

—*Menn. Wk. Review*

THE MENNONITE

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Mid the Darkness of the Night	.15
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Hardest

We may wonder as to what meaning orators will attach to Armistice Day this year. What meaning does it have for you and me? The dictionary defines armistice as, "a cessation of arms for a short time."

It is not hard for us to shake our head and to point out how true that definition has proved itself, and how nations put up the sword while they continued in that selfish, uncooperative, unjust way of international life that made inevitable the unsheathing of the sword again. It is not hard for us to condemn the nations for their lip-service to God and to the welfare of all men while they assumed the devil's attitude (as revealed in the temptation of Jesus) in regard to the kingdoms of this world. It is not hard for us, especially as Mennonites, to discern between profession and practice in the international realm.

It is harder for us to admit that some of our own people have entered into open hostilities against God by accepting military service or by seeking to profit from the armament program. It is harder to suspect that they, perhaps, never did make a thorough peace with God, that they, perhaps, never did surrender entirely to God through Christ, and that, perhaps, their baptism and entrance into the church was only a cessation of open and unrestricted hostility toward God, while deep in their heart they insisted upon dealing with God in such a selfish, uncooperative, unjust way as could only lead to open and active hostility in a time of crisis.

It is harder still for all of us to admit that no one of us is "without sin," that we are all guilty at times of seeking to go two ways at the same time, and that we sing "All for Jesus" and then engage in some practice which is for our own sake and not for Jesus' sake.

While we cast stones, let us throw some at ourselves. Only in that way can we become purified. Only in that way can we become as salt that has flavor and as light that dispels the darkness which seeks to crowd upon it from all sides. —rw

Teaching Children To Pray

By Dr. J. S. Schultz *

In Christian homes all over the world, few children have arrived at the age of two or three without having memorized a prayer such as "Now I lay me down . . ." and none should. Therefrom spring the first evidences of spiritual life and growth. Just as psychologists have seriously tried to determine the age at which the child begins to think, so we might well attempt to discover the first evidence of his spiritual awakening even though that is still more difficult. Let us hasten to say that we shall in no way enter into a technical approach to this question.

After the young child has memorized and then prayed a number of times such a prayer as suggested, he is almost sure to begin to question mother about Lord and soul, etc. These are the first steps into the Spirit world. The mother may need to clarify a few matters in her own mind. This is very healthful; on the other hand, it is remarkable with what simple answers the child will be satisfied at this age. Of course, it is only days or weeks until the same or new questions come up. That little soul wants to grow, and how sad if help is denied.

After two or three simple prayers have been memorized and used for a while and a few terms clarified, the wise and devoted mother will begin with original prayers. The child has developed somewhat of a prayer language, not only of words and phrases but also of simple meaningful corresponding thoughts and emotions. She will suggest some of the child's experiences that call for petition or thanksgiving and in turn help the child to find his own. Out of this grows a very natural relation between child and Jesus, somewhat akin to the loveliest of human relations. One marvels, and at times shudders, how often children pattern their ideas of God and spiritual matters after their impressions of people round about them; one shudders at the immeasurable responsibility that we as parents or only neighbors may have.

As the child increases in age, his inquiries become more complex and difficult. Whether the girl prays for the well-being of her doll or the boy for the recovery of his pet dog, each is sincere and expects an answer to his prayer. He must have some explanation that has meaning to him, or else he finds himself in serious danger of giving up this whole idea of praying if it doesn't do any good any way. Does Jesus care? Surely! If He cares about the sparrow and the lily and even the very hair on our heads, He is certainly concerned about children's happiness. On the other hand, we older folks are well aware that God does not answer all prayers in the form we request. In one instance, His very laws are inviolable, such as drought coming to the just as well as the unjust. In another instance, there is a God to be glorified or a soul to be strengthened; this may bring suffering even though prayers have been offered to the contrary.

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*Professor of Bible at Bluffton College, Bluffton, Ohio.

The little, well-known incident of the children hurrying to school at a late hour well illustrates the truth which all need to learn, namely, that we must cooperate with God in partly answering our own prayer. Two children were running to school. Having started late, they feared that they would be tardy. As good children should, they thought of resorting to prayer, that they might be on time. One said, "Let's kneel down and pray." The other offered the plan that they pray while they ran. Can we as adults discern as well that often God can only answer prayer with our help? Prayer means strength to us; may we as parents and teachers be guided to help children and youth to experience the same in even greater measure.

A WORD ABOUT "THE MENNONITE"

After the former editor had passed on to his reward, it was noticed that *The Mennonite* appeared one week after another in its humble and self-denying way, without any editor's name. Still, the editorials and other articles, that were chosen, were so inspiring and encouraging that it was a real blessing to read it. It made one eager to know what interesting and comforting thoughts would come next time, and one wondered who was doing the God-pleasing work, as it is not everyone's talent to edit a church paper and to make it a blessing to its readers. Of course, there are a great many correspondents who help to inspire the readers of *The Mennonite.*

It was soon noticed though that at the foot of the editorials a small "mb" appeared. It came to the writer's mind that it must be the dear sister who had helped out the former editor (the writer's brother) during his stay in the hospital, whose help he had appreciated very much, and whom he had called a very capable Christian person. This, namely, was Miss Mary Becker.

As time passed on nothing appeared in *The Mennonite* about a new editor and one felt more and more that this sister would be the person whom the Lord wanted for this important position. Then we read that she was intending to labor for the Lord in India, and again we read that for the present the doors to that mission field were closed. So it seemed again as though the Lord wanted to keep her in her present position and one wondered why she was not chosen.

But, as we do not know all the circumstances, we trust that the Publication Board has self-denyingly tried to get the right person for this position. We now welcome Brother Weinbrenner to this service and wish him the Lord's blessing and guidance. As the writer does not know either person personally, he trusts that he will learn to love the incoming editor through his labor for the conference as we did the outgoing editor, so that the name of the Lord Jesus Christ may be glorified. We also wish Sister Becker the Lord's blessing in whatever she may undertake.

Respectfully, Chris. Thierstein

SHORT SESSION OF BIBLE INSTRUCTION

Freeman College will again sponsor a short session of Bible instruction beginning November 3, through 14. The classes will be held in the evening from 7:30 to 9:15, from Monday through Friday, and will be under the direction of Dr. C. H. Suckau and Rev. John B. Toews.

Dr. Suckau has spent nineteen years in India as missionary, and at present he is pastor of the largest Mennonite church of North America, The First Mennonite Church of Berne, Indiana. Rev. Toews is the Bible instructor at Freeman College.

The courses of instruction are: The Great Dispensations of the Bible, taught by Dr. Suckau, and Principles of Christian Training, taught by Rev. Toews. These courses are to be of specific practical value for Sunday School teachers, workers among young people, and all others who desire a deeper understanding of the great Bible truths.

A group of nearly eight hundred high school boys and girls were asked to check a list of ten desirable qualities in a father. The quality that received the largest vote was, "spending time with his children." What a challenge this is to fathers! Many fathers take time for most everything else, but they find little time to spend with their children. What a sad neglect!

—More *bulletins* from the *thirty-five* churches which issue them and more *jottings* from correspondents are needed for the *jottings section.* —*Editor*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Why Do I Want To Stay On the Mission Field?

I want to stay because: It is not dangerous now. We have been as busy as we can be. The people around about us want us to stay. We are going to change in our mission work. We will need to come under the Order of the Far East, but that will still allow us to follow our general outline and methods.

I asked our Chinese doctor whether I could be of any help to him in our hospital work. He said that I could. A few days later, after I had gone to Taming, James Liu came for a committee meeting and brought a letter from the hospital. It was signed by the doctor (Chinese), the accountant, and the Chinese director of the School of Nursing and read as follows: Goertz Teacher, greetings of peace:

The work in the hospital is heavy and difficult. Suddenly there comes a letter from the Western country (Mission Board) and tells our Western friends to leave us. We are very much in straits.

We know that you, too, will have to consider leaving. If it were possible for you not to leave and to stay to work with us, our hospital would ten-tenths (entirely, completely) welcome you.

This is the special purpose of this letter.

Dr. Paul Hu
Mr. Ku T'ung Ch'ing, accountant and business manager
Mr. Wang Jui T'ing, Chinese graduate nurse and director of the School of Nursing.

Representing the K'ai Chow General Hospital, K'ai Chow, Hopei.

(Cholera vaccinations—1,300 in one afternoon)

I noticed, in *The Mennonite,* that Miss Edna Ramseyer of Bluffton, Ohio, is to be one of the speakers at the General Conference at Souderton and that she is to tell about her experiences in France (Europe). Our Conference favors sending workers to warring nations and into very dangerous places. Why not let me stay here where there might be danger later on, but none now exists? They go far away from home to help needy ones. We are right here with the needy ones.

We are reluctant to see the Pannabecker brethren and Rev. Ewert leave, but we sympathize with them in their desire to share responsibility for their families. They have been men with just the right dispositions necessary to deal with such affairs as come up in these days. They will be sorely missed by all of us. I am speaking for myself and also for the Chinese brethren and Christians.

You, dear friends in the homeland, you will keep the homefires burning. We depend on you. You will not let us down.

Yours here for the Master and for you,
Elizabeth D. Goertz

SNAP SHOTS FROM JANJGIR

By S. T. Moyer

The enrollment of the Janjgir Primary and Middle Schools is the largest of recent years. The Primary School serves all the children of the Christian community. It is the only school of the mission in which the local church helps to support by a definite allotment from the church treasury and budget. In recent years this school has been designated by the government as the school for non-Christian children for the neighborhood suburb of Janjgir. This, being part of the notified area of the government, is compelled by the government to send every boy of primary school age to attend. You may be sure that the Janjgir missionaries are **much concerned about using this opportunity to the fullest** to implant the Word of God in the young lives while they are in school, as well as after they leave school. Will you pray for this opportunity that it may yield good dividends for Christ and India in the immediate future? Please!

* * * * *

The Annie Funk Memorial School for girls serves the middle school for the five churches and stations of the mission. One of the neighboring missions, appreciating **the splendid work done and the fine spiritual atmosphere** prevailing, is **now sending all its girls** of middle school age to this school. Needless to say, that mission is paying full expenses for every girl they place here.

* * * * *

A new feature of the work this year, planned by Miss Helen Nickel, principal, is the introduction of **normal training classes** for girls. Thus young women teachers will be trained for our schools. They will also become better qualified Sunday School teachers. We hope that some day they will be good mother-teachers of their children. The primary school serves as the practice school for the young Christian women who are in the Teacher Training classes.

* * * * *

Is it too much to suggest that thus there blossomed forth the **vague dreams and hopes and visions which God implanted** into the heart and mind of a young girl forty years ago, as she did the chores about the home and barn, as she worked in the fields and in the mill, the wheels of which were turned by the gurgling waters of the Perkiomen River near Bally, in Eastern Pennsylvania? Annie Funk heard the call of God. She responded. She gave her all and went down on the **Titanic.** But God has richly blessed her prayers and efforts, your prayers and your efforts, and those of your co-workers in India, who have followed in the train of Annie Funk of Bally.

Our Heritage and the New Frontier*

By Andrew R. Shelly

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9

The words of our text were spoken at a time of transition in the history of the Children of Israel. After spending many years in bondage in Egypt, God used Moses to deliver them. The series of incidents surrounding the Exodus are well known. Then, after they had been in the wilderness for forty years, Moses, their great leader, was taken from them.

It was at this juncture that the Lord gave the challenge to Joshua: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." We are not told what Joshua's immediate reaction was, but it certainly was a place of responsibility to which he was called.

In order to encourage his heart God spoke the words of our text: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." There were no specific promises, but the great assurance, "the Lord thy God is with thee whithersoever thou goest." They possessed a rich heritage, and this promise was sufficient to meet the NEW FRONTIER.

Therefore we read that Joshua commanded the officers of the people, saying, "Pass through the host, and command the people, saying, 'Prepare you victuals; for within three days ye shall pass over this Jordan.'" What a daring faith Joshua had! His confident spirit inspired loyalty throughout the ranks, and with one voice the people answered: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go."

This morning we wish to look at our heritage and point to some new frontiers. As we think of this heritage we give thanks to God for all those heroic souls who through the centuries have sacrificed in order that we might enjoy the privileges of the gospel. But now we think particularly of those within our own fold.

In 1496 Menno Simon was born at Witmarsum, a small village near the west coast of Friesland, one of the provinces of the Netherlands. He was educated for the priesthood and in 1524 was inducted into this office. At this time the Reformation fires were being stirred into flames which spread through Europe. Leaders were arising all over advocating various reforms. At first Menno did not take these movements very seriously, but finally in January, 1536, he joined the ranks of the Anabaptists. He soon became an ardent advocate of: (1) the separation of church and state, (2) adult baptism, (3) the return to the Christian life on a New Testament basis, and (4) absolute opposition to war. He became the great leader of the movement.

This was quite a departure from the old system, and persecutions arose. Menno himself said: "For this I, my poor feeble wife and children have eighteen years endured extreme anxiety, oppression, affliction, misery and persecution, at the peril of my life, have been compelled everywhere to live in fear and seclusion." From pillar to post his followers were driven—to East Friesland, then to Northwestern Germany; then along the Baltic they fled, seeking a haven of rest. The climax came when the emperor issued his imperial edict, but Menno continued writing and preaching for nineteen more years until finally on January 31, 1561, he joined the immortals of all ages.

The sixteenth century was one of hardship and bloodshed. Three-fourths of the two thousand martyrs in the Netherlands were Mennonites. Many fled from country to country seeking a place where they could worship God according to the dictates of their consciences; so that by the end of the seventeenth century they were scattered over many parts of Europe. Waves of fierce persecution continued to drive our forefathers from place to place.

Finally, many of them received real hope of a better day. William Penn had secured a large land grant in the new world, and Pennsylvania became a haven of rest for tired and restless hearts. The first group of thirteen families left Crefeld, Germany, in 1683. After a long sea voyage they arrived in Philadelphia on October 6th. They now possessed perfect liberty of conscience and were free from oppression. One of the first tasks was the clearing of the forest and the building of a home, and establishing a basis for communal life. In the midst of this forest they built a log meeting-house, where they worshiped the God of their Fathers. One of the thrills of the past years occured when I preached from the pulpit of this old church. In front of me was the old table on which the first protest against slavery was written in 1688. I recalled the first Mennonite minister in America, William Rittenhouse, who preached from that pulpit about 250 years ago. I tried to visualize their life in the new world. The words of Frederick Faber came to me:

> "Faith of our fathers, living still
> In spite of dungeon, fire and sword,
> Oh, how our hearts beat high with joy
> When e'er we hear that glorious word!

(Continued on page 6)

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*Sermon given this summer in Waterloo-Kitchner Mennonite Church, Waterloo, Ontario.

DAILY DEVOTIONAL MESSAGES

By Rev. Erland Waltner, Philadelphia, Pa.

NOVEMBER 9—*"The Son of Man is lord also of the sabbath"*—Mark 2:28.

If this is an average Sunday in America, only one person out of twelve will be in attendance at church today. This estimate of statisticians reveals an appalling condition. What has happened to Sunday in our country? For the great majority of people it has been turned from a holy day into a holiday. Many excuse themselves, quoting Jesus, "The Sabbath was made for man." But Jesus added that if the Sabbath is to serve the needs of man, He Himself must be lord of the day. Voltaire once said, "The only way to destroy the Christian religion is to destroy the Christian Sabbath." Voltaire failed in his attempt to destroy the Sabbath, but, perhaps America will succeed.

NOVEMBER 10—*"As thy days so shall thy strength be"*—Deut. 33:25b.

When Israel was in the wilderness, God supplied manna for each day. Storing up the food was not permitted except before the Sabbath day. So also God rations out strength and grace to us each day according to our need. Many people, however, try to load the burdens of tomorrow upon those of today. They cross bridges before coming to them. Is this not contrary to God's plan? Jesus said, "Be not anxious for tomorrow. . . . Sufficient unto the day is the evil thereof." He was not repudiating intelligent foresight but He was teaching us to live one day at a time.

NOVEMBER 11—*"In quietness and in confidence shall be your strength"*—Isa. 30:15b.

Noise and power are commonly associated in our minds. We think that whatever makes a great noise must be strong. Perhaps that is why Israel trusted in neighing horses and modern nations trust in roaring mechanized units. But some of the most potent forces in the world are the quietest. Who has ever heard the dew fall? Actually tons of water are thus being deposited upon the landscape. Who has ever heard the sun rise? Yet what power could we compare with that of direct sunlight? So also is the power of a quiet faith. Though it may work as silently as the dew, Jesus said that even as much of it as a grain of mustard seed would be enough to remove mountains.

NOVEMBER 12—*"Lead me to the rock that is higher than I"*—Prov. 61:2.

For many years the rock of Gibralter has stood as the symbol of security and impregnability. Could anything be more secure than the rock of Gibralter? Yes, we know of another rock, called the Rock of Ages, which offers security to the souls of men. Jesus is the eternal rock of our salvation. Though the storms of life may blow and the billows may toss, our souls may be secure upon the "rock that is higher than I."

"O safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly;
So sinful, so weary, Thine, Thine would I be;
Thou blest "Rock of Ages," I'm hiding in Thee."
—*Rev. W. O. Cushing*

NOVEMBER 13—*"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will keep thee."*—Isa. 41:13.

A child's frightened cry pierces the night. Then it is hushed. What has happened? The child frightened in a dream is calmed as the mother steps to the side of the crib and holds the child's hand. When the nightmares of our waking hours stir up fear in our hearts, we may hear God's assuring promise, "I will hold thy right hand . . . Fear not." As long as our hand is in God's is there anything that need frighten us? "If God be for us, who can be against us?"

NOVEMBER 14—*"Rejoicing in hope"*—Rom. 12:12a

Often it is said, "As long as there is life there is hope." With equal significance we might say, "As long as there is *hope* there is *life*." When the star of hope passes from the skies of human trials then night has come indeed. However, as long as we have hope and our hope is in Jesus Christ, we shall live to see the dawn.

"Hope, Christian soul! in every stage
Of this thine earthly pilgrimage,
Let heavenly joy thy thoughts engage;
Abound in hope.
Hope through the watches of the night;
Hope till the morrow brings the light;
Hope till thy faith be lost in sight;
Abound in hope." —*Selected*

NOVEMBER 15—*"Let us not be weary in well doing"* —Gal. 6:9.

Someone has classified Christians into the following groups: the tired, the retired, the tiresome, and the tireless. The tired are those whose energies for Christ are always at low ebb. The retired are those who feel they have graduated from active church work. The tiresome are the critical and complaining Christians who know how things should be done but never help to do them. The tireless Christians are those who labor for the Master in spite of criticism, burdens, and sacrifice. God needs tireless workers. "The harvest truly is plenteous but the laborers are few."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 16, 1941

UNION WITH CHRIST

John 15: 1-10

Topic: *The Privilege of Union With Christ*

Many New Testament sayings indicate the possibility of an intimate union with Christ through the Holy Spirit. Our lesson text from Jesus' own words, expresses this truth in a striking manner. "Union with Christ" conveys the idea of a most intimate relationship with Him, so that one can think of himself as joined to Him and as enjoying the most profound fellowship with Him.

Fruit-bearing Through Union With Christ, vss. 1-10.

Fruit-bearing is the central thought of our lesson. It sums up the results of union with Christ. He is the true vine (vs. 1); we are the branches and all our life and power and fruitage results from our union with Him. He gives life and strength to every believing soul. Our life, our power to bear fruit, is from Christ. Our training into highest fruitfulness is from the Father. The distinguishing characteristic of a branch that is inwardly in the vine is that it bears fruit. This is also the chief purpose and end of the life of a true disciple. God alone is the final judge as to the reality of our fruit-bearing. He designs that hindrances to spiritual fruitfulness should be taken away from the heart. His loving care for us is like that of a loving husbandman. If we submit to the ever-wise care of the Father, we may expect increasing fruitfulness (vs.2). Christ's words, when accepted and applied, cleanseth the heart for fruit-bearing (vs.3).

Christ exhorts us to maintain a most intimate relationship with Him (vs.4). This lies within power and is another secret of large fruitfulness. To abide in Christ is to have a spiritual relationship to Him of the same nature that the fruit-bearing branch has to the vine. Christ promised to abide in us when we do our part. Left to ourselves, without Christ's help, we would miserably fail. The branch has no independent life of its own. It draws all its sap, its life and fruit-bearing power from the vine. Its fruit is a manifestation of the life of the vine. We abide in Christ when we constantly look to Him in and let His life and Spirit flow into us and live within us unhindered by any distrust or disobedience. Our thoughts, desires, and acts will then manifest the Christ-life in us.

It is Christ's wish and will that we should bring forth much spiritual fruit, produced by His indwelling Spirit. This fruit is Christlikeness in character and in life. As long as we keep the union with Him unbroken, we receive a constant supply of grace from Him. Our praying will manifest the Christ-life within us. When His words live in our hearts, we will pray in accordance with God's will and in perfect confidence. God is honored when we bear much fruit that is pleasing to Him. If we truly love God, we will try to please Him in all things. No one can abide in Christ if he willingly disobeys His Commands.

Privilege of Union With Christ

We have the privilege of union with Christ through the indwelling of His Spirit. To the Christian this is, indeed, a great privilege. The words of Jesus and of Paul are very definite. Paul prays (Ephesians chap. 3) that they may be "strengthened with might by His Spirit in the inner man." Christ dwells in human hearts in the person of the Holy Spirit. Such indwelling by Christ implies an intimate union with Him. "Christ liveth in me" (Gal. 2:20) pictures the control of a human heart by the Spirit of Christ. This is a marvelous privilege. Union with Christ is the BEGINNING of fruitfulness. The cleansing by the Father assures MORE fruit. Abiding in Christ increases the yield to MUCH fruit. Only the fruit-bearing Christian lives his life so that others may derive good from it. Fruit grows, not for the good of the vine or the tree, but for the good of those who eat of it. Only a completely surrendered life is fully united with Christ.

How can our acts bring glory to God?

What fruits, other than "fruits of the Spirit," are the result of union with Christ?

In what sense is one who "does not abide in Christ," cast forth as a branch and withered?

OUR HERITAGE AND THE NEW FRONTIER

(Continued from page 4)

Faith of our fathers, holy faith,
We will be true to thee till death."

Well, from Germantown our forefathers branched out into surrounding sections. One of these was Skippack. Soon a thriving Mennonite Community was established there. The name of the schoolteacher was Christopher Dock. Day after day he faced his pupils in the small schoolhouse. Not only was he concerned with the imparting of knowledge to them, but it was his practice to kneel before his desk with a list of every student before him, thinking over their special problems and praying for them by name. It was at one of these times that his soul took its celestial flight. One of the great impressions of our General Conference was the picture portraying this. In 1750 Dock wrote the first treatise in America on pedagogy, and his conclusions are still valid.

Through various factors, great expansion movements were inaugurated during this century. Although much could be said about the westward march across the continent, we will deal with the opening of the Canadian Frontier. Equipping themselves for a long journey, the first group ventured to blaze the trail into the unknown regions. Day after day they proceeded in their Connestoga Wagons on a north-westerly trek over streams and rivers without bridges, across mountains without roads or trails, and finally into the forests of Canada where white man had never trod. As the settlers reached their destination they would immediately make a small clearing in the woods. With trees which they felled, they erected a small log house —their new home in the forest. The men busied themselves getting land ready for planting while the women got the household things in order. This included putting the spinning wheel and the hand weaving loom into action. The shoemaker used tanned skins of their own cattle to make shoes. Groups of settlers soon joined in the erection of sawmills, grist mills, hemp mills and lime-kilns. Wherever they went, they were careful to preserve their Christian heritage. Their forefathers had gone through terrific persecution for their faith and these folks were intensely religious. So, very early in the development of any tract of land, they made provision for a school and church. In the meantime they met in the various homes.

THE NEW FRONTIER

It was on the eighteenth day of July that I first visited the Pioneer Monument located near Preston, Ontario. I was driving on King's Highway No. 8 when my attention was attracted by the sign which reads: "This Side Road To PIONEER MEMORIAL TOWER. First Farm in Waterloo County settled in 1800. First Large Settlement in the Then Far Interior of Upper Canada." Then as I followed this road I came to the monument, a circular stone construction of about forty or fifty feet in height. Its rustic appearance bespeaks something of the unusual events it commemorates. In the spring of 1800, Joseph Schoerg and Samuel Betzner Jr., Mennonites of Franklin County, Pennsylvania, began the first two farms in the county of Waterloo.

Thus the simple facts are stated! But the feeling I possessed as I stood on the very spot along the Grand River where these heroic souls settled cannot be put into verbal expression; it was an experience of the soul. To the north was a fine field of golden grain glistening gloriously in the afternoon sun. To the west was the picturesque, winding Grand River. To the south was another section of the same river and a large pasture land. To the east three farms attracted my attention. Thus was the scene on that breezy July afternoon. But as I stood there my mind scanned the pages of four hundred years of history. I thought of things we have been speaking about this morning. I followed my forefathers as they went from place to place in Europe. Then I accompanied them across the Atlantic to their new homes in the "wilderness." Finally through the eye of my imagination I joined those heroic souls to the "then far interior of Upper Canada"—the first white settlers in Waterloo County.

But I did not only think of the past that afternoon, but as I gazed into the distance I saw a "new frontier." At that dramatic juncture, I was impelled to drop on my knees and thank my Heavenly Father for the daring faith of those who blazed the trail during the past centuries. Then my prayer was "O Lord, use me in the new frontier.—'Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.'" I realized that it is *up to us, the living,* to go forward —carrying the torch. Oh yes, although we may not have to cut through the virgin forests of a new land, we do face new frontiers which require all of the daring courage of these pioneer movements of yesteryear.

We will have time to mention but five of these pioneer movements—trails which we need to blaze anew.

(1) We need to interpret and place a new emphasis on the solid, basic values of life. In our world today the *material* is emphasized at the expense of the *spiritual.* Power and might on the material plane is the order of the day! One of my former teachers made this statement: "At the bottom of all social problems is the fact that material goods are limited. Jesus sought to turn men's thoughts in a different direction . . . The things to be desired are spiritual . . . All can possess these . . . Each man gets more as he shares them . . ." Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" In a very real sense, it is the spiritual values which make life worthwhile.

We are further apt to overemphasize the *time* element at the expense of *eternal* values. It is very easy to lose our eternal perspective and become alarmed about these things which pass away. We are members of an eternal kingdom. We have been born into a royal family. Although we have definite responsibilities in regard to our earthly existence, we must constantly be reminded that we "have no continuing city here."

That leads us to an emphasis of the great *eternal virtues.* Three of these are *truth, beauty, and love.* Many in our day are reversing those with the result of *falsehood, ugliness* and *hate.* We must remember that it is these abiding values which mellow life's experiences and bring blessed human relations.

As we think of these virtues, we think of the *basic Book* in which we read about them. As we think of

(Continued on page 12)

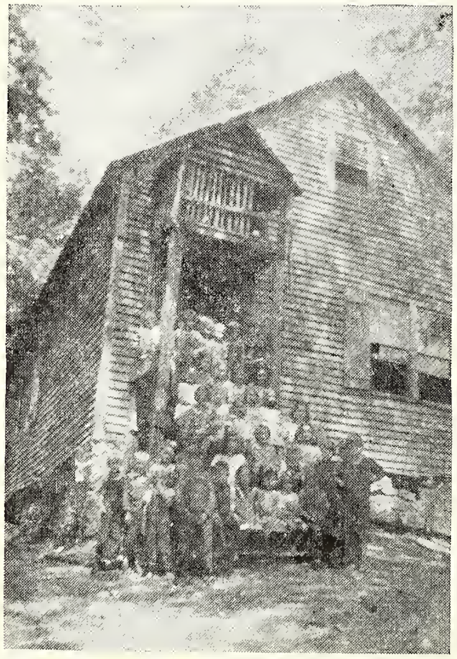
HOME MISSIONS

A. J. Neuenschwander, Secretary

A Day In the Great Smokies

*By Elsa E. Grantland**

"Good morning folks! "... other sheep I have ..." John 10:16. How about going on a little trip down among the Great Smokies to see the high mountains with their tiers upon tiers of lovely, rich autumnal colors?" As we are in the valley we look up to the mountains. Once on top of a mountain we can look down the valley and see, dotted here and there, little cabins, up the branches and down in the "hollers."



Public School where Miss Grantland teaches Bible every Tuesday morning.

"Ready? Well, get into my little G. C. (Gospel Chariot) and let's be off. Let me have the tracts and as we go we will drop our tracts out of the car with the prayer that the Lord will speak and save that soul which shall pick it up and read it. Let us trust that He will make His Word fruitful. Isa. 55:11."

"Hello, what are you doing?" After exchanging a few bits of news I ask, "What did you read in the Bible today?" "Well, may I read?" I get them all in. After the whole family and the neighbors are in, I read His Word. I pray for all concerned, and their needs are talked over. We pray that the various needs, especially spiritual, may be met. We depart, leaving tracts and Bible pictures.

"Let's be off to the next home." Home? It looks more like a hut or shack. Well, it's home to these people. We see a wee house and a poor, tired mother with two or three children around her. She has been working in the fields since long before sun-up. She has come in to do some cooking. Then she will work in the fields again until dark. Her man is "workin' off" and the crop needs to be gotten in. The smallest tot helps. Because her man can't "work off" and also gather in the crops, they all work hard. Still there is very little cash, and her *man has to go a loggin'*.

"You ain't got somthin' that I can wear?" the weary mother asks. "I'd be mighty proud to have anything for me or the 'chillerns'." I recite a Bible verse and pray and then leave for another home.

"Let's travel on. What's this, a still? Oh, no! It's only a neighborly gathering." They are making sorghums. It's a gala time in the fall when kith and kin and neighbors gather to make sorghums for the winter. In the process of boiling everyone gets a lick from the same paddle; it all goes with the making. If Johnny's cap drops in, it's hauled out and the germs are boiled away with the sorghum. When finished all get a share for service rendered.

"Let's go across Hog Back Mountain and see what's 'a doin' here." We see the whole family, from the smallest to the oldest, sitting in the barn, grading tobacco leaves and getting them ready for the warehouse. If the summer has been good, then the tobacco will bring a fair price. If it was dry, well, then the tobacco will not bring much. This is the only way by which many of our people can get a little cash. We leave a portion of the scripture tracts, pray, and move on, giving out a coat here, a pair of shoes there, and to old grandma a warm night gown and a word of encouragement for her as she goes down the hill toward the sunset of life.

The women marry young, and many work very hard in the fields, just like men; they chop wood, etc. They get very little out of life and bear many "chillerns," as they are wont to say. The children have to eat when they are hungry. Although they can't buy much clothing, many of the children do go to school in the winter, scantily clad.

The houses here in the mountains are poorly built. They are built of wood, and some houses consist of one large main room with a fire place. In such a room there may be three or four beds, in which the whole family sleeps. Thus they live, far away up in the "hollers" and away from the rest of the world.

(Continued on page 11)

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*Miss Elsa E. Grantland is a member of the First Mennonite Church, Chicago, Illinois. She has been doing Sunday School and evangelistic work in the mountains for about three years. Remember that Miss Grantland uses the language of the mountain folk. A. J. Neuenschwander, Secretary.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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The House Built On A Rock

Luke, in the sixth chapter of his Gospel, records the parable of the house built on a rock. "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock. . . ."

From the beginning of time we find that men have tried, in a measure at least, to follow their highest idea of God. Through the centuries the prophets helped to reveal God to the people by interpreting Him as they understood Him. They preached reforms which were most needed at the time. But it was not until Jesus came that the way of salvation was completely and simply showed to mankind. The prophet Micah caught a glimpse of this higher vision when he taught the people that God only required that they love justice and do mercy and walk humbly with their God. But Jesus presented a complete picture, simply and clearly drawn: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven. . . ."

The sayings of Jesus! Whosoever heareth and doeth them, his house is built on a rock. —H. H. M.

A "Like-To-Do" Christian

A Christian can, and should be, judged by the willingness with which he comes to any assigned task. A Christian even shows his colors better by what he does on his own time—what he chooses to do when there seems nothing to do. It is not where he is on Sunday morning and evening. He is expected to be at the Lord's house. But where is he on Sunday afternoon, on Saturday evening, or any other evening after work? One way to "use time" which might only be "pass time," besides regular periods set aside for service and devotion, is a wise selection of hobbies.

You would have been inspired to have seen the three Palmer brothers who for conscience sake were sent to a federal penitentiary and then transferred to the Colorado Springs Civilian Public Service Camp. Following them from breakfast table one morning this summer we watched them snatch a period of 15 minutes before 7 A. M., when the trucks left for work, to put finishing touches to a beautiful rug which they had woven. They beamed with wholesome pride as they displayed their products and as they told of other more intricate patterns being planned. They would bring even greater happiness into the lives of friends. Minutes were golden to them. Conscientious objectors to what? The waste of precious time! Should we have times when there is nothing to do?

—whd

THIS AND THAT

Mountain Lake, Minnesota: "Our Christian Endeavor has decided to send articles to *The Mennonite* as was requested at the General Conference." (How very welcome these words are to one who looks, very often in vain, for news from the various churches. May other societies be like-minded. *Suggestion:* Because the printer desires that all typewritten material handed to him be *double-spaced,* would you, please, be so kind as to put your material in such form. Now to the news.)

On October 10, the people of this community brought together 15 bushels of potatoes, 7 bushels carrots and vegetables. Mr. P. P. Lohrenz, with his truck, took this load to the Civilian Public Service Camp at Dennison, Iowa, on the following day.

On October 15, Dr. H. A. Fast spoke to a large group about the Civilian Public Service camps. He also showed pictures of the camps. Everyone enjoyed the lecture very much. This meeting was sponsored by the Bethel Christian Endeavor.

—*Irene Kliewer,* Corr.

Gleanings from the Western District Tidings: This six-page printed paper is now issued four times a year. William Juhnke is editor.

The Christian Endeavor Convention of the Western District is planning for its golden anniversary convention next summer.

The Pretty Prairie, Kansas, C. E. recently gave an exchange program at Moundridge, Kansas. Arthur Waltner said in a talk on "Love for All," "Love brings love and hate brings hate. No mortal being is ever justified in doing wrong that good might come out of it. If we want to follow the Jesus way, we must follow it in spite of the seeming strength, cruelty, or viciousness of the enemy."

The total receipts of the Western District C. E. Convention for the past year were, $1131.41.

The Eden C. E. of Moundridge, Kansas, has its own four-page paper. The cover has a youthful picture of Christ. Lillie Krehbiel is its editor.

The Hoffnungsau C. E. of Inman, Kansas, has a special birthday collection at every meeting. Collection baskets are placed in the front of the church and while the closing song is sung all those who have had a birthday during the month bring their birthday money forward.

The Hebron C. E. of Buhler, Kansas, had a model social hour after their meeting on September 21. Juniors and intermediates played separate games. Adults and young people divided into two teams. Each person was given a letter of the alphabet. Then a lively, word-forming contest was enjoyed by everyone. Refreshments were served. Rev. T. A. van der Smissen is counselor.

Young People's Projects

Pacific District Conference

To aid you in selecting a project, and in turn to help accomplish projects which are too great for one society, your district young people's committee makes the following suggestions:

First of all, we urge that the young people of each church meet as a group at least once a month. Christian fellowship will indeed be promoted through testimony and song, as well as through a united effort to serve Christ. Such meetings are enriched by the study of God's Word and the possibilities of our Christian life. Two studies are being prepared and will soon be distributed to each group.

Last year the young people of our district gave a most encouraging expression of their interest in the projects suggested. We have decided to continue helping Ernst Harder of South America to obtain an education here. He is very appreciative of this gesture. We hope that he will be able to return to his country upon the completion of his work to accomplish much for the Lord there.

Undoubtedly, you are helping to support the Civilian Public Service camps through your churches. As an auxiliary interest your committee decided to place several good books of a Christian nature in each of the camps. Our budget is not large. With your help we trust we shall attain it. Let "Our Utmost for His Highest" be the guilding theme of our activity.

Ernst Harder	$50.00
Literature for camps	$50.00
General Conf. Y.P.U.	$15.00
Pacific Dist. Y.P.C.	$25.00

—Louise Richert, Chairman.—*Worker's Exchange*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

CHRISTIAN YOUTH AT WORK FOR PEACE

Program for November 23, 1941

I. Worship Service

1. Songs: "When in the Maddening Maze of Things," No. 241; "Hail to the Lord's Anointed," No. 65; "O God of Love, O King of Peace," No. 352.
2. Reading of leading topic and prayer.
3. Talk by pastor on "The Work of the Peace Committee of the General Conference."
4. Offering for peace work. Send it to L. J. Horsch, Ontario, California.

II. Suggested Topics for Talks and Discussion

1. Peace Rallies and Their Aim.
2. The Study of International Problems at Our Retreats.
3. Distribution of Literature on Present Day Problems, (Who does it? Where can it be obtained? What is available? Does it cover the existing problems and needs? Has it been helpful?)
4. Work in the Civilian Public Service Camps as a Testimony of Our Stand for Peace.
5. The Study of International Relationships in Our Schools and Colleges.
6. What Place Does the Christian Endeavor have in Constructive Peace Work?

III. Facts for Study:

Young people may work for peace in the following ways:

1. Study the problem, that is, become informed in regard to its many aspects.
2. Study the stand of your church on war and peace through the centuries; make a survey of the statements and resolutions made on this problem by our denomination in recent years.
3. Introduce the study of peace and related problems into the program of your church. Emphasize it in young people's societies, Sunday School classes, mid-week services, and in special study classes.
4. Exert peace pressure by writing letters on timely issues to the President and to members of congress.

IV. Food for Thought:

"Would you end war?
Create great peace—
The love that demands all of a man,
His love, his life, his veriest self;
Plunge him in the smelting fires of a work that becomes his child,
Coerce him to be himself at all hazards: with the toil and the mating that belongs to him:
Compel him to serve—
Kindle him with vision, invite him to joy and adventure
Set him to work, not to create things
But to create men."

V. Material on Peace:

Some can be obtained from the Mennonite Publication Office, Newton, Kansas. A playlet, "Peace and Patches," can be had for fifteen cents from the Literature Committee of the Women's Missionary Societies. Write to Mrs. A. J. Neuenschwander, Quakertown, Pennsylvania. **The Story of the Mennonites,** by C. Henry Smith has very good information on the history of our people.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

GOOD CITIZENS DON'T GAMBLE

Program for November 30, 1941

Opening Prayer Song: "Fill Me now."
Scripture Reading: Exodus 20:15; Amos 8:4-10.
Prayer: By Superintendent.
Song: "I Know Whom I Have Believed."
Daily References:

1. A poor bargain	Matt. 16:26
2. A birthright thrown away	Gen. 25:29-34
3. The Mosaic law	Lev. 19:35, 36
4. A life's inheritance wasted	Luke 15:11-13
5. Gambling with death	Gen. 2:15-17; 3:4-6
6. No blessing on ill-gotten gains	Hab. 2:6, 9

Quotations:

By gambling we lose both our time and treasure, two things most precious to the life of man. —Feltham

Some play for gain; to pass time others play; both play the fool; who gets by play is loser in the end. —Heath

All gambling, since it implies a desire to profit at the expense of others, involves a breach of the tenth commandment. —Whately

Play not for gain, but sport; who plays for more than he can lose with pleasure stakes his heart. —Herbert

Song: "I Would Be Like Jesus."
Questions:

1. What is gambling?
2. What forms of gambling are sometimes carried on by churches?
3. What can young people do to show they are opposed?
4. What does gambling do to the character of the indulger?
5. Is a professed Christian who gambles a good witness?

Prayer Hymn: "My Soul, Be On Thy Guard."
Mizpah Benediction.

A DAY IN THE GREAT SMOKIES

(Continued from page 8)

The men and children get to go to the store, but usually the mother has to stay at home. She gets to see very little of the community. She has to sacrifice the most.

Paint Rock is slowly recovering from its many divisions, created by the Holiness people and the Methodists, who have not cooperated with us. This has made it very hard. We had a splendid Sunday School for two years. Then one of the above denominations broke it up twice and took the building away from us. They wanted us to join their denomination.

We are holding our Sunday School in a small house; it is the only place available. We are holding our own in spite of all the opposition, for which we praise the Lord.

This afternoon I am going to organize another Sunday School thirty miles from here. It is a fair sized community, and they have no one to conduct a Sunday School.

I conduct Bible study every Sunday evening. A fair sized group gathers at our neighbor's home for a "sing" and the Bible study.

Please, pray for our work here in the mountains of North Carolina. We are praying that we may have a little chapel of our own by next spring, that our community will become united, that souls will be saved through the ministry of the Word, tracts, Sunday School, and home visitation. We are praying the family altars may be erected in the homes of Christian families.

OREGON BIBLE CONFERENCE

SATURDAY, NOVEMBER 8, 2:00 P. M.
GRACE MENNONITE CHURCH, DALLAS, ORE.
Chairman—Rev. Arnold J. Regier, Portland.
Song Service—Wm. Bartel, Portland.
Devotions—Led by Rev. S. S. Baumgartner.
2:15—TOPIC, *"Practical Plans of Evangelism Thru the Church Organizations"*
—Rev. Daniel J. Unruh, Pratum.
Open discussion (10 minutes.)
2:55—Special Music—Dallas
3:00—TOPIC, *"Evangelism Through Practical Christian Living"*
—Rev. J. M. Franz, Salem.
Open Discussion (10 minutes.)
3:30—Special Music—Portland.
3:35—REPORT OF NORTHWEST PUBLIC CIVILIAN SERVICE CAMP—Arnold J. Regier.
3:45—Announcements and Close.
SATURDAY EVENING, 7:30 P. M.
DALLAS HIGH SCHOOL AUDITORIUM
Chairman—Rev. P. A. Kliewer, Albany.
Music—Albany.
EVENING MESSAGE—*"Co-Workers With Christ"*
—Rev. John C. Mitchell of the Portland Bible Classes.
Music—Pratum.
Close

Please bring your instruments for a combined orchestra at the opening of the evening services.

YOUNG PEOPLE'S PROGRAM
SUNDAY, NOVEMBER 9, 2:00 P. M.

GRACE MENNONITE CHURCH, DALLAS, ORE.

Chairman—Henry Beutler.
Song Leader—Roy Rutschman.
Pianist—Shirley Widmer.

TOPIC—*"Evangelism at Our Place of Employment"* —Miss Dora Janzen, Albany.
Music—Boys' Quartet, Pratum.

TOPIC—*"Christian Social Activities"* —Miss Lila Luginbill, Portland.
Music—Trio, Albany.

TOPIC—*"Good Reading as A Means of Evangelism"* —John Roth, Pratum.
Music—Instrumental Number, Portland.

TOPIC—*"Definite Prayer for the Salvation of the Lost"*—Miss Martha Janzen, Dallas.
Music—Girls' Quartet, Dallas.

MESSAGE—*"The Evangelistic Efforts of the Young People on the China Mission Field"*—Miss Etta Davis.
Close

SONG FESTIVAL

Sunday Evening. 7:00 P. M.

Dallas High School Auditorium

Chairman—Rev. Homer Leisy.
Song Service—Led by Dallas.
Music—2 numbers, Portland.
Offering—Home and Foreign Missions.
Music—2 numbers, Albany.
Mass Male Chorus—Leader, A. J. Regier.
Music—2 numbers, Dallas.
Music—2 numbers, Pratum.
Mass Choirs—Leader, A. J. Regier.
Close

OUR HERITAGE AND THE NEW FRONTIER

(Continued from page 7)

the Bible, we also inevitably think of the central figure of the Bible, Jesus Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." In Him all of our thinking culminates. In His life and teaching we have the basis for the solving of all our problems.

When we think of Jesus Christ, we must think of His institution, *the Church.* We are so apt to become lukewarm in our devotion to the Church. As we think of the Church of Christ we do not think of "another" institution, but of "the" Institution. The clarion call of the present hour is the call to a new devotion and loyalty to Christ and His Church—a loyalty imbedded with a daring courage to break through the "new frontier."

Well, this brings us to the final thought—*a basic hope.* Our world is filled with many lesser hopes. Millions are willing to die to bring these to a realization. But the hope that must undergird all our desires is that "blessed hope" of the Resurrection Morn. Therein lies victory for the Christian! They nailed the Christ to a cross nineteen centuries ago. They thought they could defeat His purposes. They felt that as death would claim His body; so His ideas would perish. But, thank God, the Resurrection Morn came! Jesus came walking in the garden! This is the great seal of our faith. No doubt we are sometimes tempted to be discouraged and full of despair. It looks as though the world is nailing all that is right and decent to a new cross, but let us remember that the Resurrection Morn lies ahead. This is the great seal of our faith. No doubt we are on the winning side! Let us march in step with our Great Commander, the King of Kings and Lord of Lords!

We now think of some of the specific pioneering areas of our Church in the Twentieth Century. (2) First is the whole *non-resistance* principle. Now there are two basic reasons why we cherish this conviction. First, we are opposed to killing our fellowmen. We believe that there is no exception to the invitation and command of Christ: "Love your enemies, do good . . ." Second, we believe that the "Law of Forgiveness" is better than the "Law of Retaliation." Much of our world is built up on the law of retaliation. Not only do I refer to the war, but even individual lives are built up on this principle. We must be careful lest we attempt to hide our individual sins in a pretense to a devotion to the cause of peace. We must apply our principle to the whole of life. It is in this respect in particular that we must pioneer! To be sure, we need a new devotion to our whole program as it relates itself to the war. We must be willing to sacrifice to make our testimony ring clearly! But, let it be remembered, that there is a subtle temptation which comes to us as Mennonites to deteriorate internally as we go forth in this worthwhile enterprise. In the final analysis it is more important to "love our neighbors" than to contribute a dollar to war relief. It is sometimes harder to be charitable to others in thought, word, and deed than to engage in something more impersonal. We need to go down to "bed rock." Sacrifice? Yes! But prompted by the love of Christ which goes so deep that it knows no hate. In addition, we must ever remember that there are so many Christians who share our abhorrence of war, but who do not accept our absolute conviction on non-resistance. Although we will hold to our position unswervingly, we must respect their viewpoints.

(To be Concluded)

IN MEMORIAM

HELENA VOTH was born August 20, 1849, in the village of Pruganan, South Russia, and died September 28, 1941, reaching the age of ninety-two years, one month, and eight days.

She was baptized and received into the Mennonite Church at Orlof, South Russia. In the year 1871 she was united in marriage with Peter Voth of Paulsheim. To this union were born ten children four of which died in infancy.

In the year 1875 they migrated to America and settled on a farm near Mt. Lake, Minnesota. Six years later they came to Kansas and settled near Buhler. From there they moved to Halstead, Kansas. In 1893 they homesteaded near El Reno, Oklahoma. After some years they moved to Newton, Kansas. However, for the past sixteen years she lived in Wichita, Kansas. About a year ago her husband preceded her in death. She lived a quiet Christian life. For many years and until her death she was a member of the Mennonite Church of Halstead, Kansas.

She was confined to her bed for the last two years. heim. To this union were born ten children, four of from it easily. Then on September 23 she had a second stroke, which proved fatal. She was unconscious for the last three days. On September 28 she quietly passed away to her heavenly reward.

She is survived by two sons and four daughters: Henry P. Voth, of Draan, Texas; James A. Voth of Kansas City, Missouri; Mrs. Elizabeth Turner and Mrs. J. B. Muller, both of Wichita, Kansas; and Helen and Anna, who are at home; two sons-in-law and two daughters-in-law; nine grandchildren and eight great grandchildren.

These and many friends mourn her passing; though not without hope, for we know that she has gone to a better home to be with her Lord and Saviour.

KATE LEWIS, nee Thatcher, daughter of Samuel Deborah Shelly Thatcher, was born November 11, 1857, in Haycock Township, Bucks county, Pennsylvania.

Early in life she took an active interest in the cause of Christ and joined the Applebachsville Reformed Church. Here she served faithfully in many capacities for many years.

On March 21, 1895, she was united in marriage to William S. Lewis. No children were born into this union, but their love for children was rewarded when they took a nephew into their home and reared him.

On January 11, 1939, Mr. Lewis preceded her in death. She united with the Flatland Mennonite years she worshiped with us. Her presence was always Church, November 17, 1939, and for almost two a blessing.

After a short sickness she answered the last call of her Creator on Friday, October 17, bringing her age to 83 years, 11 months, and 6 days.

Rev. A. J. Neuenschwander preached the funeral sermon. His text was II Tim. 4:6-8. Interment was made in the Applebachsville Burial Ground.

MARIE MANDL, nee Walter, was born atJohannesruh, South Russia, on August 1, 1869. At the age of ten years she migrated with her parents to America and with them settled on a farm ten miles northwest of Freeman, South Dakota.

At the age of twenty years she was baptized by Elder Paul Tschetter and was received as member into the New Hutterthal Church.

On November 24, 1889, she was united in marriage with Peter P. Mandl. Rev. John L. Wipf officiated. According to custom she then automatically became a member of the Hutterthal of which her husband was then a member. After moving to Freeman she and her husband joined the Bethany Mennonite Church on March 10, 1935.

They were privileged to commemorate their golden wedding anniversary on November 24, 1939, together with two other couples belonging to the same church. They were permitted to share life's joys and sorrows during fifty-one years, ten months, and twenty-two days. This union was blessed with three sons, one having died in his infancy.

Mrs. Mandl had many sick days in her life. Thirty-three years ago she underwent two serious operations at Rochester, Minnesota, after which she became well again and enjoyed good health for several years. Later her health failed again. This caused her to ail more or less continuously. About six months ago a serious kidney trouble set in. The last three weeks she spent in bed and suffered a great deal of pain. Her strong hold on her Saviour carried her through these days of severe suffering. She led a quiet Christian life and spent much time in reading God's Word and in prayer. She prayed much for her children and grand-children.

She passed away on Thursday evening, October 16, 1941, after having attained the age of seventy-two years, two months, and fifteen days. She leaves to mourn her departure: her husband; two sons, Peter and Joseph; two daughters-in-law; three grand-children; her ninety-two year old mother; four sisters and five brothers, among whom she was the oldest; and a host of friends and relatives.

We gladly grant her the rest with the Lord for which she longed so much. Services in the church were conducted by Rev. D. S. Wipf, who spoke on Ps. 90:12 and I Cor. 1:18, and by Rev. L. H. Linscheid, who spoke on Rev. 21:1. Interment was at the Hutterthal cemetery.

CORRESPONDENCE

FIRST MENNONITE CHURCH

Mountain Lake, Minnesota

In our church we are all happy and busy in the Lord's work. Our offering for the C. O. camps last Sunday brought $180.00. Two of our boys have written quite cheery letters to us. At our Harvest Home festival two weeks ago we raised $130.00. The church was decorated with fruit, grain, and flowers around the altar to remind us of God's providence. In another week all the Mennonite churches of these two counties will join together for a Union Hospital Day at the High School auditorium. A young people's prayer league has been started for ages nine to nineteen. It is a good thing when the children of the church confess their full allegiance to the Lord, for each one of their souls is precious in His sight.

We appreciate the recent suggestion in *The Mennonite* to make the Christian Endeavor programs more instructive and inspiring with the study of book reviews, biographies, etc. Surely there is no reason now why the Sunday night meetings should be dull or poorly attended. The Christian Endeavor is the place to discover talent among the young people, because the group is smaller. Here is where we find out who can sing, or speak, or take office, or handle money. Let us watch for these opportunities and put more boys and girls to work in this Cause that concerns us all.

We plan to have a set of chimes added to our organ which will invite more people to heed the call to church attendance. We expect Rev. Carl Landis to be with us one or two evenings next month to talk to us on "The Fellowship of Reconciliation." Brother Landis is rural secretary of this peace organization. We hope to move forward in knowledge and in growth as Christians and as church members during the winter months. While nature takes her long rest under frost and snow the spiritual world must be ever wakeful and stand fast against every possible enemy.

We greatly enjoy having in our midst Rev. and Mrs. P. A. Penner from India. Mountain Lake is blest by their residence here. We expect Miss Anna Quiring of the Belgian Congo to speak at our special program on November 9. At this time, too, we will have the annual opening of the mite boxes. This is always a great help to the treasury of the Oakleaf Mission Society. We send kind greetings to all who read our church paper. —*Mary Bargen, Corr.*

"What a man sees determines whether he is a stumbling block or a building block or just a block."

"Before following the crowd, know where it is going." —*Paul E. Hovey*

« « JOTTINGS » »

—*George H. Saathoff* and *Margaret Bergdolt* were married on September 1. After having made a trip to California they are now living on the farm of the bride's father at Trenton, Illinois.

—The *Oregon Bible Conference* is planning its second annual session. It is sponsored by the General Conference churches of Oregon. It provides a blessed time of Christian fellowship and spiritual inspiration in Christ Jesus. Our General Conference churches in Oregon are: Grace Church of Albany; Emmanuel Mennonite Church of Pratum; Grace Mennonite Church of Dallas; and the Alberta Community (Mennonite) Church of Portland. The pastors of the respective churches are: P. A. Kliewer, Daniel J. Unruh, Homer Leisy, and Arnold J. Regier.

—*Announcements*

—*Helen A. Penner* wrote the following on October 14: "As we were drinking bouillon on deck this morning a Nazi bomber flew toward us and circled round the ship quite low. We could plainly see the swastika and the German cross. Then he flew away without harming us. There are many gulls flying around now and we can see small fishing vessels. We saw a whale spouting water a few minutes ago. The pilot ship came to meet us and the pilot came aboard. We are slowly getting into the port. Lisbon is beautiful. It appears as though the buildings are white and have red tile roofs. I am anxious to go on deck again."

—*Rev.* and *Mrs. Harold Burkholder* and *Rev.* and *Mrs. Emerson Slotterbach* of Pennsylvania, who spent a short vacation with their home folks near Bluffton, Ohio, spoke at the various organizations of the churches of Pandora, Bluffton, and Lima. They brought real spiritual food. Their happy, smiling faces certainly indicate the joy of living a victorious, abundant Christian life. We wish them God's richest blessing as they return to their own fields of labor.

—*Mrs. Willis Amstutz*

—At the *Hartford Theological Seminary* there are this year the following Mennonite young men: Roland Goering, Peter Goering, Harold Gross, Ellis Graber, Wesley Ewert, Andrew Shelly, and G. Irvin Lehman (Old Mennonite). Andrew Shelly is president of the Foundation Student Association.

—*With Christ On The Edge Of The Jungle*, a new missionary book by Samuel T. Moyer, is selling very well. Three hundred copies of it were sold within sixty days after its publication in the United States.

—The *Western District Conference*, October 22-23, had to be moved from Hutchinson, Kansas, to Newton, Kansas, on October 23 because of in-coming flood waters. *Arnold Funk*, pastor of the Brudertal Church, Hillsboro, Kansas, was re-elected as president of the conference. An enheartening spirit of Christian brotherliness permeated the whole session of the conference.

—*Rev. A. J. Neuenschwander* is conducting evangelistic meetings in the Richfield, Pennsylvania, Mennonite Church. These began on October 26 and will end on November 7. Rev. Benj. S. Graybill is the pastor of this church. Our prayer interest is anticipated.

—*Freeman Junior College* news: Two music groups have been working diligently for some time. They are the College Men's Quartet, consisting of Jake Friesen, Palmer Graber, Solomon Wollman, and Harley Schrag; and the Academy Girl's Quartet, consisting of Elaine Waltner, Belva Waltner, Florine Waltner, and Helen Schrag.—On Monday evening, October 13, Dr. H. A. Fast addressed a large audience in the college gymnasium. He gave a speech on the Mennonite Civilian Public Service camps, of which he is the general director. These camps are under the direction of the Mennonite Central Committee. Dr. Fast discussed the camp life and the different kinds of work which the boys are doing. He showed interesting pictures which showed the various activities of the boys in the different camps. He said that very commendable work was being done by these draftees.

—In a recent *Mennonite* mention was made of the *Henderson Bible School* maintained by the Bethesda Mennonite Church of Henderson, Neb. The following is taken from a recent report by J. J. Friesen, correspondent for the Bethesda Church: "This school has made itself felt in the Sunday Schools of this community, for a number of its students are teaching classes in the various Sunday Schools. Some of the prayers which they are called on to make are heart-thrilling and soul-stirring to us older folk. May we more and more realize, as a community, the value and blessings of the Bible School." (Reports from other similar Bible schools will be appreciated and mention made of them in *The Mennonite* —*Editor*

—The Saskatchewan ministerial conference was held on Thursday, October 23rd. It was held in the Mennonite Church of Saskatoon.

—*The Mountain Lake Bible School* is being conducted again this school year. The building has recently been remodeled, and a program of dedication was held on the school lawn Sunday afternoon, October 5th. Speakers were Rev. H. P. Wiebe and Dr. P. A. Penner. Mr. C. Wall is principal of the school.

—*Mt. Lake Observer*

—*Rev. Henry Harder* of Enid, Oklahoma, recently held extended services at the Salem Zion Church, Freeman, South Dakota.

—*Robert Sommer*, son of Rev. E. Sommer of Middlebury, Indiana, has assumed charge of the New Stark Federated church for the school year, 1941-1942. The congregation has provided him with an automobile for his transportation to the services. —*Bluffton College News Bureau*

—The *First Mennonite Church* of *Beatrice, Nebraska*, of which Rev. Walter H. Dyck is pastor, has begun to publish a church bulletin. It has a very attractive picture of the church on the front page.

—On October 12, *Mr.* and *Mrs. B. P. Regier* and *Mr.* and *Mrs. George Quenzer* of the Elbing Church, Elbing, Kansas, visited Robert Regier at the Dennison, Iowa, Civilian Public Service Camp. On the same day the chapel at this camp was dedicated.

—*Emmaus Mennonite Church, Whitewater, Kansas*—

On Sunday afternoon, October 5, we had the privilege of hearing Brother Ted Claassen who has spent the past year in England. He revealed to us some of his interesting experiences.—Our choir under the direction of Orlando Andres, is planning for a Christmas program. —*Corr.*

—In *The Bethany Messenger* of September 17, Rev. L. H. Linscheid, after having referred to the lack of Christianity in some of our tax-supported schools, states, " . . . it ought to encourage Christian people to stand back of Christian schools all the more. It ought to make them willing to let it cost some to have these schools, to which they need not fear to send their children. We are very happy for the good schools that Freeman (South Dakota) has." The bulletin also states that Harold Gross has resumed his studies at Hartford Theological Seminary.

—The *Buhler Mennonite Church* bulletin has at the beginning of its worship service program the following, beautiful petition: "O God, Thou source of all pure desires and holy affections, give me now a quiet mind and a reverent and devout heart, that I may worthily worship Thee. Amen."

—Recently the bulletin of the *First Mennonite Church, Philadelphia, Pa.*, informed its members that: "There will be directed work at Mennolan (Eastern district retreat grounds) every Saturday. . . . There is much work to be done before the winter months. Give all day, or an hour or two, whatever you can spare." We need more such cooperative labor in all our districts, do we not?

—The General Com. in charge of the General Conference at Souderton had their final meeting and after paying all bills, a $500 balance was left. The Eastern District Conference, not wishing to make a profit on the enterprise, gave $35 to the Bluffton Choir, $35 to the Bethel Choir, and $30 to the Freeman Choir. The remaining $400 was given for war relief. A word of commendation goes to the sub-committees for their fine and faithful service.

—*Grace Menn. Church Messenger*

—From the bulletin of the *First Mennonite Church, Hutchinson, Kansas,* we glean that the young people with their pastor went out to sing for the sick and the aged after the evening service on October 5.

—*Rev. A. J. Dirks* of Halstead, Kansas, who sustained a serious spine injury in an auto accident not long ago, has recovered quite well. Rev. Dirks is pastor of the Garden Township Mennonite church near Halstead, and he reports that he was privileged to add eight members through baptism recently.

Report of Offerings

REPORT OF THE TREASURER OF THE EMERGENCY RELIEF BOARD

Received for the General Fund:

F. H. Goertz, Walton, Kan., $5.00; N. N. Donnelson, Iowa, $5.00; Emmanuel Menn. Ch., Galva, Kan., by F. C. Wedel, $15.82; Bethel Men. Ch., Fortuna, Mo., by S. J. Moser, $7.29; Hopefield Menn. Ch., Moundridge, Kan., $30.00; Emmaus Menn. Ch., Whitewater, Kan., by W. A. Claassen, $86.50; Salem Menn. Ch., Munich, N. D., by John Dick, $24.34; Herold Menn. Ch., Cordell, Okla., J. A. Harms, $6.75; Mrs. M. Woelke, Los Angeles, Calif., $1.00; Saron Menn. Ch., Orienta, Okla., J. J. Buller, $9.50; Pulaski Menn. Ch., Pulaski, Iowa, W. F. Unruh, $19.06; First Menn. Ch., Reedley, Calif., R. H. Ruth, $23.87; First Menn. Ch., Mt. Lake, Minn., H. T. Nickel, $59.25; Zion Menn. Ch., Elbing, Kan., H. R. Regier, $53.75; Women's Miss. Soc., N. Dist Conf., Mrs. L. H. Linscheid, $47.50; N. N., Goessel, Kan., $20.00; Madrid Menn. Ch., Madrid, Nebr., R. C. Reimer, $8.52; N. N. Goessel, Kansas, $16.53.

Received for War Relief:

First Menn. Ch., Pretty Prairie, Kan., J. P. Graber, $80.90; Olive Amstutz, Lima, Ohio, $10.00; Vacation Bible School, Buhler, Kan., J. C. Regier, $10.97; Plains Menn. Ch., Kismet, Kan., Smith Bro., $5.00; Mrs. H. J. Schmidt, Newton, R-2, Kan., Elizabeth Schmidt, $5.02; Katharine Mueller, Halstead, Kan., $3.00; Salem-Zion Menn. Ch., Freeman, S. D., Albert Schwartz, $50.89; First Menn. Ch., Reedley, Calif., R. H. Ruth, $3.91; Exec. Comm. Mission Soc., Frieda Regier Entz, Newton, Kan., $172.21; Lydia Pankratz, Canton, Kan., $2.00.

Received for U. S. A. Relief:

Mrs. D. J. Jantz, Lehigh, Kan., $3.00; Menn. Ch. S. S., Juniors, Warroad, Minn., John Harder, $10.00.

Received for Peace Committee:

Exec. Committee Women's Missionary Soc., Frieda Regier Entz, $24.01.

Received for South America:

August Epp, Treas., Newton, Kan., $7.00.

Received for Canadian Debt:

Tabor Menn. Ch., Newton, Kan., H. B. Schmidt, $39.75.

Receipt Totals:

General Fund, $439.68; War Relief, $343.88; U.S.A. Relief, $13.00; Peace Committee, $24.01; South America, $7.00; Canadian Debt, $39.75.

Total $867.32.

Conference Term Final Totals:

Receipts	$32923.01
Disbursements	28380.26
Balance in Bank July 1, 1941,	$ 4542.75

Respectfully submitted,
Peter H. Unruh, Treasurer

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, NOV. 11, 1941 NUMBER 44

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

The Mennonite

Last May we moved into a house which had been vacated by an elderly Mennonite couple. Because they had to move to a home in Ohio, they had to leave behind some things for which they had no great need. Thus it happened that in the rubbish of the furnace room I chanced upon fifteen old copies of *The Mennonite,* most of them from the year 1896. I laid them aside. One evening, recently, I began to scan them. Two hours passed and I reluctantly left them at 11 o'clock to go to bed. I had breathed the atmosphere of these old copies and had reacted to them in several main ways.

Firstly, articles on Mennonite doctrines and activities moved me to scan them avidly, but I neglected the quoted articles from non-Mennonite sources. Secondly, I was able to discover many of the problems of the Mennonite Church of that day by reading the frank expressions of prominent church leaders. Some problems of that day were: the lodge question, the Sunday newspaper, smoking, the building of a missionary spirit, the definition of the sphere of Christian Endeavor work, and the improvement of Sunday School work. The discussion of these problems seemed to clarify the spiritual atmosphere of that day. Thirdly, the mission news painted some vivid history. Fourthly, it seemed to me that many of the obituaries were only one-eighth as long as some of those which are printed today.

These impressions suggested certain facts which must be considered if *The Mennonite* is to serve as an efficient conference organ. Today as then it is necessary that capable men in our conference contribute well-written articles which bring out the implications of our whole Christian faith and especially of our distinctive Mennonite doctrines.

Furthermore, we need articles that deal with the necessary organization and methods for doing our work, articles that explore various possibilities and which pave the way for intelligent decision and action at our General Conferences. In fact, should not our church papers, in a certain sense, be the continuation of our last conference and the preparation for the next one? Most of our leaders are very busy, but if this paper is to fulfill its purpose, then they must be willing to give of their time and energy for its sake.

You who read this paper are the ones who from a wide area can contribute jottings and articles with a distinctive Mennonite flavor, articles which will make unnecessary many quoted ones from other sources, articles which will inspire, inform, and explore. Then, too, your suggestions are needed for the improvement of the paper. Should the obituaries be shortened, as some suggest? Should a story appear in each issue? Your suggestions are needed. Everyone is welcome. *The Mennonite* will very largely be what you the readers and the contributors help to make it. May it be a worthy servant of Christ and His kingdom.

—rw

Why I Am a Christian

It is indeed with "meekness and fear" that I set about to give a reason for the hope that is in me. Since the question asked is a personal one, "Why Am *I* a Christian?" so the answer must also be personal.

The root to the answer is imbedded deep in childhood. Christian parents and regular attendance at Sunday School and Church laid the foundation upon which developed that love for the things of God that quite naturally led me to accept Christ as my personal Saviour when I had reached the age of accountability. I would not have you believe that I "grew into Christianity." But an early training in things spiritual developed in me that desire for a closer walk with God, a more intimate acquaintance; the Jesus whom I had loved as a child, now became even deeper as a Saviour from sin.

Our Christianity is a religion of faith, entirely apart from pagan religions that have gods made with hands, visible but without power. My early salvation was certainly by grace through faith, and with a childlike simplicity I accepted the wonders of that great work of salvation, with little understanding of the great doctrines involved. Now that I have begun to study the Word more earnestly and see more clearly the factors involved in that sacrificial death, I am more deeply appreciative of the great gift offered so freely to all men. I praise God that His plan of salvation is so simple that a child can understandingly accept it.

Of course, there came that difficult adolescent period when things of the world seemed so attractive. I remember especially one Sunday evening when I didn't want to go to Christian Endeavor and made quite a scene about it. My older sister very quietly told me a story that proved the turning point of that period. She told of a visiting minister who was preaching in a certain church. As he entered, he put a half dollar in the offering box at the rear of the church. When the service was over, the host pastor announced that the guest pastor would receive whatever was in the box. There was exactly one half dollar in the box when it was opened. The guest pastor's small daughter said, "Daddy, if you had put more into it, you would have gotten more out of it." I started putting something into the meetings I attended, and the result was an increased interest and desire to serve.

But just supposing I had been reared in an atmosphere of agnosticism, and had given no thought to religion until I reached maturity. Given a choice of all the religions of the world, would I have chosen Christianity? With a clear understanding of all religions, modern cults as well as pagan idolatries, there could still be only one choice. What other religion is inspired by love? "God so loved . . . that He gave."

Christianity reveals man in his natural sinful condition: "for all have sinned and come short of the glory of God;" strangely enough it is the only religion that says we can do nothing about it. God has done it all! 1 Peter 2:24.

Other religions keep their adherents in a state of fear and subjection. Only Christianity elevates man to a new level, gives him the power to become a son of God according to John 1:12. As a son, he has an inheritance, and a very unusual one too. It's not the kind of inheritance that dwindles with the years, but according to God's own promise it is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

There is no place for fear in Christianity. It is the religion of love, and "there is no fear in love; but perfect love casteth out fear." Only Christianity asks you to "be careful for nothing," and as an alternative to a care-filled life, offers that peace of God which passes all understanding. Philippians 4:6, 7.

Only Christianity inspires men at the command of Christ and motivated by love, to give their lives in spreading the Gospel to all men. It is indeed the only religion that can meet the needs of all men, simple enough for the ignorant and illiterate to grasp, yet comprehensive enough to meet every question of the intellectual inquirer.

Yes, given a choice of all the religions of the world, I would undoubtedly turn to Christianity. Only here would I find a Saviour who, in His infinite love, puts to His own account my sin and shortcomings, and puts to my account His sinless righteousness.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"COME TO OUR HOUSE, TOO"

Many years ago the apostle Paul heard a voice from Macedonia asking him to come there. That particular voice is long silenced. Yet, that spirit is still calling and inviting today. It is our custom at our Basna mission station, and every other mission station, too, that we missionaries go toward evening on Sundays to visit our Christians in the neighborhood. But where there are so many Christian families as in Basna, it is impossible for any missionary couple to visit everyone. So we try to go to as many as we can. As soon as we get to the Christian community, stray family members are seemingly everywhere at large, and as soon as we come out of one home, several voices start at the same time: "Come to my home, too." Everyone wishes us to come "under their humble roof" as they say. We come to as many as possible and promise those we cannot visit, to come to them the next time. Then we have to be careful, though, not to forget our promise. They remember the promise, and if we forget, we surely hear about that in due time. It makes us very tired physically, especially in the great heat, to walk from home to home and carry on a brief conversation and give a word of encouragement for the Christian way of life; yet one always feels rewarded for the privilege of fellowship with our brothers and sisters in Christ. One would be ever so glad if one could share this fine friendly invitation: "Come to our house, too," with all of you in America. We are so grateful that India can invite us; whereas, China cannot do that anymore, at least not at present. We would say especially to our young people in America: "India invites you—your sympathy, your understanding, your intercessory prayers, your help. Will you answer 'yes' to this invitation?" —*John Thiessen*

OUR FIRST SUNDAY IN BASNA

It was really a glorious May day. We cannot often speak of glorious May days in India, because May is the month of fiercest heat in India. But it had rained a little, and the great heat was a little less. The church bell rang at 7:30 in the morning. From all directions our Christian brothers and sisters began to come, but no children came. The church is quite near our home, so we can see the people come. I asked one brother where the children were. He said they had to gather in the school house some distance away, because there was no room in the church for the children. I was asked to preach this first Sunday, and it pained me a bit that the children were not there. But it is true that our Basna church is too small to receive our Christians with their children. For non-Christians there is no room at all.

We gathered with our Christian brothers and sisters, and what a joy it was to be together again with those who are called from the west, from the north and the south, to sing praises and thanksgiving to Him who has redeemed us all. Our hearts were thrilled to be with our fellow Christians again. One really has to take oneself in hand in order not to let one's emotional feeling run away with one. After church there were scores of well wishes and greetings.

Then a brief noon rest, and then Sunday School in the afternoon. Mrs. Thiessen consented to take a class right away. But I begged the superintendent (an Indian brother) to excuse me this one time, and give me a chance to go from class to class to visit. He kindly did so, and I went to see how our people teach their own country-men. It is the real hope of the new Christian church that India's people teach their own. Thank God that it is being done.

After Sunday School Mrs. Thiessen and Muriel and I went to visit our Christians in their home. We could get to only a small portion of our Christians in the near neighborhood. But the welcome we received in every home was so refreshing to us that when we went to rest that night, we felt lifted high above the common problems of life. Our first Sunday in Basna was a glorious day. —*John Thiesssen*

HOME MISSIONS

A. J. Neuenschwander, Secretary

MENNONITE BIBLE MISSION

Chicago, Illinois

The Mennonite Bible Mission of Chicago has just closed a month of prayer. Each week the members of the Church were given a prayer for that week.

The prayer topics were: "Prayer for a Surrendered Life," "Prayer for Victory," "Prayer for the Home," and "Prayer for the Church."

Many homes were represented at our weekly meetings. God has answered many prayers during this month of prayer for which we praise Him.

—*Grace Bant,* Correspondent

September 29, 1941
Baguio, Philippine Islands
P. O. Box 131

Dear Christian Friends:

Greetings to you in the name of Him who loved us and washed us from our sins in His Own Blood. We praise the Lord for every spiritual blessing as well as the temporal blessings that we have in Him. Even if we have had to leave for a season the land and the people whom we love, yet we feel the Lord has blessed us and led us in a wonderful way. We praise the Lord for the opportunity of continuing our language study here in Baguio. We can witness to the Chinese here in the Philippines, too, for there are many Chinese here. Eighty-five per cent of the business here in the islands is carried on by the Chinese. We also have the privilege to witness to Filipinos here, and the Lord has used us as His human instruments in winning some of these dear souls unto Himself. On Sunday afternoon a group of us, including my wife and I, often go out to the tuberculosis sanatorium here in Baguio. Tuberculosis is very prevalent in this part of the island.

Conditions in the world look rather dark now, but we believe that according to the Scripture things may even get worse. Christ tells us that there will be wars and rumors of wars and earthquakes and so forth. There will also be a turning away from the truth and the Word of God, but we are told to lift up our heads for our redemption draweth nigh. Yes, we believe Christ will soon return and take all born again believers out of this sinful old world. What a happy day to look forward to for the Christian! May we work together as the Lord leads us so that many more souls may be won to Him before He comes, if He should tarry.

We ask for your continual prayers that the Lord may soon lead us back to China that we again might witness to them of the precious blood of Christ, the only remedy for sin.

Yours in His glad service,
Lester and Agnes Wuthrich

Itinerary For Miss Fast

Oklahoma and Kansas Itinerary for Missionary Aganetha Fast. Before she goes to Oklahoma, she has appointments as follows:

Kansas

Nov. 9,	A. M.	Buhler
10,	Evening	Hebron

Oklahoma

Nov. 11,	Evening	Bethel Hospital
12,	Evening	Enid
13,	Evening	Goltry
14,	Evening	Ringwood
16,	A. M.	Meno
16,	Evening	Orienta
17,	Evening	Canton
18,	Evening	Clinton
19,	Evening	Bergtal
20,	Evening	Herold (and Sichar)
21,	Evening	Gotebo
23,	Morning and Evening	Carnegie
24,	Evening	Hydro
25,	Evening	Geary

26, Evening ------------------ Mennoville
27, Morning and Evening ------------ Inola
28, Evening ------------------ Deer Creek
30, Morning and Evening -------- Medford

Kansas

Dec. 1, Evening ---------------------- Wichita
2, Evening ---------- Emmaus, Whitewater
3, Evening ---------------- Swiss Church
4, Evening ---------------------- Elbing
5, Evening ------------------ Gnadenberg
7, A. M. ---------------------- Hillsboro
7, Evening -------------------- Brudertal
8, Evening ------------------ Johannestal
9, Evening ------------------ Friedenstal
10, Evening ---------------------- Lehigh
11, Evening ------------------ Emmanuel
12, Evening -------------------------- Eden
14, A. M. -------------------- West Zion
14, Evening -------------------- Christian

In each church Sister Fast is willing to speak to the sewing society on the day following the evening meeting. Homecoming to Mt. Lake for Christmas.

(To be continued)

Note: If the above dates do not suit any church, please notify the secretary, so that changes can be made. —*P. H. Richert, Secretary*

An Important Meeting of the M.C.C.

At a meeting of the Mennonite Central Committee in Chicago, October 25, 1941, with additional representatives of the various branches of Mennonites cooperating in the support of the Civilian Public Service Camps, an important and historic decision was made to the following effect: that the various cooperating bodies of Mennonites now represented on the M. C. C. will take the full responsibility of administering the C. P. S. Camps and materially support the boys in them without Government aid.

Every group of Mennonites represented strongly expressed a sentiment to carry on such a program and support it financially. This means that the quota per member in all the Mennonite groups will be at least $1.00 for every six months.

Below is a financial statement showing the Civilian Service contributions made by the various Mennonite branches, Jan. 1, 1941 to October 21, 1941.

The figures below are self-explanatory. We can see where we stand as a conference in our support to the Civilian Service program in contrast with some other Mennonite bodies. Some of the churches of our Conference have sent in their full quota per member and over, but some have up to date not sent in anything. Can pastors do something in calling attention to this need in this crisis and challenge their people to respond to this great God-given opportunity that we have to sacrifice in another way than the world would sacrifice? Some churches make a personal solicitation of their members, some take monthly or quarterly offerings. Every pastor will need to work out some plan with his congregation as to the best way they can raise their quota.

Send all your contributions for the Civilian Service program to Mr. L. J. Horsch, 529 East J. Str., Ontario, California.

Ernest J. Bohn
Secretary of the Peace Committee

Name of Conference	Membership	Budget Quota due by Sept. 1	Total Paid to date	Bal. due 1st Quota	Paid on 2nd Quota
Mennonite Church (Elkhart)	37,902	$18,951.00	$28,177.90	....	$ 9,226.90
Mennonite Church (Lancaster)	13,324	6,662.00	6,801.13	....	139.00
General Conf. of Mennonites	26,842	13,421.00	10,414.16	$ 3,006.84	
Old Order Amish Mennonites	12,000	6,000.00	9,326.11	....	3,326.11
Mennonite Brethren in Christ	8,500	4,250.00	2,044.16	2,205.84	
Mennonite Brethren	7,650	3,825.00	5,393.16	....	1,568.16
Central Conference of Mennonites	3,327	1,663.50	1,699.51	....	36.01
Conservative Amish Mennonites	3,357	1,678.50	2,798.50	....	1,120.00
Church of God in Christ Mennonites	2,900	1,450.00	2,275.00	....	825.00
Old Order Mennonites	1,544	772.00	840.50		68.50
Defenseless Mennonites	1,550	775.00	640.00	135.00	
Evangelical Mennonite Brethren	1,172	586.00	749.63	....	163.63
Krimmer Menno. Brethren	1,000	500.00	360.00	140.00	
Menno. Kleine Gemeinde	300	150.00	109.50	40.50	
Hutterian Brethren	232	116.00	106.50	9.50	
Miscellaneous Receipts			524.36	....	524.36
Brethren in Christ	5,000	2,500.00	4,719.00	....	2,219.00
Totals	121,600	$60,800.00	$76,979.12	$ 5,537.68	$19,216.67

DAILY DEVOTIONAL MESSAGES

By *Rev. Erland Waltner, Philadelphia, Pa.*

NOV. 16—*"He entered, as his custom was, into the synagogue on the sabbath day."* Luke 4:16b

"Life is just a bundle of habits," some of our psychologists tell us. While this is undoubtedly an over implification, our habits do play an important role in our life. Customs, which are the habits of society, often determine our choice of clothes, of food, and of pleasures. Personal habits govern much of our daily conduct. While bad habits may become unreasonable tyrants in our lives, good habits are among our most precious assets. Jesus rejected many of the customs of the Jewish religion because they were empty shells without vitality. But He did adopt the custom of attendance in the synagogue on the Sabbath day because He believed it to be a means of worshiping the Father in spirit and in truth. Can we claim to be followers of His if we follow not his example?

NOV. 17—*"For none of us liveth unto himself."* Rom. 14:7a

Our lives cannot be lived in a vacuum. Whether we like it or not, we are a part and parcel of a social and spiritual community. Thus we can never be entirely independent and we cannot escape our responsibilities to both God and man. Many people resent being approached about their religious faith. "My religion is my own business," they say. However, a man's religion should be of concern to all for if he has no faith, his life is a denial of God. In turn, he exerts his influence on all whom he contacts and thus becomes a stumbling block to the faith of others. Our life belongs to God and until it is controlled by Jesus Christ we cannot fulfil our obligation to our Creator or to our fellow creatures.

NOV. 18—*"She hath done what she could."* Mark 14:8a

"A shameful waste!" said Judas. "A good work," said Jesus. These were the conflicting comments of Judas and Jesus on the anointing of Jesus by Mary. Thus often the true value of a deed is confused because we do not have the Divine perspective. What seems a waste to us, may be a "good deed" in His sight. What we consider a "good deed," may be an abomination to Him. Mary with a heart of love was trying to show her devotion to her Master in the best way she knew. While others disapproved, Jesus praised her for it and said that her act would be a memorial unto her. Is it not marvelous how Christ takes a humble human service rendered in his name and transforms it into something of infinite worth? Even a cup of cold water, given in his name, will bring its eternal reward.

NOVEMBER 19—*"Ye are bought with a price."* I Cor. 6:20a

A little boy who had built a boat was trying it out near the edge of a lake when a strong gust of wind swept the little boat out of his reach. The next day as the boy walked down the street he saw his own boat in a shop window. Entering the shop he tried to convince the shop-keeper that the boat belonged to him, but he found that the only way he could have it again was to purchase it. When he had bought it he remarked, "This boat is twice mine—I made it and then I bought it." Could God also say this of our lives?' First, He created us and then through Jesus Christ He redeemed us, not with silver or gold, but by the precious blood of the Saviour.

NOVEMBER 20—*"For me to live is Christ, and to die is gain."* Phil. 1:21

Life or Death? Paul did not know which the morrow would bring. Still Paul was neither afraid nor downhearted. How could that be? What makes a man fearless and serene in the presence of uncertainty? Here is Paul's formula: For me to live is Christ. Elsewhere he said, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me." If Paul's life had been identified with a purpose of amassing wealth, death would be loss. If his life had been lived for pleasure, death would be a dreaded end. But since his life was mystically united with the One who overcame death, he could say, "O grave, where is thy victory?"

NOVEMBER 21—*"Occupy till I come."* Luke 19:13b

On the heights of Mt. Zion in Jerusalem, the writer met a religious hermit who had there made himself a little hut and was awaiting the return of Jesus Christ. He said that once he had possessed great riches, but that he had given up position, wealth, and friends so he might be ready for the coming of the Lord. But is this what Jesus meant when he said, "Be ye ready?" Certainly this hermit's scheme of life is not the one taught in the parable of the pounds. In this parable the servants were ready for the return only when they might be found carrying out the orders of the Master. The man who buried his pound and thus neglected his daily duty was the only one commanded. John Wesley was once asked, "What would you do if you knew Jesus were coming today?" Wesley replied, "I'd go to preach just as I have planned to do."

NOVEMBER 22—*"Have salt in yourselves."* Mark 9:50b

Someone has defined salt thus: "It's what makes potatoes taste bad, if you don't put it on." Many lives that we contact day after day are just as insipid as unsalted potatoes. Such lives have no flavor, no taste. But Jesus Christ can put the salt of God's grace into our lives so that everyone we contact will be able to tell the difference. As Christians, however, we are warned to keep our lives well salted so that the savor is not lost. Only by "keeping salt in ourselves" can we be the "salt of the earth," and thus be a seasoning and a preservative in an insipid and corrupt world.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

A. S. Bechtel

November 23, 1941

PRAYER AND THANKSGIVING

Matt. 6:15-15; Eph. 5:20; I Thess. 5:16-18

Introduction

Prayer and thanksgiving are closely related and also highly essential to a Christian life. One cannot be a true Christian without prayer; without thanking God for his blessings, our prayers would be quite defective, and life would have a gloomy atmosphere. We naturally begin our prayers with thanksgiving and then petition God for things which we desire. Prayer is not merely asking God for something. We so readily make this the chief element in our prayers. Praise and thanksgiving offered to God is prayer. Many Christian hymns are sincere prayers and singing them with the heart is very real prayer. Jesus is our great example in His prayer life.

Where to Pray, vss. 5, 6

Jesus does not discourage and disapprove of all public prayer (John 6:11). He does condemn that praying in public which is intended to attract attention and admiration. The "hypocrites" of Jesus' day (vs. 5) masked their true selves and appeared to be very pious in their conspicuous and long prayers in prominent and public places. Perhaps this spirit still lingers in our day. They received the praises of men, the reward they sought. God probably heard little of their prayers.

Jesus emphasized the need of private devotional prayer alone in the "inner chamber," shut in with the Father, and the world shut out. This is a real aid to sincerity and frankness, an aid to unburdening our heart before God. He is far more real to the mind when we are alone with Him. Private prayer is essential to the nurture of our spiritual life. Nothing can take its place.

How to Pray, vss. 7, 8

Jesus states clearly that merely using many words and repeating many prayers is of no evil in producing results with God. There is a danger of our doing this when we use set forms of expression in praying while our minds are otherwise absorbed. Repetition that comes from intense heart earnestness of desire or emotion, is not vain and meaningless. God does wish for us to express our hearts' desires to Him, but He does not need to be informed of our needs.

The Model Prayer, vss. 9-15

The prayer begins with adoration of the Father in Heaven to whom it is addressed. It seeks God's glory, that He be acknowledged as holy. God's kingdom and will are to be put first in our prayers. We have no right to pray this unless we are willing to submit fully to God's will in our life. God has not promised us luxuries, but He does want us to trust Him for daily needs. We cannot expect forgiveness from God unless we have forgiven others. We cannot properly ask God to forgive our sins unless we are ready to forgive others (vss. 12, 14, 15). God does not tempt us (Jas. 1:13), but He allows us to be tempted. In His infinite wisdom He may lead us into difficult places for our highest good. He will deliver us from the evil one, Satan.

Thanksgiving in all Things, vss. 16, 18, 20

The Christian is to rejoice, pray and give thanks daily, hourly in all things, in all conditions. Joy arises from present good, and from anticipation of future happiness. The duty of giving thanks to God is very obvious. It is not only due to God, but is also highly beneficial to us. It lifts our minds above our trials and troubles. It greatly helps us to resist Satan's suggestive temptations. It makes our work easier. It increases our faith.

Prayer and thanksgiving indelibly stamp our actions and demeanor. They enrich the inner life, and a tranquility of bearing, a facial and bodily repose are seen as a result. They supply a steady flow of sustaining power in daily life. When we pray we link ourselves with the inexhaustible power of God. Prayer is a practice of the presence of God. True prayer changes both body and soul for the better.

How would you define prayer?

What is the proper use of the Lord's Prayer?

What are my chief reasons for praying?

ORIGIN OF WEDDING RING

The true origin of the wedding ring is unknown. Among some primitive tribes the man would weave a cord and bind it around the waist of the girl of his choice. In others women wore fetters around wrists and ankles, indicating that they had been captured by a certain man and belonged to him exclusively. The wedding ring is, perhaps, an outgrowth of one of these customs. In ancient times a circle represented eternity—no beginning, no ending. That was perhaps the reason for adopting the ring as the symbol of marriage—implying that it will last through eternity. —*Selected*

What Are the Basic Tenets of the Christian Religion?

By *Rev. J. M. Regier*

The very fact that there are so many divisions in the Christian Church is evidence that there is a great difference of opinion as to the importance placed upon many doctrines or tenets of the Christian religion. Who am I that I should tell my fellow-ministers which tenets are basic and which are of secondary importance? However, I am willing to express myself in a general way, suggesting some of the tenets which *I* consider important, or rather basic, and thus throw myself open to your criticisms.

I would consider those beliefs basic which are needed to achieve the end of the Christian religion. And what is that end? It is to help man reach the aim or the goal of his life. This, our catechism says, is "to live in God's fellowship, enjoy his favor, and obtain eternal happiness hereafter." Those doctrines that are needful for the accomplishing of this purpose are basic tenets.

May we then first discuss this question negatively and name some more or less common doctrines, which may be important, at least to large groups, but which we cannot accept as essential to the obtaining of salvation.

What are some of the beliefs that divide churches? What is it that splits up the Mennonite Church? Why cannot we and the Mennonite Brethren church unite? Why can we not unite with the Old Mennonite Church, or the Holderman church, or the Amish? Thousands of Mennonites consider these doctrines that separate us important enough to keep us apart, but are they truly basic in the accomplishing of the purpose of the Christian religion?

There are Mennonites who would sooner give up the principles of peace than the form of baptism. The mode of dress, the cut of beard, and the wearing of a head covering are considered important enough to justify the establishing of separate churches.

An old man told me recently that his brother is an Adventist. Once he had asked him if a man would feel that he had received forgiveness of his sins, testifying that he had peace with God and was living an upright Christian life, but he would not keep the Sabbath, could he then never get to heaven? The answer had been a positive NO.

There are many different views and beliefs held on prophecy, the second coming, a second chance, a second blessing, the baptism of the Holy Ghost, various interpretations of Scripture passage,—all extremely interesting topics, which always provoke much discussion, but to what extent are they basic?

Here is the doctrine concerning the Holy Spirit and the triune God. What is your belief? The rank and file of our church members would have great difficulty expressing themselves as to what they believe about the Trinity. Can they then not be Christians? If they can anyway, is a correct belief therein basic? For over a thousand years the Eastern Orthodox Church and the Roman Catholic Church were separated on the doctrine of the Trinity. The Eastern Orthodox Church teaches that the Holy Ghost proceeds from the Father only. The Roman Catholic Church adds "and from the Son." The Protestant churches of the west have adopted the Roman version of the creed. (*Beliefs That Matter,* Brown, p. 183.) Would we for a minute believe that this alone is reason enough to exclude the Eastern churches from eternal salvation? Is that belief then basic?

Let us then in a positive way name some tenets which are truly needful to a vital Christian religion. Naturally, the first one is to believe in *God.* Dr. Theodore Wedel said in Bethel College three years ago that the most needful thing for America is to believe that God is. It is interesting to let your imagination go in seeing what changes would be produced in the American people if they really believed in the kind of a God that Jesus has revealed to us.

Furthermore, in a recent Sunday School lesson God was presented to us as a heavenly Father. Is that a basic tenet that we accept Him as such? It would be very difficult to trust Him fully, and to be anxious to accept Him as a Shepherd, if we could not trustfully say, "Our Father Who art in Heaven."

A second basic tenet is to believe in Jesus Christ as our Saviour. Here are eight things for which Jesus said that he came: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12:46. "For judgment came I into the world, that they which see not might see, and that they which see might be made blind." John 9:39. "I am come to send fire in the earth, and how I wish it were kindled already." Luke 12:49. "I came not to send peace, but the sword." Matt. 10:34. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37. "I am come that they might have life, and that they might have it more abundantly." John 10:11. "The Son of man is come to seek and to save that which was lost." "The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many." Mark 10:45. Who else, but the Son of God could carry out such a program?

A third basic tenet is salvation by faith. When the Philippian jailor tremblingly asked Paul and Silas, "Sirs, what must I do to be saved?," the apostles answered, "Believe on the Lord Jesus Christ and thou shalt be saved." To the woman who anointed Jesus' feet in Simon's house, the Master said, "Thy faith hath saved thee." To the Galatians Paul writes, "Man is not justified by the works of the law, but by the faith of Jesus Christ." 2:16. Paul writes to the Romans about the "righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." 3:22.

But, as Rev. Kreider wrote in a recent Sunday School quarterly: "Faith includes more than mere belief. It is more than the assent of the mind. . . . Faith in Christ is a commitment of one's self to and a trust in Christ. . . . It is a very vital experience. . . . It is the secret of salvation." (S. S. Quarterly August 3, 1941.) It must be a positive faith. "Faith, if it hath not works, is dead." Jas. 2:17. "For by grace are ye saved by faith. . . . For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:8-10.

A fourth belief which I would put down as a basic tenet is that of repentance. "I tell you, Nay: but except ye repent, ye shall all likewise perish." Luke 13:3. After healing the lame man in front of Solomon's porch, Peter said to the multitude: "Repent ye therefore, and be ye converted, that your sins may be blotted out." Acts 3:19. Jesus says, "I came to call sinners to repentance." Luke 5:32. John writes: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The Psalmist says, "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." Ps. 51:17. What relief confession brings to the sinner is expressed in Psalm 32: "When I kept silence, my bones waxed old through my roaring all the day long. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." vss. 3, 5. But not only in the breast of the sinner will there be happiness, but also among the angels in heaven when one sinner repents. Luke 15:7. Forgiveness is the blessed fruit of repentance.

But as God forgives the sinner, we also believe in forgiveness from our side. This is a fifth basic tenet. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23-24. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Matt. 6:14-15.

A sixth doctrine which is basic with Christian people is that of prayer.

"Breathe on me, Breath of God, Fill me with life anew,
That I may love what thou dost love, And do what thou wouldst do.
"Breathe on me, Breath of God, Until my heart is pure,
Until with thee I will one will, To do or to endure.
"Breathe on me, Breath of God, Till I am wholly Thine,
Till all this earthly part of me Glows with Thy fire divine."

—"Pray without ceasing." Jesus lived a life of prayer. He says, "Watch and pray, that ye fall not into temptation." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death;
He enters heav'n with prayer."

Another basic tenet to which we all confess, but which we do not practice enough is that of love. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. . . This commandment we have from him, that he who loveth God love his brother also." I John 4:7,21. Jesus says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:37-39. "Now abideth faith, hope, love, these three; but the greatest of these is love." I Cor. 13:13.

An eighth fundamental belief that we hold is that of the Kingdom of God. "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." Matt. 6:33. How often do we pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." When Jesus says, "Repent ye; for the Kingdom of Heaven is at hand," would that not carry with it the practical responsibility of working, as well as praying, for the coming of the Kingdom? Although we will not enjoy the complete realization of the Kingdom of God on earth, the teachings of Jesus are plain enough as to our responsibilities toward this Kingdom, that I include it among the basic tenets of our faith.

A ninth doctrine that I wish to include among our basic tenets is our belief in immorality. Paul writes to the Corinthians: "If Christ be preached that He rose from the dead, how say some among you that there is no resurrection among the dead?

(Continued on page 14)

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Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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Peace Meeting at Eden

The Western District Young People's Peace Committee is planning a peace meeting to be held in the Eden Mennonite Church, Moundridge, on Sunday evening, November 16, at 7:30 o'clock.

Speakers for the meeting will be Dr. P. C. Hiebert of Sterling, Kan., who is chairman of the Mennonite Central Committee, and Rev. David C. Wedel, director of the C. P. S. Camp No. 8 at Marietta, Ohio. Dr. Hiebert, who is also head of the department of education at Sterling College, will speak on the topic "Mennonites United for Peace." Rev. Wedel comes to us direct from the C. P. S. Camp at Marietta and will report on the work that is being done there. An opportunity will be given to ask questions during the Question and Answer period.

An invitation is extended to all who are interested in the work for peace and the activities of the C. P. S. Camps. An offering will be received which will be divided equally into four parts, namely, Relief, Civilian Public Service Camps, Mennonite work camps, and the work of the Young People's Peace Committee.

—*Paul L. Goering, Chariman, Y. P. Peace Com.*

NOTES FROM a C. O.'S JOURNAL

Autumn days—steely, gray skies alternating with the sunny blue—light, fleecy, clouds intermittently hiding the snow-capped peaks of the Rampart Range—Quavering aspens high up toward the timber line their fluttering foliage of brilliant yellow, contrasting sharply 'gainst the dull green of surrounding vegetation—their dying leaves soon to fall and become a part of the layer of humus which the parent tree returns to its Mother Earth—The number of camp visitors continues to grow fewer and fewer as school progresses and seeding time rolls 'round— News from friends in school, their ardent enthusiasm for those experiences hoped for coupled with uncertainty which springs from unstable national and international affairs—new names appear in the school papers, different problems for the educational heads to solve—Here coal being hauled to the bins, hoppers being filled, heating facilities checked, stoves fired, overcoats and mufflers appear, camp jobs as kitchen work, office help, suddenly acquire new popularity as S. C. S. boys face long, chilly, days in the open field—Summer reluctantly releases dominion as a lone field of oats, just across from the camp, is harvested—Yes, the inevitable seasonal change slowly approaches, bringing with it colorful memories of other peaceful Autumn days—hope that through the dark clouds of world fear, hatred, and frustration will issue, via the cooperation of God, Nature, and Man, an Indian Summer of an understanding brotherhood, consecrated to an eternal, active, peace. R. H.—*Pike View Peace News*

This and That

—Of the twelve young men who were called by the government three have been discharged, Victor Voth and Herbert Franz upon the grounds of their age and Wilbur Ediger upon the recommendation of the medical advisory board. The latter has resumed his duties as S. S. superintendent in church and as teacher in the Lehigh, Kansas, town school. Victor Voth has taken up business in Denver and Herbert Franz is serving our church with his musical talent in various ways, but has not yet been able to secure a steady job.—Mrs. P. H. Unruh, who has been ill in Bethesda Hospital for almost two weeks, was taken home Sunday, October 26, and is doing very well at the time of this writing.

—Corr. from *Alexanderwohl Mennonite Church*

—*Helen A. Penner,* newest General Conference relief worker in France, wrote the following from Cerbere, France, on October 20, 1941: We arrived in France at about 3 o'clock yesterday afternoon. . . . We crossed through a long tunnel, about one and one half miles long, and came out in France at Cerbere. The scenery from Barcelona on was beautiful. At first we could see the Pyrenees mountains in the distance and finally we were in them. The mountain sides are terraced for cultivation in many places. After we were in the customs house another American Express man told us that Jesse Hoover and Henry Buller were in town and had been looking for us the day before. Mr. Hoover obtained permission to enter the room where we were waiting. Were we glad to see him! The Mennonites have such a good reputation here that when he explained that we were also part of his group, they ok'd our baggage without opening it. That made us happy, too.

—*Miss Etta Mae Davis,* returned missionary of China, is at present working in the Mission at Portland, Oregon. She also works with the Juniors in the Alberta Community Church.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

A CHRISTIAN IS GRATEFUL

Luke 17:11-19. Eph. 5:20. Col. 3:17.

Program for November 30, 1941

I. Worship Service

1. Songs: "See the Shining Dewdrops," No. 407; "Come, Ye Thankful People, Come," No. 377; "Thank the Lord, With Bounteous Measure," No. 376.
2. Reading of leading topic and prayer.
3. Dramatizations: "The Spirit of Sacrifice," (5 girls) @ 5c; "Always Asking for Money," (9 characters) @ 4c; "The Thank Offering Speaks," (7 girls) @ 2c. (These may be had from Mrs. A. E. Kreider, North Newton, Kansas.)
4. Thanksgiving Offering (expect a large offering).

II. Leader's Introduction

Someone has said: "If one should give me a dish of sand and tell me that there were particles of iron in it, I might look with my eyes and search with my clumsy fingers and be unable to find them; but let me take a magnet and sweep it through the sand and it will draw to itself even the smallest particles of iron by the power of attraction. The unthankful heart like the clumsy finger in the sand discovers no mercies; but let the thankful heart sweep through the day as the magnet finds the iron in the sand so it will find in every hour some heavenly blessing.

"The ways of expressing thanks are legion. Beyond the spoken word there are the deeds of service rendered, the worshipful attitude the bestowal of gifts on others more needy, and the smiling life evident to all around."

III. Suggested Topics for Short Talks

1. God's response to thankfulness. II Chron. 5:13, 14.
2. Peace by prayer and thanksgiving. Phil. 4:5-7
3. Thankful sacrifice. Heb. 13:15, 16
4. Thankful for everything. I Thess. 5:16-21

IV. For Discussion

What definite things should we be thankful for?

In what way should we express our thankfulness to God?

V. For Study

Make a study of tithing at this meeting. It is a fit occasion for it.

You may get the following literature as a help for it from Mrs. A. E. Kreider:

"Stewardship Packet" @15c; "Tithes and Offerings," a playlet, @5c; "Malachi 3:10 Still Works," free; "Can We Tithe in Hard Times," free.

VI. Illustration

Everything for Christ

"Would you advise young Christians to do something for the Lord?" This was the question once put to Robert Chapman of Barnstaple.

"No," was the prompt and rather astonishing reply of Chapman. But he added immediately, "I should advise them to do **everything** for the Lord." The advise was consistent with that given by Paul when he said, "Whatsoever ye do, do all to the glory of God."

VII. Food for Thought

Making One's Own Dream

The eloquent Robert J. Burdette once gave this advice to a youth: "My dear boy, there's nothing on earth sweeter or biitterer than an old man's memories. The things you are doing and saying today will be your dreams when your hair is white. Make your dreams pure and kindly and sweet."

JUNIOR DEPARTMENT

FOUR GREAT PROPHETS

Program for November 23, 1941

Daniel—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

Setting—Use a good picture of Daniel. "Daniel in the the Lion's Den" is the most familiar. Place this where all can see it.

I. Worship Period

1. Prelude: " All Hail the Power of Jesus' Name."
2. Call to worship: "Sing unto the Lord, for He hath done excellent things. This is known in all the earth." Isa. 12:5
3. Stand and sing in unison—"All Hail the Power of Jesus' Name."
4. Leader's opening prayer.
5. Responsive scripture reading: Daniel 9:3-19.
6. Heads bowed for silent prayer.
7. Reading of Daniel 9:20-24 by a Junior boy.
8. Boy's chorus, "I Would be True."

II. Study Period

Aim: To help our Juniors to an appreciation of Daniel, the man who was true to God even when away from those who loved and served the same Lord that he did. To help them to be true and faithful.

1. "The Story of Daniel," by a Junior girl.

"Daniel, is one of the best and wisest men of whom we read in the Bible. His name means, 'the judge who speaks for God.' A prophet is someone who gives God's message to the people. In the last chapters of the book of Daniel we read the prophecy concerning his people and of things of the last days. These chapters are hard for us to understand, but we learn many lessons from the story of Daniel himself.

"He was probably a prince by birth, being born in Jerusalem. He was carried off to Babylon in the first band of captives while still very young; he was a handsome young man, very bright and well educated. The King of Babylon wanted to train him and his three friends for palace service. So, he was taken to the palace to be further educated. But here, Daniel, who knew the true God and worshiped him, would have to eat the food that had been offered to the idols. Daniel knew that this was not right, so he asked to be allowed to eat only vegetables and to drink only water. He was very courteous in his request.

God blessed Daniel for being true to Him. Daniel was made governor of the whole province of Babylon. He lived to be a very old man. Although he was carried away with the first band of captives, he lived to see the Jews return to Palestine, their native land."

2. "Daniel and His Friends in the King's Palace." Daniel, Chapter 1, retold by a Junior boy.
3. All sing in unison—"Dare to be a Daniel."
4. "Daniel Tells Nebuchadnezzar His Dream." Daniel, Chapter II, vss. 1-35, 48, retold by a Junior girl.
5. Daniel's Friends in the Fiery Furnace." Daniel, Chapter III, retold by a Junior boy.
6. Song, "I Need Thee Every Hour."
7. "Daniel Interprets Belshazzar's Vision." Daniel, Chapter V, retold by a Junior girl.
8. "Daniel in the Lion's Den." Daniel, Chapter VI, retold by a Junior boy.
9. Leader's heart talk—"What We Learn from Daniel."
10. Sing softly verse one of "I Would be True."

III. Mission Minutes

1. Bring the "Mission News and Notes." Find items of interest and read them to the group.
2. Pray for all missionaries all over the world. (Sentence prayers, each child taking part.)
3. Sing one verse of a missionary song.

IV. Closing Moments

1. Sing from memory the song for the month.
2. Repeat together the verse for the month.
3. Pray the prayer for the month.
4. Sing softly, "Into My Heart."
5. While the children leave, the pianist should again play softly the melody of, "I Would be True."

Conference on the Conscientious Objector

Chicago, Ill.—"The Conscientious Objector in the Second World War" is the live topic which will bring head of Selective Service, Brig. Gen. Lewis B. Hershey and other national figures to Chicago, November 15. The occasion will be an all day conference on the C. O. at the Olivet Institute Church, 1441 Cleveland Ave.

In an attempt to objectively survey the entire C. O. question for American citizens of differing viewpoints the conference will center much attention on Civilian Public Service, the camps for conscientious objectors set up under the Selective Service Act. Other topics include: Civilian Public Service in Action; The Churches and the Conscientious Objector; and The Larger Responsibilities and Hopes of Civilian Public Service.

Interpreting the national aspect of the question will be: Paul Comly French, Washington, D. C., secretary of the National Service Board for Religious Objectors; R. H. Muser, regional conservator of the Soil Conservation Service; Charles F. Boss, Chicago, secretary of the Methodist World Peace Commission; M. R. Zigler, Elgin, Ill., Brethren Service Committee; Henry A. Fast, Newton, Kansas, Mennonite Central Committee; and Thomas E. Jones, Philadelphia, American Friends Service Committee.

Leaders of Civilian Public Service Camps to appear on the program will be: Claude Shotts, Merom, Indiana; Paul Bowman, Lagro, Ind.; Tartt Bell, Magnolia, Ark.; and Albert Gaeddert, Colorado Springs, Colorado.

Albert W. Palmer, president of Chicago Theological Seminary will speak Saturday afternoon on "The Churches and the C. O."

Sponsoring organization include: Conscientious Objectors Information and Service Bureau, American Friends Service Committee, Brethren Service Committee, Seventh Day Adventists, Methodist Youth Peace Commission, Mennonite Student Fellowship, and the Fellowship of Reconciliation. Further information may be received from Don E. Smucker, secretary, room 406-E, 740 Rush St., Chicago.

"I look upon the conference as a supurb demonstration of democracy," Mr. Smucker states, "for if on the brink of war American citizens are willing to discuss the rights and responsibilities of a minority it means that they are able to draw on their deepest convictions regarding the sacredness of human personality. I also believe that the reports on the Civilian Public Service camps may well be of permanent value in pointing toward a new kind of Creative Pioneering in terms of soil conservation, and many other areas of human and material need." Mr. Smucker is secretary of the Conscientious Objectors Information and Service Bureau in Chicago.

The conference sessions are open to anyone interested in the situation faced by the men with religious scruples against military service in the United States today.

—Miss Mary Becker (mb) writes: I enjoy my work here at the seminary (White Biblical Seminary, New York City, New York) very much. I feel definitely that the Lord has led me to come here, and that the time spent here is very much worth while in my preparation for service in His kingdom. The courses are approached from a Biblical standpoint as the name of the school would imply and the fellowship of the professors and fellow students is very stimulating.

"There are souls in this world which have the gift of finding joy everywhere, and of leaving it behind them wherever they go." —*Faber*

CORRESPONDENCE

FIRST MENNONITE CHURCH

Nappanee, Indiana

On October 5 the First Mennonite Church at Nappanee held Rally Day in their Sunday School. There were two brothers, Jimmy and Joe Stillson, who had perfect attendance records, the one for seven years, the latter for three.

Twenty-nine of our women attended the Women's Missionary Society Conference at Grabill, Indiana, on October 16.

On Oct. 1 the church purchased the new *Mennonite Hymnaries,* and each Sunday evening holds a song festival in order to learn the new songs and chorales. Professor B. F. Hartzler of Goshen, Indiana, directed these festivals because of the expert leadership of Professor Hartzler.

On October 21 the members of the church met at the home of E. S. Mullett, pastor, to peel apples for apple butter. The apple butter, which was prepared for the C. O. camp at Bluffton, Indiana, was cooked at the home of Henry Ringenberg. Twenty-three gallons were made.

—Anna E. Mullett, Corr.

FIRST MENNONITE CHURCH

Hillsboro, Kansas

The First Mennonite Church of Hillsboro extends to Brother Weinbrenner greetings and well wishes. May God richly bless him as the new editor of this worthy publication—*The Mennonite.*

Promotion of Sunday School pupils took place in our church in September, and in October our newly elected officers took up their duties. We have received manifold blessings through the Sunday School in the past year. We need to be more appreciative of the opportunities it affords us to study Christ's way of life and also to be more energetic in the work of building the Kingdom of God.

We are indeed very grateful to Rev. Hostetler for the inspirational messages brought to us each Sunday. He is also giving catechetical instruction to a fine class of boys and girls. No one but the editor of such a fine book as the *Mennonite Hymnary* could properly introduce the book to us and so ably lead us in such an interesting "sing" as Rev. Hostetler.

Centering around the theme, "My Church and I," Missions, the C. O. Camps, and Relief, and under the slogan "Dollars for Missions," the women of our sewing circles experienced anew that it is more blessed to give. We realized a generous offering.

Our Young People's C. E. installed their new officers in a very impressive ceremony with Rev. J. M. Regier in charge, after which an hour of fellowship on the church lawn was enjoyed by everyone. The young people sold cake and ice cream.

Several families and members of our church have moved away within the year to establish homes elsewhere. To Rev. J. H. Epps, R. N. Riesens, Dan Heins and Mrs. Martin Jost, we wish Godspeed.

The passing of G. D. Ewert, Peter Dyck, and Rev. J. D. Jantzen has thinned the ranks of our older folks and reminds us we are but pilgrims here.

Everyone who knew and esteemed Rev. J. D. Jantzen was saddened by the news of his tragic death. Of him it can be said that a fine Christian has answered the final call. We do not see him any longer with our eyes, but we shall never forget his kind, helpful spirit and his friendly smile. He was not without opponents, for rarely do we find a man who lives and speaks fearlessly his convictions who can go through life without opposition. We shall miss this man who was a devoted husband, a loving father, a staunch friend and a faithful worker in the church. Although we do not understand God's ways now, we know he knows best and in this, there is comfort.

Rev. A. E. Funk and Rev. J. M. Regier were in charge of the funeral services. Interment was made in the church cemetery.

—Mrs. Jacob Bartel, Corr.

EICKER EMMANUEL CHURCH

Noble, Iowa

Beginning the first of October and through the evening of the eighth, the Eicker congregation was blessed by having Rev. William Weaver of North Danvers, Illinois, bring a series of messages on "Facing Life with Christ." These messages were given to us in such a vivid way that no one who came with open mind and heart could leave God's house without feeling that it was truly "good to have been there."

On Sunday, October 5, our annual harvest mission festival was celebrated. Brother Weaver brought the morning message of thanksgiving and praise which was followed by a fellowship dinner. In the afternoon the members of the Ladies' Mission Society had charge of the service using the theme, "The Message of the Cross in a Modern World in Such a Time as This." The mission offering for the day amounted to $115.00. On October 5 Mrs. Lydia Richard passed on to her eternal reward.

The district Sunday School convention of Washington county was held at our church October 19. In spite of muddy roads an appreciative audience was present.

—Mrs. D. E. W., Corr.

IN MEMORIAM

LYDIA (REIH) RICHARD, daughter of Peter and Barbara (Miller) Reih, was born August 31, 1867, at West Point, Iowa, and departed from this life October 5, 1941, at the age of 74 years, 1 month, and 5 days.

Upon her confession of faith, she was baptized by Rev. Benjamin Eicker and was received as a member of the Eicker Emmanuel Mennonite Church of which she remained a faithful member till her departure.

She was united in marriage October 16, 1883, to Michal Richard in a ceremony solemnized by the Reverend Benjamin Eicker. To this union were born two daughters: Mrs. Anna K. Widmer and Mrs. Leah M. Eicker; and four sons: William, Dave, Edward and Henry. Henry passed away at the age of seven.

She is survived by the above named children, nine grandchildren, six great-grandchildren, two half-brothers; Frank Reih of Crawfordsville, and Will Reih of Kansas; and 3 half-sisters; Mrs. C. K. Schantz of Wayland, Mrs. Sam Wenger of Minnesota, and Mrs. Ed Eicker of Washington.

Funeral services were conducted by her pastor, the Reverend D. E. Welty, and Rev. William Penner of Wayland assisting. Interment was at Eicker Cemetery.

* * * * *

Our beloved husband and father, DAVID P. UNRUH, son of Peter and Sarah Schroeder Unruh was born November 7, 1856, in Nicolei Dorf, South Russia, and passed away at his home in Goessel at 11:00 o'clock Wednesday morning, October 22, 1941, at the age of 84 years, 11 months and 15 days.

In 1874 he came with his parents to the United States and settled on a farm in McPherson County, Kansas.

He accepted Christ as his personal Saviour and was baptized June 5, by Elder Jacob Buller and joined the Alexanderwohl Mennonite Church of which he was a member in good standing at the time of his death.

In his active years of life he was a constant worker in the Sunday School and Christian Endeavor. In his later years he often spoke of the time when he had still been able to take part in the various church organizations.

On December 15, 1887, he was united in marriage to Justina Gaeddert and they moved to a farm of their own in McPherson County. This union was blessed with eight children and ten grandchildren. Three children, Rudolph, Laura and Hulda; one daughter-in-law, Mrs. Frank H. Unruh; and three grandchildren preceded him in death.

In 1919 he had to submit to a serious operation, after which he was incapaciated to do farm work. In April, 1921, they moved to their town home in Goessel. This coming December it will be four years since they had the rare privilege of celebrating their Golden Wedding Anniversary which was a very happy occasion in their life.

The day before his sudden departure he expressed the wish that he hoped some day to die like his friend and neighbor, H. H. Duerksen, who died very suddenly the past summer. Little did the family realize that his wish would be granted him the very next day. He got up Wednesday morning, feeling exceptionally well, remarking he had a big appetite for breakfast. As was his regular custom, he went after the mail at about ten o'clock. Upon returning home he said he had heard that an old friend of his from Moundridge was ill in the hospital. He walked to the telephone with the intention of calling someone at the Old Peoples' Home to inquire about the condition of his friend. After giving the number to the operator he suffered a heart attack and fell to the floor. In spite of the doctor's and mother's efforts to revive him he was pronounced as having passed to his heavenly reward. The past year his eyes failed very rapidly. All his life he had been a big reader and when he realized that he could no longer see the printed word on the page, he found it very hard to bear. He greatly appreciated it when mother or Mr. B. H. Friesen, who visited him almost daily, read to him.

We, the family, realized his years were numbered. Still, his sudden passing came as a great shock to us, but we have the eternal hope of meeting him again.

> We cannot say—and we will not say
> That he is dead—he is just away
> With a cheery smile and wave of the hand
> He has wandered into an unknown land.
> We will think of him faring on
> As dear in the love of there, as the love of here,
> We'll think of him still as the same,
> And say—he is not dead—he is just away.

He leaves to mourn his departure, his wife, Mrs. David P. Unruh; and children, Mr. and Mrs. P. P. Unruh, Mr. and Mrs. F. H. Unruh, Mr. and Mrs. Albert Unruh, Mr. and Mrs. Gus A. Unruh, and Emma Unruh; seven grandchildren; two sisters, Mrs. John K. Regier and Mrs. D. J. Regier; and many relatives and friends.

Funeral services were held at the Alexanderwohl Church on October 25. Rev. P. H. Unruh officiated and was assisted by Rev. P. P. Buller and Rev. P. H. Richert. Rev. C. C. Wedel spoke words of comfort at the grave.

WHAT ARE THE BASIC TENETS OF THE CHRISTIAN RELIGION?

(Continued from page 8)

.... This corruptible must put on incorruption, and this mortal must put on immortality." I Cor. 15:12, 53. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. Should our belief in immortality be taken from us, would we not be robbed of a powerful incentive to do Christian service?

I wish to end this list with a tenth belief, which to me is a basic tenet in the Christian religion. I believe in the sanctity of human life. I have no right to take from anybody, not even in time of war. If anybody takes my life that is his responsibility, but I have no right to take his. Knowing that thousands upon thousands of church people will not agree with me on this, and that they still believe definitely that they are Christians, is this belief then not a basic tenet? I am perfectly willing to grant them religious liberty in their thinking, but as for me, this belief is basic.

Have I now covered the field, naming all basic tenets, leaving out none, and naming none that are only secondary? I will not make that assertion. But I do believe that anyone who shares these ten convictions, and adjusts his life accordingly, is a child of God. Let me enumerate them: I believe in God as my heavenly Father and in Jesus Christ as my Saviour. I believe that I am saved by faith in Jesus Christ and that upon my repentance he has forgiven my sins. But I believe very definitely that I, too, must forgive my fellow men. I believe in communion with God through prayer, and that I must prove that I am Christ's disciple by loving my brethren. I must zealously seek the Kingdom of God. My belief in immortality will strengthen me in this. And since life itself is a gift of God, I believe that I have no right to take that from anybody.

How would the work of the Christian church be affected, if all members were very strict in holding their basic tenets, and very charitable in minor doctrines? When John said to Jesus at one time: "Master, we saw one casting out devils in thy name, and he followeth not us," Jesus replied: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark 9:38-40. How eager we sometimes are to stop someone in his religious work, but is it not wise to follow the advice of Gamaliel, "Refrain from these men and let them alone... Lest haply ye be found even to fight against God." Acts 5:38-39. When emergencies come upon us that we are compelled to realize that in unity there is strength, then we are able even to work harmoniously through the M. C. C., peace committees and the Civilian Public Service camps. Then we forget about non-essentials and stress the basic tenets of our faith. Might this be an opportune time to approach other Mennonite groups concerning closer co-operation in other fields of the Kingdom of God, such as missions, publication, and Christian education?

As we live the Christian life, may we always be strict with ourselves and lenient with others.

(In the discussion it was brought out that the Holy Spirit, the Church and Divine Revelation should also be included among the basic tenets. The writer agrees to that.) —*J. M. R.*

OUR HERITAGE AND THE NEW FRONTIER

(Concluded from last week)

(3) We must speak more particularly about our historic principle of the *simple life.* The industrialization of life, increased communications, and technological developments have all tended to complicate life. In fact, few people in our world are really "living." Our experience is typified by the conversation of a friend with a tourist. The friend remarked: "You must have seen some wonderful things in your trip." The reply was: "Yes, we must have—we made four hundred miles a day." That is about the way we are rushing through life—we are having many experiences, but, too frequently, rather than enriching our days they "clog" them. Dr. Joseph Fort Newton has written graphically on this point: "The tempo of life is terrifying; it's pace-killing." Says Dr. Newton, "Trying to avoid a void, we make life itself a vacuum in which we rush to and fro, frantically, bolting our food, and bolting life itself. How seldom do we have time—or take time—to taste life, enjoy it, digest it. Our experiences pile in upon us, pell-mell, like the clatter of dishes in the kitchen, noisy, confused. As a result, we might run past life without seeing it. We get a whiff of it, but miss its perfume..."

Dr. Newton is correct. It was Henry Thoreau, the great poet of Walden Pond, who said: "Let your affairs be as two or three, and not a hundred or a thousand." The success of life is not measured by the number of activities in which you can engage, but rather by how well we have done a few. Those who have really contributed to the Kingdom of God have not been those who have lived "cluttered" lives, but those who have carefully and prayerfully "selected" their activities so as to make their lives count for the most.

There is something of the spirit of the old-fashioned fire-place which we must retain in our modern day. It is that simple friendliness and neighborliness where just the family gets together for an evening—with perhaps a few neighbors joining—for a quiet evening together, just enjoying each other's company and gaining strength from that restful repose. One of the indices of a deteriorating community and country has always been a breakdown of family ties and the "neighborly spirit." Home was never intended to become merely a place to eat and sleep. We are faced with great problems in this regard. Our industrial life has forced some of us to work when we ought to sleep, and sleep when we ought to work. In fact, in many homes it is a matter of exchanging greetings between the "shifts."

Oh, but some may say, we don't have time to live the *simple life* to-day. The problems we face require haste. Well, I am reminded of the question the novice asked the great painter Michael Angelo: "Why do you pause so long between strokes?" The answer: "The longer the pause, the more telling are my strokes." I think you get the point!

Now you notice I said nothing about the so-called modern inventions. The reason is the fact that these need not be a hindrance to the achieving of our goal. The principles of the simple life are eternal and need but be applied to the life of each generation.

(4) It is becoming increasingly necessary to "recapture" the spirit of reverence in worship. Communion with God is the great source of strength for the Christian. It is the dynamo which recharges the spiritual batteries. The purpose of our worship ought to be just this. Dr. Hislop speaks of worship as "a search and a reception"—"The one is the soul seeking God, or the ascending movement; and the other is the Divine Spirit seeking the soul, or the descending movement." Now both of these "movements" are important. James says, "Draw nigh unto God, and He will draw nigh unto you." Every one of the sixty minutes should involve these two aspects of our worship—the soul tapping the eternal resources of spiritual power; and the laying of the heart open for Divine direction. We have departed a long way from the formalism of some churches, but we must beware lest our "freedom in worship" becomes a "license" to slovenliness and failure to really get in touch with God.

(5) In concluding this brief perusal of our "new frontiers" we must mention *a spirit of closer cooperation between Christian groups.* This must begin with a closer spirit of fraternal brotherhood between Mennonite groups. Our United Relief and C. O. camp work is a step in the right direction. But we need to go deeper than this. We must remember—whether in war or peace time—that the principles which "unite" us are far more important than those which "divide." A motto applicable to us is: "In Essentials Unity—In Non-Essentials Liberty—*In All Things Charity.*" This is the only Christian way—and we might not always agree on what is "essential" or "non-essential," but if the seventeen thousand Mennonites of Ontario agree on the third of these statements, "*In All Things Charity,*" we can have "unity" in the midst of "diversity." The "unity of the Spirit" will prevail! Then we must remember that we do not constitute *the whole* Christian Church. There are "other sheep" which are not of our fold. While we must be careful to live for our distinctive principles, for which our forefathers died, we need to remember that we need the fellowship of other Christian groups. The Kingdom of God is world wide in its scope, it includes all races and nations.

"In Christ there is no East or West
In Him no North or South;
But one great fellowship of love
Through-out the whole wide earth."

That is the challenge of the "new frontier"! Our forefathers feared neither man nor beast, disease or famine, but gallantly moved forward. The words of the Eternal God will be our inspiration: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

A LETTER OF EXPLANATION FROM SISTER GOERTZ

Kai Chow, China, Sept. 17, 1941

Rev. P. H. Richert
Dear Brother Richert:

Our American Consul General at Tientsin wrote me a letter, in which he mentioned the article (i. e., an article which did not altogether correctly report about the turnover of our mission property to the Chinese) and asked, "Request that full information concerning the reported transfer of the Missions property be furnished to this office."

In our opinion there has been no transfer of property, only the *right to manage, take care of, and utilize* the above property.

The Consul General further stated that as the Mennonite Mission has considerable property registered at the Consul General, any such changes would go through their hands. We have not yet returns on our answer. In the meanwhile we hope to keep in good favor with the powers that be, and also be permitted to continue the work in the spirit and method as first desired when the Mission was founded.

The General Committee here on the field is now taking over the work in earnest, even though this was to be done already in 1940, as indicated by Executive Committee decisions of March 9th of that year. In that same article which is referred to in my letter to the Consul, the last sentence reads: "The final right to the property remains with the Foreign Mission Board." This is not changed. It is only in the *use* of the property here. I hope this explanation is satisfactory. —*P. H. Richert, Secretary*

« « JOTTINGS » »

—*Berne, Indiana:* Rev. Floyd Pannabecker, recently returned missionary from China and who is now teaching in the Bible department at Bluffton College, spoke at the First Mennonite Church on Sunday evening, November 2. Brother Pannabecker used pictures to illustrate his talk.—Carl Lehman was recently made business manager of the Bluffton, Indiana, Civilian Public Service Camp.—Recently, Ted Claassen, who has done relief work in England and who is a cousin of Rev. C. H. Suckau, told of his experiences at a Sunday morning service in the First Mennonite Church. He displayed pieces of shrapnel from a bomb which one night partially wrecked a room in which he was sleeping.—On October 19 the Men's Chorus of the First Mennonite Church gave a musical program at the Civilian Public Service Camp near Bluffton, Indiana.

—*A Word of Appreciation:* Missionary Rodolphe Petter, Lame Deer, Montana, appreciates very much the tokens of kindness that have come to him in the way of messages and otherwise. He hopes in time to acknowledge each one personally, but meantime wishes to give expression of his hearty thanks through *The Mennonite.*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, NOV. 18, 1941 NUMBER 45

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THIS IS THE PROMISED JUBILEE NUMBER

The co-workers of Dr. Rodolphe Petter like to call it a Diamond Jubilee, very likely because such fifty year jubilees on the mission field are as scarce as diamonds. Not many missionaries have the privilege of serving fifty years on the field. Our Mennonite denomination has had only one other besides Brother Petter, namely, the Dutch missionary, Peter Janz, Java. Both have also this distinction in common, that they both reduced a new language to writing and translated the Scriptures into it, the one the Cheyenne language, the other the Javanese language.

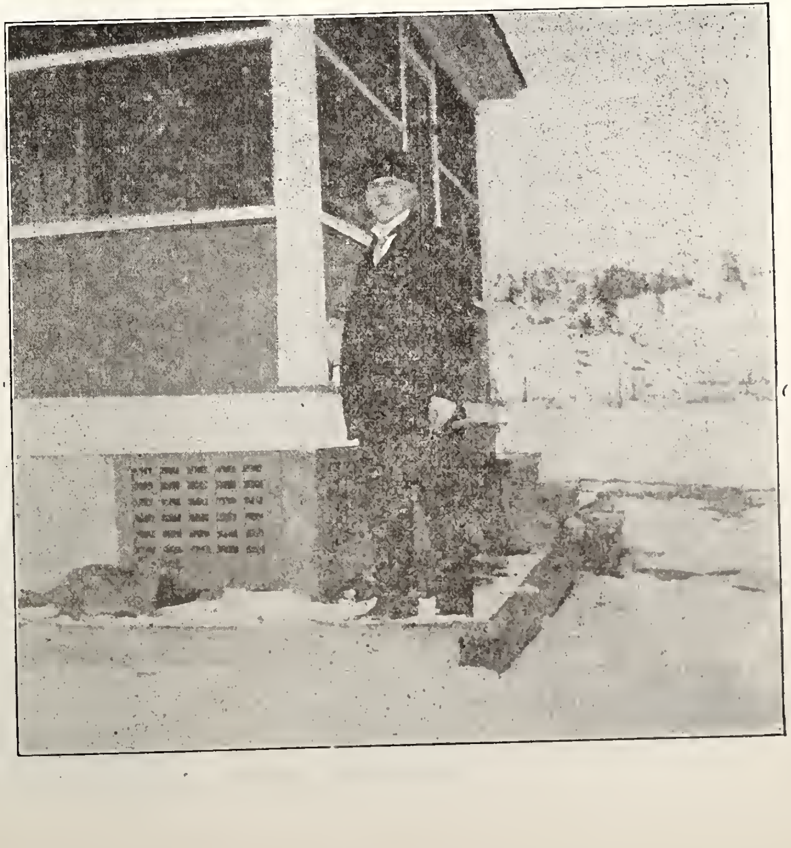
In time these two missionaries began their work forty years apart, the one in 1851, the other in 1891, but in space they have been 12,000 miles apart. In spirit they have been one, both dedicating their whole life to the greatest work on earth, the saving of souls. Both had offers in their life, that would have made them rich, but they refused them. That is real mission spirit.

This issue brings two addresses by Rev. A. P. Waltner, representative of the Board on the jubilee program, and two reports by Sister Frieda Kaufman, wha was a guest with some others whom she mentions in her report. The Board appreciates the interest these guests took in the celebration and expresses its thanks. Sister Frieda Regier Entz will send her report to the "Missionary News and Notes," we understand.

IN MEMORIAM

Since not one half of our families get the church papers regularly, it seems proper to say again a few words about our recently departed dear brother and valued board member, Rev. M. Horsch. He died on August 2 in Upland, California, where he lived with his family since 1940 as a retired pastor and missionary, having served as missionary in Oklahoma for a number of years, then as pastor in Upland and later in Beatrice, Nebraska.

For a few years he also served as General Conference itinerant minister in the interest of missions, which was uppermost in his heart, and which he served as board member until death called him home to rest. He was a very faithful worker and intercessor. We all miss him.



Missionary
Dr. Rodolphe Petter

OUR TREASURY

Two months ago we reported the needs of our treasury, and the reaction of the churches and mission friends was fine. Thank you! About 10.000.00 came into the treasury in October.

But as fast as it came in, it also went out, largely to pay the debts. In order to pay the rest, and make all payments due before Christmas, we will need 20,000.00, which will cover the total budget for 1941.

Thanksgiving Day is at the door, and will, no doubt, as usual give the treasury a good lift. Thanks, prayer, and offering belong together. Exodus 23:15 says, "None shall appear before me empty." If we do as well in November and December as in October, we will balance our budget.

Speaking of paying debts, we must, of course, not forget our prayer debts. How large are they? The Scriptures sum up this total debt in the words, "Pray without ceasing." Who has paid them all?

Six missionaries in India have served their prescribed term and are due for their regular furlough. Four would have come this year in December if the treasury had permitted sending the money for the tickets. The six missionaries will need around $3,500.00 for trip expenses, including the railroad fares.

During the last conference the question was asked how much per member our conference had a reasonable right to expect for all purposes, compared with the average gifts in all denominations. This is thirteen dollars plus per member. Our General Conference last year gave about eleven dollars plus per member for all purposes. If we figure foreign missions alone, our conference gives more per member than the average, but on the whole, we give two dollars less. Is it not time to call attention once more to the old conference resolution, which recommends tithing? The number of thithers is slowly increasing, and all of them say they do not want to go back any more to the former way of giving. Why not have all of us try it for a year? That may not sound very orthodox, to speak of trying, but it is not unscriptural. In Malachi 3:10 God says to His people about tithing, "Prove me now herein, saith the Lord of hosts."

MISSIONARY PETTER'S LIFE STORY

The story of the main parts of Brother Rodolphe Petter's life is contained in his booklet of seventy-nine pages, which is called, *REMINISCENCES OF PAST YEARS IN MISSION SERVICE AMONG THE CHEYENNE.* It also contains two articles on native helpers by Mrs. Petter.

Now is the time to read and to advertise this. The English edition is out of print, but we have eight hundred German copies left. They may be had for half price, that is, for five cents a copy. Order this interesting and instructive booklet.

Orders should be sent to Mennonite Publication Office, Newton, Kansas.

"Doing an injury puts you below your enemy;
Revenging one makes you but even with him;
Forgiving it sets you above him."

—*Benjamin Franklin*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE FIFTIETH ANNIVERSARY OF DR. PETTER'S ENTRANCE INTO ACTIVE MISSION WORK

Given by *Rev. A. P. Waltner,* October 5, 1941

Beloved, a day of great importance has come. Today we are assembled to celebrate the fiftieth anniversary of Dr. Rodolphe Petter's entrance into active mission work. However, we have not come together only to pay tribute to a man for what he has done, but we have come together primarily to exalt God for what He has done through a man, Dr. Petter, in these fifty years of active service. Dr. Petter was only the instrument in God's hand through which God accomplished His purposes. God always works through man for man. When God wants to accomplish something He raises up a man for that special purpose. Let me quote a few illustrations to prove this statement.

When God wanted to lead the people of Israel from Egypt to the land of Canaan, He raised up a man (Moses) for that special purpose. God had promised Abraham that He would give to his seed the land of Canaan for an inheritance. Abraham died without having seen that promise fulfilled, but he knew that some day, God somehow would fulfill His promise. Then, Abraham's seed became strangers and sojourners in the land of Egypt for a period of 430 years. During this time the seed of Abraham became a great nation. God had a set time for the "leading out" of this great nation from Egypt into Canaan. This nation however was to be led out by a man. So before the day of Israel's "going forth" hath come, God prepared a man whom He could use for that special purpose. Moses' birth, his education at Pharaoh's court, and the herding of Jethro's sheep in the wilderness were not an accident in his life, but all of these things were foreordained by God. God used all of these events to prepare a great leader for Israel. On the one hand God prepared a nation and prepared it for an exodus; on the other hand God prepared a man for the "leading out" of this nation. These events were so closely timed that when the nation was ready to be led out, the man was ready, fully prepared and equipped, to lead it forth.

Now let me quote another illustration that should be of special interest to you, Indians. Many years ago, we do not know when or how, some people came to North America. They multiplied. In the course of time they became divided into tribes. These tribes often fought heroic battles. They settled or roamed about in different parts of North America. These people did not know God, the Creator of the heavens and the earth. Most of these tribes worshiped the Great Spirit. God saw these people, the American Indians, and He had compassion on them. So God prepared a man, Christopher Columbus, a fearless sailor, and filled him with a longing to find a shorter route to India, so that a better trade relationship between the western countries of Europe could be established with India in Asia. Columbus, instead of finding a shorter route to India, discovered America.

Shortly after the discovery of America, when European people began to settle here, there were those who longed to preach Christ to the Indians. So a number of missionaries from the European countries began mission work among the American Indians. These missionaries sought the welfare of the American Indians, but, sad to say, many of the white people exploited the Indians. Consequently this work did not progress as fast as it could have done under different circumstances. So one of the reasons why God led Columbus over the Atlantic Ocean was to give you Indians an opportunity to learn to know Christ. God loved you and He did not want any of you to perish, but that all of you should have life eternal. The years went by. The white people took more of your lands, and you were forced into Reservation lands. The Cheyenne tribe also received its allotment of land from the United States Government. The government however was not much interested in your spiritual welfare. The government built some schools for you and provided some means for your livelihood, but the government was not concerned about your soul. God was. God saw your lost condition. God was willing to help you; not only was He willing, but He was yearning to help you.

So God one day sent a baby boy (February 19, 1865) into the home of Mr. and Mrs. Louis Petter, who were living in Vevey, Switzerland. They named this baby boy, Rodolphe, little realizing that some day this baby boy was to become a worthy instrument in God's hand for the establishment of His kingdom among the American Indians. Since God had appointed this baby boy to be a special instrument in His hand He gave unto him the special gifts that were needed to make him what he was to be.

When this baby boy had reached school-age, he was sent to school. After Brother Petter had completed his education in Vevey and other towns in French Switzerland, he studied in the Basel Missionary Institute (Switzerland) from 1883-1889. There God prepared Brother Petter for the great work He had appointed for him among the American Indians in Oklahoma and Montana, like He prepared Moses in Pharaoh's Court and in the wilderness to lead Israel from Egypt to Canaan. Little did Brother Petter realize at that time that his Mission field was to be in America; he expected it to be in India or Africa. In a conference of the Mennonite Churches in the Swiss Jura Mountains Brother Petter was accepted as their missionary, and shortly after that he left his home, parents, brothers, sisters, relatives, and friends, sailing for America with his wife, Marie Gerber Petter. This was in 1890. In the Fall of 1890 Brother Petter attended the General Conference of the Mennonite Church of North America at Marion, South Dakota, and there he was definitely appointed as their missionary among the Cheyenne Indians in Oklahoma. Brother Petter could speak the French and the German; he also knew the Hebrew, Greek and Latin, but here in America he had to learn another language— the English—if he wanted to do effective mission work. So he and Mrs. Petter attended Oberlin College in Oberlin, Ohio, during the winter months of 1890-1891. God had, especially, given unto Brother Petter the gift of acquiring languages, so the English language was mastered in a comparatively short time.

Brother Petter was ordained as missionary in the fall of 1891 in Halstead, Kansas. This same year (1891) Brother and Sister Petter came to Cantonment, Oklahoma, on the first day of October—fifty years ago. Before their coming a mission school building had been built at that place, so Brother and Sister Petter were given their quarters with other workers in this mission school building.

Brother Petter realized at once that if he was to do effective mission work that he would have to acquire the Cheyenne language. This, however, was not an easy task, as the Cheyenne language at that time was still unwritten. In spite of this great hindrance Brother Petter immediately began the study of this difficult language. At that time the Indians believed that no white man could learn the Cheyenne language. But Brother Petter visited the Indians in their villages and gatherings and slowly collected words and sentences by pointing to persons, objects, and surroundings. These words and sentences were written down, marked diacritically, and after a time a large amount of words and short sentences were thus collected. To this collection other words and phrases were added and so Brother Petter's vocabulary became larger and larger. Soon Brother Petter was able to begin with the writing of a Cheyenne Grammar and the translation of the Bible, the Word of God. Brother Petter has translated large portions of the Old Testament, the entire New Testament, Bunyan's Pilgrim Progress, some songs and other parts of literature; besides this he has written for you a Cheyenne grammar and a large Cheyenne dictionary. Harvey Whiteshid and others helped him in this translation work.

During this time of language study and translation work, Brother Petter preached unto you, Indians, the Word of God in your tongue. From time to time he experienced great opposition, but he trusted in God who had led him to the Cheyenne tribe in Oklahoma, and God protected him wonderfully. Not only did God protect him, but He also blessed his efforts so that some of the Indians became willing to accept Christ as their personal Saviour and Lord. We do not know how many Indians were led to Christ through Brother Petter's work, but we believe that the number will be much greater than we anticipate today. This mystery will be revealed some day in the future, when all the saints will be gathered before the throne of God to receive their rewards. No doubt, some will be there whose names were not written in a record book of a church. That day will be a day of gladness and rejoicing.

On July 31, 1910, the first Mrs. Petter went to her heavenly reward. This was a hard blow for Brother Petter, but he knew that his work was not done; he knew that God still needed him to bring you Indians into closer relationship with God. Consequently he stayed on the field. On November 28, 1911, he found another faithful helpmate in Miss Bertha E. Kinsinger, who had been teaching for a number of years in the mission school at Cantonment. O how I enjoyed the letters that Miss Bertha Kinsinger had written quite regularly in the *Kinder-*

bote! I had always looked for them, and I do know that they influenced my life for better and nobler things. They helped me to become more interested in mission work.

In the fall of 1916 Brother and Sister Petter moved from Oklahoma to Lame Deer, Montana. Here they found forty-two Cheyenne Christians as the reward of some faithful work that had been done by their predecessors. Since then many more were added. Many have died peacefully in Christ, others have fallen away from Christ, but many have lived and are now living a consecrated Christian life.

Today I would like to call your attention to what God has done for you. God had seen you, Cheyenne Indians, long before you were confined to the Reservation in Oklahoma and Montana. He saw your lost condition; He saw you traveling on the broad road to eternal destruction. But God loved you. God had compassion on you. So He caused Brother Petter to be born, He gave him the gift of languages and sent him from Switzerland to America. After he came to America, God sent him to Oklahoma, where he took up his mission work among you fifty years ago. At that time you had no written language. You believed that no white man could learn the Cheyenne language. However God enabled Brother Petter to acquire this hard and difficult language and he put it in writing. Through much effort and many sleepless nights he gave you a Cheyenne grammar, dictionary, and Bible. In other words, he made your language a permanent language and he made it possible for you to have the opportunity to read and to hear the Word of God in your own language. There is no other language so sweet and so dear as the language which a person has learned at his mother's lap. Through no other language can such deep impressions be made on one as through one's own native tongue. This privilege is yours today. Brother Petter became the instrument in God's hand to give you His Word in your native tongue. Many of you could not grasp the full meaning of God's Word when it was spoken to you in the English, and others could not understand the English. Somehow this language seemed so foreign to you. But God's Word came much closer to you when it was brought to you in your native tongue. You could understand it better. It was now easier for you to believe that this message was also for you, since it was brought to you in your own speech. Today I want to urge you to thank God that He has sent a man unto you who has been and still is an instrument in His hand to bring you to Christ. I just wonder what your condition would be today if God had not raised up Dr. Petter and endowed him with the gift of languages, if Dr. Petter had not come to you, if he had not translated the Bible into your language, if he had not labored among you so faithfully for fifty years. But not only do I urge you to thank God for sending unto you Dr. Petter and for using him as an instrument to give you the Bible in your native tongue, but I also want to urge you to read and to study this Bible diligently. This Bible was not translated for the white people, but this Bible was translated and printed so that you might have the opportunity to have a Bible written in your own language in your homes, and to read it in your homes. God said to Joshua (Josh. 1:8): This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." God has the same message for you today. Your success is dependent upon your attitude toward this book. God wants to speak to you in your homes through this book. It is the greatest gift that God has given unto you besides salvation in Christ Jesus. Say therefore with the poet:

Holy Bible, Book Divine,
Precious treasure thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am.

Mine art thou to guide my feet:
Mine to guard me when I sleep;
Mine to chide me when I rove:
Mine to show the Saviour's love.

Mine to teach me in my youth,
Fill my mind with saving truth
Mine to keep me lest I stray;
Mine to guide me all the way.

Mine to cleanse me from all sin,
Make and keep me pure within;
Mine to purify from dross,
Save me from eternal loss.

Mine to cheer my closing days,
Fill my heart with holy praise;
Mine to purge me from all leaven;
Mine to land me safe in heaven.

Mine to comfort when I die,
Waft me to my home on high.
Holy Bible, Book Divine,
Precious treasure thou art mine.

And now a few words to you, Brother Petter. I know that the path that you had to travel was not an easy and a rosy path looked at from the human side. This path required all of your energy and effort. No doubt you were sometimes discouraged. The struggle was a hard one, the hills you had to climb often were steep and rugged, but you have made the grade, you have run a good race. I have not come here to exhalt you, I know you do not want any applause of man. You were not eager for this celebration, because you feared the applause of men. Still I want to say a few words of encouragement to you. I know that there are many Indians today—living and dead—who are grateful unto God that He called you into His service and made you a mighty instrument in His hand for the extension of His Kingdom among the American Indians. You have laid a foundation upon which people will build even after your departure. The fruit that you have sown so bountifully will spring up and bear fruit. Your co-workers on the mission field appreciate your work. You have made it lighter for them to do effective mission work; they can build upon the foundation you have laid. The Foreign Mission Board appreciates the work which you have done. In the name of the board I want to say to you today, "Well done, thou good and faithful servant," and we know that Christ will some day in the future say to you, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." (Matt. 25:21). I do know that many people in our General Conference do thank God today for what He has done through you in these fifty years of your active service. We also know that our government appreciates the work you have done among the Cheyenne Indians. Our government realizes that you have made it easier for them to deal with the Indians along different lines, because of your influence over them. You have not been a debit, but a credit to our government. So in the name of the Foreign Mission Board I wish you God's intimate fellowship and blessing for your remaining days of life. May God grant you daily the privilege to feel that when the outward man perisheth, that the inward man is renewed day by day (II Cor. 4:16), and may the precious promises of Ps. 121:3-8 be fulfilled in the future of your life as they have been in the past.

EXCERPTS FROM DR. R. PETTER'S SERMON

Given on October 5, 1941, at Lame Deer, Montana

(*Contributed by Sister Frieda Kaufman*)

Twenty-five hundred years ago God spoke a wonderful statement, and it has come down to us and was read in part today. Let us hear it again: Isa. 55:3, 6-12. He says his thoughts and ways are not ours. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts. That lifts our minds and hearts above the stars. For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater—so, *just like it*, shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I send it.

The occasion of our meetings last week and today is THE WORD. Not a person or an instrument, but the Word of God. I hope, therefore, that all glory goes to Him, and He blesses us.

The Word comes of God—notice the origin—*of God*. These are words which originate with God. They are not our words, our thoughts, or our minds. They are God's thoughts, God's mind, revealed to His children. They are words which come out of His being, out of His mouth. He speaks to tell us of His mind, His thoughts, His law, His whole being. The Word is what God is.

Jesus came to earth to teach us, and one day when speaking to a woman who did not understand the true worship of God, he told her that God is a Spirit —a being—a person—not a phantom. God is a Spirit. If He is that, He is in the Word, and the Word is a part of Himself. Hence this world was created by the commandment of God. You know how God created man after He had created all the other things. He took dust and made the first man and then breathed the spirit of life into him. He did not do that to animals and plants; they do not have the spirit of God. God inclined himself down to His first human being and breathed into him in love. This was now a different being than the others which He had created. That is how God communicated His own being into man.

In the last chapter of Revelation, God says that He is the Alpha and the Omega, the beginning and the end. In Hebrew, Alpha is Aleph; that means a gentle breath (Hauch in German). From that first gentle Aleph—which God breathed into man—come all the languages which are spoken now. "A" is the basic vowel of every language; it is the first sound which a baby utters. The thought of God was manifested through God in one language till after the Flood, then in many languages down to this day, down to your Cheyenne language. God did not want to leave you out. In His Word, He has also manifested His will, His law, His being, His whole purpose to you, His omnipresence, His omnipotence, His omniscience, light, life, and love.

No man could reveal this to us; God Himself gave this to man. This testimony runs clearly through all of God's Book and is for us to know. We are related to God, not by flesh and blood, but through His Word—His Spirit. No other creatures have this; none but those who receive the Word. The whole ancient Testament proclaimed this. John tells us in the beginning of his gospel, "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." Then Jesus, this living Word became flesh and "tented," dwelt among us; He is understood only by those who were born not of blood, nor of the will of the flesh, nor the will of man, but of God. Through the redemptive work of Christ, His cross, His grave, His resurrection, it is possible to receive God's spirit in his fullness. "To as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

Thirty-two centuries ago God said through Moses, "This commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. 30: 11-14) In other words, the Word is nigh unto thee, in thine own language. It was also given to the Cheyennes. They cannot say, it is too high for us; they have the same privileges as other peoples. The Word of God is quick, energetic, powerful. Heb. 4:12.

It is this Word of God which has brought us together, that has come to you, the Cheyenne tribe, that no one of the Cheyennes need say, "I did not know." It is very near thee, in thy heart, in thine own language. More could not be done. All has been explained and brought to light by God's love. I have not labored alone, let us think today of all who have taught you, who have worked among you and suffered for you, of all who have prayed and sacrificed in the churches that you may have this gift from God, so that none of you in that last day can say, "I did not know." Hear—Hearken—Obey—Follow!

A VISIT TO THE MONTANA MISSION STATIONS FOR THE FIFTIETH ANNIVERSARY OF DR. PETTER'S SERVICE AMONG THE CHEYENNES

Reported by Sister Frieda

It all came about rather unexpectedly. Some one remarked at the dinner table that Mrs. Leona Thierstein Thiessen from Whitewater was planning to attend Rev. Petter's fiftieth anniversary in Montana. Knowing that she had been his faithful assistant in printing a large portion of the Cheyenne translation of the New Testament, we rejoiced over the pleasure which this visit would bring to Rev. Petter. Then some one suggested to me, "You have been talking about visiting Petters for years, why don't you go too?" Why not? Of course, there were plenty of reasons why I should not go. I had just returned from an extended vacation in Colorado, I felt guilty about going away so soon again, leaving my duties to others, and last but not least, my purse was suffering from a very vital deficiency. But when would I visit the Petters if I did not go now? A visit at this time offered special attraction—and—I decided to go.

Mrs. Thiessen accepted me as a travelling companion; Mrs. Frieda Regier Entz was willing to accompany us. Since our visit was planned as a surprise for Rev. and Mrs. Petter, all preliminary arrangements were made with Missionary Habeggers at Busby who would meet us at the railroad station at Crow Agency and take us on to Lame Deer on October 1. A week before we started, an air mail letter arrived from Mrs. Petter with a most urgent invitation for me to come for the anniversary. I answered her that I had all arrangements made to make the trip, that I hoped to surprise Rev. Petter, but I did not mention my travelling companions.

We left Newton on September 29, took the Burlington train at 8 p. m. in Kansas City, and arrived at Crow Agency about 8:40 p. m. the next day. The Habeggers gave us a hearty welcome at the station and in their auto took us to their home at Busby twenty-seven miles distant. How good it felt to stretch out for the night on a soft bed! Our train had given us such jolts on the way, that we decided it had taken on some of the nature of the country through which it passed and was trying to imitate a bucking broncho. And the newly graded road which connects Crow Agency and Busby could not be called smooth by any stretch of imagination.

At the breakfast table the next morning, October 1, we met Rev. P. Waltner from Marion, South Dakota, who had also arrived in Busby sometime the day before. He came as official representative of the Foreign Mission Board of which he is a member. We were all anxious to know, of course, what had been planned as an anniversary observance for Rev. Petter. Rev. Habegger explained to us that Rev. Petter had been so opposed to any celebration which would center about his person and work that the program committee had labored under great difficulty. The Petters had ordered some fine slides of Switzerland and planned to give pleasure to the Indians and their white neighbors by showing them this evening. There was to be a preaching service in Ashland the next evening, October 2, at Birney on October 3, at Busby on October 4, and in Lame Deer on Sunday, October 5. The meetings, with the exception of the first meeting, were planned to center about the Word of God, not around Dr. Petter, and Rev. Waltner had been informed that the subject of his sermons should be the Bible. This appealed to us, of course, but before long we were all wondering what we could do to give the occasion a more festive touch, especially today, it being the actual anniversary date.

It developed that Miss Marie Bergman of Whitewater had sent some beautiful artificial golden leaves with Mrs. Thiessen to be used as we chose. Soon visions of a green cedar wreath interspersed with gold leaves arose before me, a supper table made festive with touches of gold, a little celebration of praise and thanksgiving in the Petter home following the evening meeting, with Rev. Waltner, the Habeggers, Mrs. Valdo Petter and her children, Miss Marie Buller, and our trio present—surely Rev. Petter could not object to that! Knowing the love of Rev. Petter for everything which would remind him of his homeland, I had brought a book of Swiss songs and music with me. Soon we were all practicing for the evening meeting. What a happy surprise it would be to the Petters to have some Swiss songs to accompany the Swiss picture tonight! Rev. and Mrs. Habegger sing well, so do Mrs. Thiessen and Mrs. Entz and we practiced Swiss songs till we were hoarse. Rev. Habegger grew so enthusiastic over one song that he tried to improvise some special Alpine horn effect for the verse we sang about "d' Glocke tone und's Alpehorn dri." But the flute which an old Indian had given him produced such weird tones that I asked him to cease his efforts lest they suggest an Indian ceremony to Rev. Petter rather than the music of his beloved Switzerland.

Rev. Habegger thought that it would be best to take the "surprises" to Rev. Petter in separate sections. Rev. Waltner, Miss Marie Buller and I were to go first; Rev. and Mrs. Habegger, their daughter Lois, Mrs. Thiessen and Mrs. Entz would follow for the evening meeting.

It was a lovely drive to Lame Deer, and we arrived there about 3 p. m. The welcome which we received from both Rev. and Mrs. Petter was delightful, and the surprise as far as my coming was concerned was perfect. We offered our congratulations and best wishes for the day, and the Petters thanked us, while their eyes shone with joy and appreciation. Rev. Habegger left before long, promising to return with his family after supper. Soon Rev. Waltner and Rev. Petter were seated on the davenport in animated conversation while Mrs. Petter and I renewed our acquaintanceship of long ago, and then discussed the plans for the evening meeting. Rev. Habegger was to show the pictures of Switzerland, while she would explain them under the general heading, "The Land of Rev. Petter's Birth," or some such subject. She rather thought that a small group of white neighbors would sing, but she was not quite certain. To relieve her mind on that point, I told her that the Habeggers had practiced some Swiss songs which seemed to please her. Then we set up the program for the evening in detail, and she decided that the letters which had arrived should be given to Rev. Petter at the church following the pictures. We borrowed a tray from a neighbor and arranged the mail and a few packages on it for the presentation. Imagine my surprise when she flatly refused to let me cut a few twigs of cedar which I wanted in order to give the tray a little festive touch. "It is such a hard task to get anything to grow in Montana, and Rev. Petter allows no one to clip his cedar trees." My vision of a lovely cedar wreath with gold interspersed vanished into thin air. And the gold leaves to trim the supper table? Dear me, I had forgotten to ask Mrs. Thiessen for them and they were still in Busby. So the festive table vanished also. Little did I realize what would vanish next. I did not have the heart to ask for anything else from the garden—how I longed for the one at home! Believe it or not, this wicked sister crept out into semi-darkness later on and clipped some cedar twigs and arranged them so that the gold leaves would glisten like jewels when they would be laid upon them.

When darkness fell, rain also began to fall. Mrs. Petter came and calmly announced, "It is raining at Busby and the Habeggers have telephoned to say they cannot come for the evening." Now the Swiss songs vanished—but what was far worse—my dear travelling companions who had come over 1,000 miles to be here today, would not be able to greet the Petters until who knows when. What a disappointment to them! It just could not be! I asked Mrs. Petter to urge the Habeggers to try to come anyway, to assure them that it had rained very little at Lame Deer, that the clouds were breaking and the stars were peeping through, etc., etc. She telephoned all this. Then we went to the church.

It was well filled with Indians and white people; there were expectant faces and flowers—but my heart was on the road between Busby and Lame Deer. I knew little about the nature of that road so far, except that is was also newly graded like the road from Crow Agency to Busby, that it was nearly twenty miles long, that it passed through interesting scenery, but that this scenery was not interspersed with farm houses. And then I remembered the high grades and deep ditches along the way. How could I have been so insistent and urgent with my request that the Habeggers start out! My troubles for the evening had definitely begun.

And so had the evening meeting. The white group not having a song ready, some one suggested some song from a hymnal, which was sung in unison. Mrs. Petter made a few opening remarks, introduced Rev. Waltner and me to the audience, then asked that I lead in the opening prayer. Since Rev. Habegger had not arrived, the celebrant of the evening showed the slides and Mrs. Petter explained them. The pictures were beautiful, as pictures of such lovely scenes must be and were much enjoyed and appreciated by the audience. They ended with scenes of Vevey on Lake Geneva, the birthplace and boyhood home of Rev. Petter. Here our Swiss songs would have been most fitting, "In der Heimat ist es schoen" and "Herz, wohi zieht es di?" But my heart was not in Vevey nor in Lame Deer at this point, it was with the Habeggers and my dear travelling companions who no doubt were floundering about somewhere on the road between Busby and Lame Deer, probably stalking ankle deep through mud with help miles away. To say that I was unhappy was putting it mildly. But the program went on. Mrs. Petter was announcing that there had been Swiss music planned for this point, but since the Habeggers had not arrived, Milton Whiteman would sing a solo. Milton did not know that he would be called upon for any service; he had come to the meeting in his work clothes, but being a brave Cheyenne, he rose to the occasion. He must have been inspired when he chose his song, and he sang it simply, his deep bass voice filling not only the church, but reaching deep into our hearts. "I am a stranger here, within a foreign land, my home is far away upon a golden strand. Ambassador to be to realms beyond the sea, I'm here on business for my King." What could have been more fitting? God had chosen the song for the occasion, and a redeemed one of the Cheyenne tribe was singing it. While Milton sang, we could see Vevey lying like a gem on Lake Geneva—the long years of ambassadorship in a foreign land with its trials, hardships, and heartaches passed before us, and the eternal home and reward shone brightly in the near future for the King's own.

Rev. Petter was now called to the platform, and Mrs. Petter presented the tray with letters and packages. (Twenty-four had arrived, later there were over one hundred.) The gold leaves which were to glisten between the cedar shone with their absence only, but two packages wrapped in white and gold and the "stolen" twigs helped out wonderfully. Rev. Petter was deeply touched and expressed his appreciation. Rev. Waltner made some fitting remarks and closed with prayer. There were greetings, much handshaking, and everybody seemed to have a wonderful time.

Mrs. Valdo Petter and her three children were there and when she asked, "Did you come all alone from Kansas?" it was a relief to whisper my disappointment about the "others" into a sympathetic ear. Rev. Petter had a most mischievous twinkle in his eye when he showed his wife that she had not been able to intercept everything addressed to him, for a message from Rev. P. P. Wedel, the president of the board, who was on his way to Oraibi, Arizona, had reached him safely earlier in the day.

Later when Rev. Petter was seated at a table in his home happily looking over his mail, I prevailed upon Mrs. Petter to phone to the Habeggers and ask about their well-being. She assured me that they would be allright. Why should I be anxious? When I told her that I would not be able to sleep, lest I knew that they were safe, she consented. Mrs. Habegger answered and said that they had started out, but after it had taken them over an hour to go four miles, they had found a place to turn around and were all safely at home. "How many were in the car?" Mrs. Petter asked, rather surprised at Mrs. Habegger's "all." "Four of us," said Mrs. Habegger without thinking. "I wonder who those four were," said Mrs. Petter to us. Then noticing the blank expression on our faces, she added, "oh, no doubt they were bringing some one to play for those Swiss songs." So ended Wednesday, October 1.

The next day greeted us with sunshine. Mrs. Valdo Petter planned to send an Indian with her Ford for us at 11 a. m., and we fervently hoped that Rev. Habegger would be able to bring the other guests to Lame Deer by that time. The morning hours passed swiftly in pleasant conversation. Rev. Petter was sharing the contents of some of his letters with us when Mrs. Petter said suddenly, "There is a woman on the porch." I continued the conversation. Mrs. Petter rose and went to the door. "That's queer" she said looking through the glass, "there is no one here." Then she opened the door. "Oh, Oh, Oh!" she shouted for there stood Frieda Entz at one side of the door, and another "Oh, Oh, OH!" each growing louder and shriller, greeted Leona Thiessen as she appeared from the other side. The surprise was perfect, and Mrs. Petter had to sit down on a chair to recover her breath and equilibrium. Rev. Petter's eyes shone like stars when he welcomed the new arrivals. Rev. Habegger now put in his appearance, expressing many regrets about the disappointments of the evening before. Frieda Entz insisted that we go out and take a look at Rev. Habegger's car in order that we might all be convinced that he had really made an effort to bring his family and the guests to the meeting. The car was a sight to behold with a solid covering of Montana mud and slush. The "welcomes" were scarcely over when Isaac Shoulderblade, our Indian driver from Ashland, arrived, and "Goodbyes" followed for we did not expect to return to Lame Deer until October 5.

Isaac chose to take us to Ashland over a most scenic road. Of course, all roads in Montana were scenic to us, and certain spots reminded us of some drives through Yellowstone Park. There were winding roads through grasslands and woodlands, fine views from high elevations to distant horizons, and at last we saw the beautiful valley of the Tongue river directly before us, stretching as far as eyes could see toward the north and south. He pointed out the house and chapel of the mission station, nestled picturesquely under large trees in a bend of the stream. Soon we passed through the Indian village and crossed the bridge over the river, and Mrs. Valdo Petter and Miss Martin Gibbs, her companion and helper, were giving us a happy welcome. Daniel and Amy Petter, the two older children were in school; six-year old Valdo, who had been so ill the last spring, preferred to meet the guests from a safe distance, peeping at us around the corner of the house. Soon we were all gathered about the dinner table, and those who know Mrs. Valdo Petter and some of her guests of the day can well imagine that there was no lack of conversation. Later Mrs. Petter took us out to see "the lady of the land" and to meet some of the Indians. The Indian houses, I would rather call them hovels, are grouped to make two villages lying about two miles apart. The Tongue River marks the boundary of the Cheyenne reservations at this point. Just across the river, outside of the reservation lies our Mission station and about a mile further on is the small town of Ashland where the Petter children attend school. Just inside the reservation boundary, close to the river, lies the first Indian village and beyond that (also inside the reservation) is the large Indian Catholic Mission, St. Labre, consisting of numerous school buildings, a church and the respective homes of Capuchin monks and some order of nuns who are in charge of the schools and the mission work. It is all quite imposing as Catholic institutions usually are.

The Indians are hesitant about inviting white people into their homes, so wherever we stopped, they came out of their houses, grouped about the car and visited with us. The Indians in one of these villages have electric lights, some have radios and sewing machines, all have many mangy looking dogs and cats, much filth and all its attendant evils, a superabundance of time and very little initiative. When they have money, they overeat, when it is used up they suffer want. Of course, there are notable exceptions, especially among the Christians. But as a rule, it made one's heart ache to see how many Indians, young and old, call one room probably twelve by sixteen feet large their home, and to realize that all eat, gossip, sleep, and live in this small space. With the timber abounding on the reservation there seemed to be no excuse for anything like this, but I am not the Commissioner of Indian Affairs. These same conditions exist not only in Ashland, of course, but also in Birney, Busby, and Lame Deer.

The church was well filled for the evening meeting with Indians and white people. Mrs. Petter greeted the assembly; then Mrs. Entz and Mrs. Thiessen sang a duet. Milton had come from Lame Deer to interpret, and Rev. Waltner and I were asked to speak. It was our first experience of this kind. Rev. Waltner started out bravely on his subject, "The Bible, God's Rule for Our Conduct," but when he got through the introdultion to his sermon, he confined himself chiefly to the outline of his address with only a sentence or two added for further explanation. A short English sentence seemed to grow into a paragraph in Cheyenne. As for me, I found it very hard to speak to apparently attentive listeners but who portrayed neither interest nor response in their faces to anything which was said. I was grateful that there were some white people present who offered a bit of help and inspiration to a speaker. I can assure the readers that I did not envy our missionaries their task when I stood on the patform of the churches in Montana. When Rev. Waltner and I had finished our messages, Milton Whiteman gave a fine testimony and sang "Higher Ground" as a solo, Mrs. Valdo Petter closing the meeting with a few well chosen remarks. There followed many introductions and much handshaking, and later several Indians came to the Petter home to continue their visit with the guests from the distance and a good spirit prevailed. One woman walked four miles to come to the meeting; others had also come long distances. Mrs. Petter had Isaac take some of these to their homes in her auto. Leona Thiessen returned to Lame Deer with Milton and his wife; she longed for a quiet visit with the Petters, and she had it the next day, while Rev. Waltner, Mrs. Entz and I accompanied Miss Marie Buller to Birney where she is stationed.

It is about twenty miles from Lame Deer to Ashland and about the same distance from Ashland to Birney.

The road which Isaac Shoulderblade chose to take us to Briney was the one on the reservation side of the Tongue River, and it was a beautiful drive all the way. He pointed out the farm allotments of various Indians whom we knew by name by this time, showed us the location where "The Plainsman" was filmed a few years ago, and called our attention to the snow covered Big Horn mountain range wherever we could catch a view of the distant peaks.

Rev. P. A. Kliewer built a large house for his growing family when he was stationed at Birney, and it is just too bad that there is no missionary family on the field who can make use of this home.

Miss Marie Buller of Henderson, Nebraska, lives here, takes care of the house, and the church building, holds a children's meeting every Friday and befriends and visits Indian women. Frank Little Wolf comes from Lame Deer to preach on Sunday, and he looks after the spiritual need of the field as best he can. Miss Buller made our visit in her home as pleasant as possible. We enjoyed with her some canned beef, vegetables and fruit which friends from Berne, Indiana, had sent to her with the Habeggers when they returned from the General Conference. Later Rev. Waltner and Mrs Entz went to the Indian village and also attended the children's meeting. Frank Little Wolf, Milton Whiteman, Mrs. R. Petter and Leona Thiessen came from Lame Deer for the evening services, and the Habeggers came from Busby. Rev. Waltner spoke about "The Bible and Its Power," the text being Romans 1:6. After the meeting, Miss Buller locked up her establishment and we all went to Busby, forty miles distant,with Rev. and Mrs. Habegger. Miss Buller is a mighty brave girl to live alone on the lonely and isolated station at Birney, facing her second winter there without a companion or any personal means of transportation.

It felt good to all to be together again under the hospitable roof at Busby which had given us such a hearty welcome a few days ago. Three meetings were scheduled here for the next day, Saturday, October 4. The Habeggers had invited the Bethlehem Mennonite congregation near Bloomfield, Montana, over two hundred miles distant, to help with the services on Saturday and Sunday.

When we awoke, dark clouds were hanging above us, and a cold drizzling rain set in. But the Bloomfield folks arrived safely with their pastor, H. E. Widmer, their choir leader, and a double quartette of singers. Rev. Waltner preached about "The Bible, What Is It?" giving the Bible's own answer to this question; Rev. Widmer spoke twice; the young people from Bloomfield gave testimonies, and Mrs. Entz, Mrs. Thiessen, and I each spoke briefly. Rev. Habegger conducted all the meetings and interpreted for the visitors and the Indians. He speaks Cheyenne easily and fluently. His wife is a mighty able assistant in the work. The Indian children vied with one another to sit with her in church; she kept the little ones happy and quiet, seated twenty-two people at her well provisioned table for dinner and eighteen for supper, put us all up for the night, and everybody was well supplied with creature comfort. I almost envied her energy and ability.

The early morning drizzle had become a steady rain by noon, and there were no prospects of any let up by evening. The men in charge of the cars councelled together how they might be able to get to Lame Deer the next day. It was finally agreed upon that it would be better to make a detour of 150 miles rather than to drive over the newly graded road. The rain turned to snow during the night, and when morning came the most marvellous winter scene greeted our eyes. The Bloomfield cars put on their chains and started straight for Lame Deer, and we followed in their track. Snow was still falling, the world presented a study in gray shadows, black forests, and white snow, and we had an automobile ride which we will never forget. But we were in Lame Deer!

The Petters were in Sunday School when we arrived. A long table was all set ready for dinner, so Leona Thiessen and I quickly laid a wreath of the beautiful oak leaves, which she had brought with her, around the centerpiece; then we searched everywhere for the "stolen" cedar twigs which I had carefully set in water, expecting to use them today. Since we could not find them, (Mrs. Petter had taken them to church), we robbed a hanging plant and trimmed Rev. Petter's place at the table with a touch of green and gold. We got to church in time to hear Rev. Waltner's fine address for the day. (We hope that it will be published.) Milton Whiteman interpreted this anniversary message. The agent's wife and other Lame Deer friends had sent lovely flowers to decorate the church, everyone was in a festive mood, and an air of praise and thanksgiving prevailed.

It was hard to get about. I navigated through the snow in a pair of heavy men's overshoes borrowed from Rev. Habegger, and since there were thirty-three guests at Petters for dinner, the porch was literally filled with overshoes, artics, and galoshes. (If someone would lay sidewalks from the homes of the missionaries to the churches in Montana, they would be much appreciated, I am sure.) We were all very sorry that Mrs. Habegger had to remain at Busby to take care of the work in case Rev. Habegger could not be back. And Mr. and Mrs. P. F. Schroeder (Olga Petter) who had planned to come from Waterville, Washington, were also absent on account of the rain and snow. But Isaac Shoulderblade had brought Mrs. Valdo Petter and the three grandchildren, Daniel, Amy, and Valdo safely from Ashland, and who really cared abouth the weather now? There was sunshine in the hearts.

Rev. Habegger conducted the afternoon meeting and spoke in English and Cheyenne. Then he called on several Indians who spoke briefly and well. We caught the Indian testimonies both at Busby and Lame Deer and hope that the mission board will publish them. The personality of the speakers, however, added much to what was said. Rev. H. E. Widmer gave a good address, and the young people from Bloomfield contributed much to the festivity of the entire day with their well-rendered songs. And the Swiss songs, practiced for the October 1 meeting finally also found a place on the afternoon program. They were not a great musical success for the lack of practice and the absence of Mrs. Habegger, but we got through them somehow and Rev. Petter's appreciation made up for all that was lacking.

The day reached its climax at the evening meeting which was conducted in English. A lovely musical selection featuring two violins played with fine skill by a teacher in the Indian school and the wife fo a government employee, a lovely anthem sung by a group of white residents of Lame Deer, Rev. Waltner's address, "The Bible, Revelation of God's Will," an address by yours truly, and songs by the Bloomfield choir were all well received and appreciated. But best of all was the address by Rev. Petter. Every one present was deeply touched by the clarity of thought and the masterly way in which he presented the Bible as the manifestation in human speech of God's Person, Power, Thoughts, Will, Law, and Purpose. "The occasion of our meetings last week and today is the Word," Rev. Petter said, "not a person, nor an instrument, but the Word of God. It has also come to the Cheyenne tribe. More God could not do for them."

All felt the deep earnestness, devotion, and vibrant joy of the Christian personality who was proclaiming these truths, as he humbly acknowledged his gratitude to God and to all the co-workers both on the field and in the home churches for what has been wrought among the Cheyenne Indians through the Word.

The patient reader who has followned this long report to its close will be grateful for the glimpse into Rev. Petter's reaction to the anniversary observance which the following excerpt from a letter affords. He writes, "As the dew of the early morn not only decks the earth with glistening pearls but refreshes it, so the blessing of the past few days have affected my soul. The dew refreshes after it has sparkled."

TESTIMONIES GIVEN BY CHEYENNE CHRISTIANS AT THE GOLDEN ANNIVERSARY CELEBRATION OF DR. RODOLPHE PETTER

October 5, 1941

(All spoke through an interpreter except Milton Whiteman.)

Reported by Sister Frieda

At Busby: October 4, 1941

James Killsback, an old man. Baptized by Rev. G. A. Linscheid.

We Indians did not know anything of this kind of life. I am one of the older ones here. When this mission was built, I used to tell others, "Let's go to that mission and become Christians." Some did, many have passed away. A good many have been baptized here, especially women. Some may be hindered from coming by the rain today, others stay away. We have had Cheyenne Christians who could read the Word of God and would explain it to us. I am one of those Indians who cannot read or write, but have been a Christian for almost 34 years, led to Christ by hearing His Word. I think this Word is good and true, I have experienced it to be so. I am glad to hear your testimony. We are like brothers and sisters in the faith. What draws people aside is their evil thoughts and disobedience to God. What I have learned and what I have put in my heart has helped me. I thank all who came to visit us.

Charles Yellowrobe, an old man now. Baptized by Rev. Alfred Wiebe.

It is 50 years since Petter came to the Cheyennes and brought us the Word of God in our language. We Indians did not know anything of God. When the Indians roamed over these plains, they did not have ears to hear the truth. You have put bridles on a wild horse to tame him. Brother Petter has given us the Word so it became a bridle to guide us. I have been a Carlisle student and became acquainted with Christianity there. But when I came back I was not a Christian. When I used to hear the Sunday School teacher explain the lesson, I was uneasy, but the truth did not enter my heart. But after I came back here I joined the church and took the Word of God like a staff and it helped me to walk. A good many of us are still very backward and do not really know how to take care of ourselves. We are glad when others come and explain the Word to us. Many of the Indians do not understand how the Word from across the sea from a strange land can help them. We Indians think that when we talk to God He will be merciful to us. The old time Indians used to be guided by how they felt in their hearts and by what others thought. Now we have the Word to guide us. Today you have come from far. You speak to us and we talk to you, and we are one in the Lord through His word. God rules and there is no end to His plan and designs. That is all I have to say.

Rosa Little Bear. Baptized by Rev. Alfred Habegger.

I believe in God and became a Christian not many years ago. I was in great distress and need and I turned to God. I pray for all my children and relatives; God is my own help. I have hope that I will see my father who has gone on before. The grace of God has brought you here in spite of the weather. Thank you for all your testimonies; I wish that it were here like that among our young people. Our young people who visited in northern Montana saw and experienced many things and have told us about your meetings and love for God. Pray for us as we pray for you. We all belong to the same Christian church and we are friends together. I am glad that you came.

At Lame Deer: October 5, 1941

Frank Little Wolf, a Cheyenne evangelist.

I regret that so few Cheyennes are here today. We are brothers and sisters in Christ. I heard the word of God and wondered how I could become a Christian. I used to be one of the leaders in the heathen ceremonies. It was hard for me to leave the old way but I was led to want to follow Christ. I was liked and had recognition in the heathen ways. For those who have been raised as Christians it is easy, but for those who are heathen it is different. But today I have forgotten the old ways and rejoice in God's Word. Now when things go hard, I do not think of the old ways. Rev. and Mrs. Petter were sent here and helped us so much in bringing the Word of God. We do not worship Brother Petter but he brought us out of darkness into light. Three of my children and grandchildren have joined the church. I trust in God and am glad to tell it today. I try to help my people repent and turn to God. I regret that no more are here today. When this gathering was announced I went from house to house and invited the Cheyennes to come. Indians are more easily distracted by other things than the white people. The Indians did not take recognition as they should of the fact that Reverend Petter came across the sea to bring them the Word and that others have come from far to be here today, and I regret it very much. For 16 years I have taken the Word to Birney. It is often hard. I have no car and ride the 40 miles on horseback. Since I have become well taught in the Word of God I do not wish to go astray and do not want anything else and hope to become established in the faith more and more.

Mrs. Milton Whiteman

I feel very happy today for this occasion since we are rejoicing together over what Brother Petter has brought. There are only few here today but a good many have been baptized. Many have gone astray and influence each other to the bad. The white people who are faithful to the church are a help to the Indians. We have not responded to the truth as we should. It would be good if the Indians truly believed in Christ. We who have received this gift and are treated so well regret that no more are here today. It is quite a while since I joined the church and I delight to come to the church. I take refuge in Christ and trust in Him alone. In the past I followed a false religion but have cast that aside and now follow Christ. I appreciate all the speeches and the new portions of God's word brought to us by these ministers. In the Christian life ever more good comes to us. I wish that more Cheyennes would follow this way. This is all I have to say. Thank you!

Milton Whiteman, a Cheyenne evangelist, spoke in good English.

There is not much to add to what has been said. But since I have been born again and joined this church through the help and influence of Brother Petter I have been changed one hundred percent. The Indians all know what kind of a life I lived. I drank more booze, married more women than others, lived a wild life, smoked like a chimney and would be in jail all the time if I had kept it up. I have been delivered from all these things. By the grace of God I gave it all up and do not crave for them any more. I try to help in the church all I can, and I have thanked Mr. Petter many, many times for the way he has helped me, and for bringing us the word in our language. I thank you one and all for your presence here today. God bless you all as you return to your homes.

James Atwood

I have been very glad to see you come. It has been fifty years since Brother Petter has come to the Cheyennes. Through him we can now understand the Word of God. I consider it the gift of God that the word has come to us in our language. God calls those who are hungry and thirsty, and this also has happened here among the Cheyennes; God's call to us was a call of mercy. We Christians wish and hope that others may come and receive this life. We appreciate the visitors and thank them for coming and ask them to pray for us. It is a good thing to know God and to trust in Him.

THE BIBLE, THE REVELATION OF GOD'S WILL

By A. P. Waltner

We are living in an age that we can call an age of books. There never was a time in which there were so many books as we have today. There probably is nothing so common as a book. Each larger town and school has its library. Some of these libraries contain thousands of books. In the Congressional Library in Washington, D. C. there are several million books. These books deal with many different subjects. There are story books, books on science, books on etiquette, books on agriculture, horticulture, husbandry, industry, books on law, etc. To these many books that are filling our bookshelves, thousands of new books are added each year.

This evening we want to speak about the most important book that was ever written. A book that was written centuries ago; yet is not outmoded and never will be outmoded. A book that never will be surpassed by any other book. A book that contains more wisdom than is contained in all books when put together. A book for the destruction of which thousands of dollars and much time and energy have been expended and yet is read by more people than any other book. A book that has been translated into over a thousand languages. This book is the Bible. The Bible really is a library in itself. In it we have sisty-six books. These were written in a period of approximately 1500 years time. More than forty writers contributed to its writings. The writers were mostly common, ordinary people—farmers, herdsmen, fishermen, etc. A few were also highly educated and well-learned like Moses, Paul, and others. In this evening hour I want to speak on the theme: "The Bible, The Revelation of God's Will."

Fifty years ago, October 1, 1891, Dr. Rodolphe Petter, who was born in Switzerland, began his mission work at Cantonment, Oklahoma, among the Cheyenne Indians. He had come with one purpose, and that purpose was to preach the Word of God to the Indians. Brother Petter believed that the Bible revealed the Will of God, that it was the only book that revealed the Will of God, and that its revelation was infallible. Therefore he was very anxious to learn the Cheyenne language, so that he might be able to preach unto the Indians this Gospel Message in their native tongue. He not only was anxious to learn their language, but he was also anxious to give them this book, the Bible, in their native language. Brother Petter wanted them to have this book in their native language, so that they might have the opportunity to read it at their gatherings and in their homes and thereby become acquainted with God's will. This meant much work for him. They had no written language, so he had to reduce their language to a written language. Before he could do this, he had to learn their language through contact and observation. This required much patience and perservance. Finally he had acquired enough words so that he could begin with the translation of the Bible. This translation required many years of hard work. As his vocabulary increased he became more efficient in expressing the thoughts of the Bible in such a way that they expressed accurately the message of the Bible in the Cheyenne language. I sincerely believe that there is no man, who has done more for the Cheyenne Indians, than Brother Petter has done. He made it possible for them to read or to listen to the reading of God's Word in their own native tongue. I am, indeed, glad that the Cheyenne tribe has this opportunity. Now God can reveal His will also unto them. God's will is the same to the white, yellow, black, and brown races. God speaks through one book to all of the races. Now, very briefly, let us see what God's will is concerning us.

First of all, this book tells us that God wants all to be saved. This book tells us that God is no respector of persons. He loves the Indians, the Negroes, the Chinese, and the Japanese just as much as He loves the white race. We white men often claim superiority, but this book clearly teaches that before God all people are equal. In Acts, chapter 8, we have a record of the conversion of an Ethiopian. He was a black man; therefore he belonged to the Hamitic race. In chapter 9 we have the conversion of Saul. He was a Jew, and consequently he belonged to the Shemetic race.

In chapter 10 we have the conversion of Cornelius. He was a white man, and therefore he belonged to the Japhetic race. This shows that God wants all races to be saved. Since God desired the salvation of the Cheyenne Indians, He saw to it that Brother Petter was born, and He endowed him with the gift of languages, so that he could learn their language and put it into writing. Then He gave him grace to translate the Bible into their language. Now they have the Book that reveals God's Will unto them in their native tongue. Today we are to rejoice with them that they have this privilege. If we want to know what the government's will is concerning us, we read the official statements that the Government is sending us; if we want to know what God's Will is concerning us we must read the Bible. This book tells us that Jesus died for all and that it is God's will that all should be cleansed in the blood of Jesus Christ.

Secondly, this book tells us what kind of a life God wants us to live. I have a son in India. He is doing mission work there. He can not now speak to us face to face, but he has revealed his will and his wishes to us through letters he has sent us. So God does not speak to us in this present age face to face, but He has revealed His will unto us through the Bible. Through the pages of this book He tells us what we are to do and how we are to live. So God can speak to us only when we listen to the message of the Bible or when we read the Bible. God revealed His will to the people of Israel through the Old Testament, the books of Moses, the Prophets, and the Psalms. God reveals His will unto us through the New Testament as well as through the Old Testament. This book tells us that God expects us to live a clean life, to love our enemies, to speak the truth, to worship the only true and living God, the Creator of the heavens and the earth. This book tells us to abstain from worldly things and the lusts of the flesh, to respect the rights of our fellowmen, to esteem others higher than ourselves, to do unto others as we want them to do unto us, etc., etc. This book tells us how to conduct our family life, what the duties of a husband are toward his wife, and what the duties of a wife are toward her husband; what the duties of parents are to their children, and what the duties of the children are to their parents. This book tells us how our business should be carried on and what our duties are concerning our government and our government officials. Again I want to say that the Bible is the only Book that reveals unto us the will of God so completely and perfectly. There is no other book like it. Read it. Let God speak through it to you. Your life will be enriched by it. Your life will become more noble, your ideals higher. There is nothing more beautiful than a life lived in harmony with the will of God as revealed through the pages of the Bible.

Thirdly, this book reveals unto us where God finally wants us to be. The Bible teaches us that God has prepared a beautiful place for His followers, for the believers in Christ. This place is called heaven. It is a place where there is no sin, no sickness, no disappointment, no care, no tears, no sighing. A place where Satan can not enter. A place without death, without drought, without grasshoppers, without cropfailures, without false religions. It is a place where the redeemed shall see Christ, the Lamb of God that taketh away the sin of the world, from face to face; and His Father, who had made the plan of redemption before the foundation of the world was laid. This is the place where God wants you and me to be after death. God gave us this book that we might know something about that place. The Bible is the only book that reveals to us to some extent the glory of that place. The Bible tells us how we can get there. All that we have to do is to accept Jesus as our personal Saviour and follow His way of life as it is described in the Bible.

For a closing word, I would like to encourage all of you, Whites and Indians, to read your Bibles diligently. This book will reveal God's will unto you. This book will sharpen your conscience, it will cleanse your lives, it will show you how to live a life that is acceptable to God and a blessing to men. The more we read this book the better we enjoy it. I am glad that our Cheyenne Indians have the opportunity to read and to hear God's messages in their own language. May God bless all of you and may He fill your hearts with a desire to read the Bible.

(This talk was given at Lame Deer, Montana, on Sunday evening. October 5, 1941, the occasion being Dr. Petter's fiftieth anniversary celebration of his entrance into active mission work among the Cheyenne Indians.)

ARIZONA

BUILDING IN ARIZONA

"Except the Lord build the house, they labor in vain that build it." Psalm 127:1.

Keenly realizing the need of enlarging the Oraibi lower village chapel, the matter was laid before the Lord in the quietness of the mission home. Then one day after a morning prayer meeting Tom Mootzka was seen in deep thought looking over the possibility of enlarging the chapel. Upon inquiry he said, "We must have a larger church."

Then other Christians also joined in; the possibility of securing rocks was investigated, etc. There were repeated urges along this line. The mission board also knowing of this need asked Mr. Suderman for a plan and an estimate of the cost; this he felt was beyond his ability, for he is not a carpenter. The mission board meeting drew near and still there was no plan. With no contractor near he felt it an increasing burden. Then there came a day when it seemed as though God was just giving him the plan as he sat there way into the night drawing. He said, "I can hardly lay this aside to go to rest."

Then to get figures as to the cost was another problem. The plan was presented to lumber yards and also to a Hopi carpenter who was just then at home for a visit. In most cases these estimates have proved to be too low. The mission board accepted this plan and sent us notice of it, asking how soon we would need the funds. There was no carpenter near, nor did we know of anyone for this work; but the Lord knew.

Just at this same time the Toreva Baptist mission home had to be rebuilt. The Baptist board has a regular carpenter whom they send to their mission fields for building churches and parsonages. He had just completed a church and parsonage at Carson City, Nevada, where he had also had with him an able assistant carpenter from Mt. Vision, New York. But the Toreva house was too small a job for two carpenters. The missionaries there, knowing of the plan for Oraibi, brought these two men over one evening, and we talked the matter over. Do you wonder that we say, "The Lord sent us a carpenter?" Mr. Vickers stayed with us until the structure was fully under roof and enclosed with rough boards.

Meanwhile the Mesa chapel, where we were gathering for Sunday services during the building program, burned with practically all the church furniture. A few Sundays we met outside, and then in the new church basement, though yet unfinished; the Sunday School classes met here and there under difficulty of cold breezes and dampness. It has seemed like a long season of pioneer days. It has meant many a weary trip to the lumber mills of Flagstaff approximately one hundred miles from Oraibi with a midnight return home.

After Mr. Vickers left in May, most of the Christians bravely and nobly toiled alongside us. If in belligerent European countries women are lauded for joining the battle fronts, these Hopi Christian women will meet the comment of our Lord at His coming, for they have truly let their lights of love to Christ shine in their own village by handling the hammer, mixing mud, and plastering walls with their bare hands. One day one of them said, "Now we will soon have a church again, and won't we be happy!"

Some of the men have donated a good bit of labor, one man some rocks that he quarried all alone; one little old man gave all his labors free and besides gave some money to hire a competent worker to help Mr. Suderman put on the ceiling. Another man, whose leg was amputated years ago on account of tuberculosis and who now has an artificial leg, has been a help in many little things, especially in making benches. One day he said, "For so many years we have not done anything for God, so we want to do this without pay for the Lord." This man has no means of livelihood, often being low on food, and his wife suffers from anemia. Many more little incidents and expressions have served as tokens of love from the Father's dear hands.

Our native mission worker, Daniel Schirmer, at Hotevilla, has in these last weeks lent a faithful helping hand. On a few occasions Rev. Loveridge and Rev. Derbyshire from the Baptist Missions have also helped. We must not forget to mention the help given by Mr. Raymond, the public school teacher, who has shown his interest from the very beginning.

Though not finished in its details, the church was dedicated on October 5. (An account of this will possibly appear in the church paper soon).

On October 12 we had our first Sunday service with our own Oraibi group in a real church room since the burning of the Mesa chapel on April 25. It was a rainy day, but we had a quiet, blessed worship and meditation service. Then yesterday, a bright sunny Lord's day, a large group worshiped in song and study of the Word.

You friends who have given so faithfully and unceasingly, and have held us up in prayer, do not see this house of God, nor hear the expressions of gratitude and love for this church as we hear them again and again, neither do you see the faces beam as they enter on Sunday or for prayer meetings, nor do you sense the feeling of an increased surging of faith in their souls, but we do wish to thank you in behalf of the Oraibi Hopi Christians, and we are asking God to bless and reward you abundantly.

Besides the detail finishing there is still the need of a basement floor, a furnace, and the siding. (The Flagstaff Lumber Mills have promised to have siding for us as soon as possible. The government defense program delays the getting of materials considerably). These needs will be supplied in due time as God prospers the mission board treasury.

Yours for the salvation of the Hopis,
—Mr. and Mrs. John P. Suderman

DEDICATION OF ORAIBI CHURCH

(as seen by an "outsider")

Over the dedication of the rebuilt Oraibi church, October 5, the sky arched as bright and blue as an Indian turquoise. For weeks the region had known unusually violent showers; only the previous Monday a car crossing the tiny stream in a "wash" nearby had been caught in a sudden tumultous wall of water and swept to destruction. The Oraibi people had prayed for bright weather for this important Sunday, and no day could have been brighter. The poplars bent, shining, in the wind, and the assembled Hopis and white people bent against it, too. The scene was colorful: the women with their gay-hued blankets, many with their babies' round black heads bobbing on their backs; Pumpkin Seed hill rising bright as amber in the sun; on another mesa the ancient houses of Old Oraibi—thought to be the oldest continuously inhabited village in the United States—the ruins of the old church, burned last spring, gaunt against the sky.

Some of the very Hopis gathered for the dedication had probably thought the burning of the chapel a judgment. Yet the story of that great loss had loosed the purse-strings of far friends for this greatly needed remodeling of the church at the foot of the mesa.

The hour came. The pastor, Rev. J. P. Suderman, stood tall and fair-haired among his people and led them in a Hopi hymn of dedication, *Yep Kihu God Enem Yukilti*, "This House of God Has Been Built." He read the Scripture—"Except the Lord shall build the house, they labor in vain that build it" —and then asked a small old Indian, Qooyawayma, erect, quaint, dignified, to pray. The Reverend Mr. Wedel reverently turned the key in the lock, and the congregation surged into this renewed House of God, where they sang, "The Lord is in His holy temple, Let all the earth keep silence before Him, keep silence, keep silence, keep silence before Him."

We of another place and another denomination gazed around us with wonder and delight; this was a church not simply remodelel, but rebuilt. Twice as large as before and with additional windows of a simple Gothic form, it was newly spacious, airy, sunny. Though its detail was not yet finished, the masonry-effect and paneled wall-board which had taken the place of the former dark finish of walls and ceiling added immeasurably to the brightness and beauty.

Only a few days earlier we had watched pastor and people putting on those panels, men and women, boys and girls together nailing down the smooth new flooring. Outside, on ladder and scaffolding, we had found Mrs. Suderman washing the lofty windows. It was the day's stint she had set herself, she said, laughing; even on a ladder she was both dignified and gracious. Another of us had found her in the new basement of the church, briskly and capably making all the tables and benches which were to be used in feeding the congregation. It had looked to us as if the church could not possibly be ready for the dedication date.

There had been some seven work-parties, as typical of the Hopis as of our early Americans with their quilting-bees and corn-huskings. The Hopis have work-parties when they build, when they shear, when they harvest. Now they held them for making God's house, and had labored together in brotherly love, though some had been estranged before. During this last week, however, the work party had been practically continuous, lasting sometimes till one and two o'clock in the morning. The pastor had stayed his own efficient hammer and saw only to drive to the railroad for needed supplies, over roads made almost impassable by the weather.

Yes, there had been hearty and loving co-operation, surely blessed by God, and much contributed labor from a hard-working people whose living must be wrested from rocky, arid soil. They had given money, also. The small old Hopi who had prayed at the door was the largest moneygiver. A farmer and a weaver of fine Indian blankets, he tithes strictly and gives his first fruits to the Lord, though age-old Hopi custom is to give them to their own kin. The Hopi farmer must divide his farm, with a tiny field here, another miles away where there is another piece of arable ground. His work is doubled, his farming primitive; drought, field-mice, worms, threaten the crops; yet always this tither has in one or another of his fields fine corn or squash or beans, fine peaches or melons.

Inside the bright church, the first prayer was offered by Rev. Edward Derbyshire, Baptist missionary at Polacca, twenty miles away. The service continued with congregational singing in Hopi and English and numbers by junior and senior choirs, trained by the pastor and his wife. The pastor and his wife sang a beautiful duet, and Mr. Wedel offered a dedicatory prayer and a strong dedicatory sermon. The whole service was imbued with quiet reverence and thankfulness.

At the noon hour the congregation was invited into the new basement to tables laden with appetizing food prepared by the membership. Some 250 were bounteously served with corn from the season's harvest, puffy fried Hopi bread, mutton stew with its good Hopi hominy, grapes, peaches, apples, melons grown around Oraibi.

Soon thereafter the temple filled again for the afternoon services of prayer and praise. Here again, in the sunshine and amid the bright adornment of garden flowers, cosmos and dahlias, Christian brotherliness was evidenced. Children trained by the Hopi missionaries from Hotevilla made a joyful noise before the Lord, along with the choirs of the Oraibi church; and Baptist missionaries, Baptist Hopis and a government teacher joined with solos, quartet, instruments. The congregation included visitors from Hotevilla, Moencopi, Chai-bi-toh (Navajo mission), Keams Canyon (Navajo), Polacca, Toreva; from Kansas, California, Colorado; and the government workers at several of these places were represented.

This visitor found the joyful songs of the children especially moving, the more because she knew that these same children often sang their Godly hymns all the way home through the village so largely non-Christian—thus singing "a sermon a mile long."

The day was rounded out by the evening service, with another forceful sermon by Mr. Wedel and with more singing, bringing its mighty message of salvation to a people with a God-given musical sense and appreciation. Even the junior choir remained to the end, the little folks wanting to sing four numbers instead of the two planned for them.

All day the wind had blown as if in protest against the gathering of God's people and the brightness of the sunshine. But as we came out of His house the night was tranquil and the moon shone like an added benediction from a clear still sky. —*Florence Crannell Means, Denver, Colorado*

CHINA

HERE I AM, SEND ME

By H. J. Brown

Ts'ao Chien Hsun is a child of our mission. Some years ago he graduated from our Bible School in K'ai Chow. Later he studied in Peking and graduated from a theological seminary. A few years ago he took up work in Taming, teaching language to missionaries and doing many other things. During the last two years he has been superintendent of our Sunday School. Everywhere he is faithfully helping along. At present he is also a member of the school board, which requires a lot of work. He is a good singer and often renders fine selections of music. Really he is the only Chinese here in the church that can play the organ well. The foregoing at a glance shows that he is a valuable man.

This morning he sits in my office and tells me that he is to lay down all his work here by the end of June and is to leave us. To the question of where he is going, he has no ready answer. Immediately it comes to my mind, that six months ago he once hinted that he might be leaving us by the middle of the year, since he could get a much larger salary in Peking, and that inquiries for him had come in. Then again I thought that maybe the ladies, with whom he is working, had discharged him. Some workers are being sent home on account of the big cut in this year's budget.

But, "No," he says, "I have resigned. At first I really had in mind to find work with larger pay, but not now. The Lord has dealt with me these weeks. I have never before cried as much as during some of these last nights. The Lord was calling me to step out and serve Him in faith. That was rather tough, when I really anticipated a larger salary. I said, 'Lord, you know that even now with the present salary I cannot feed and clothe my family, and what is going to happen, should I cut loose from even this definite income?' I cannot take time to tell you all about the great struggle and the sleepless nights that I went through, until I finally said to the Lord, 'Okay, I will go!' However, I still had in mind, that besides going out to preach, I would carry along some medicine for sale. When I informed one of my fellow-workers of this plan, he immediately warned me that that would detract me from preaching the Gospel; then, too, he mentioned that medicines now were high-priced, and that the people would not accept the barter message. I went back home. Here my last prop of support was attacked. I surely felt miserable. Another real battle in prayer followed. But the Lord again clearly spoke to me, saying, 'Is it really so hard to leave all behind and step out following Me wholly in faith?' I replied, 'Lord, it seems hard, but here I am, and I am going to cut loose from everything and simply follow Thee, preaching the Gospel.'

"Now after this full surrender, my heart is at peace. There is a village, Chang Fu Ch'iao, ten miles away. Again and again the missionaries have spoken about the place and have told us that there are people in the village who long to hear the message of life, but that no preacher seems to be able to get off to bring them the Gospel. So I have promised the Lord to go there for the summer months and show them the way to Christ. I shall follow the Lord as He leads. Please pray for me as I go. When I had these battles of the heart, I consulted no one, not even my parents or wife or children. There will be plenty of criticism and strong opposition, but I must be true to my Lord and Saviour. Please pray for me."

We knelt right there and prayed that God's will should be done in Brother Ts'ao's life. When he arose he walked out to follow Christ. Will your prayers be with him?

SISTER GOERTZ WRITES FROM CHINA

September 12, 1941

The work is going on as usual. We have good clinics every afternoon. From forty to eighty-five come. Our inpatients number about sixty. All beds in third (men's side) are filled. The women's side has only a few empty beds.

Hua Mei School has a fine registration: Senior High 63, Junior High 218, High Primary 94, Low Primary 74, Kindergarten 20, total 469. Mary J. Regier has come to rescue the English courses. The students seem to appreciate her a great deal. The Bible school has around 55 students.

INDIA

GOOD NEWS

Missionary Moyer reports in *India Calling*:

Our Bible school, established about a decade ago, has been turning out a stream of workers trained for village work.

The Leper church usually numbers between three hundred and four hundred members; a total of 198 have been dismissed as cured, that is, symptom free.

This year again about 167 have been baptized in the Basna area (in the first three months of this year, up to April 15).

There has been a strengthening of the church in India. "The gates of hell shall not prevail against it."

Today we have: 22 organized churches, 200 Christian workers, a Christian community of almost 4000 souls, 2000 patients last year, over 15,000 outpatients, nearly 25,000 return visits, hundreds of Bibles sold in 1940.

Missionary Martha R. Burkhalter reports that a spiritual revival has broken out in the Bible school; many have settled their accounts with God and with man.

MISSIONARY ISAAC WRITES FROM MAUHADIH

Since my last report the good work of God's spirit has continued. The full number of persons that has been baptized since Christmas from among the non-Christians is ten. The last one that took the step came alone, and I asked him as to whether he did not want to wait till his wife also would come. He said, "No, I have testified in the village that I had become a Christian, and I do not want to become untrue to my word."

MAGUNI ASKS AND RECEIVES

Maguni Nag was to be married. She was happy that her parents were in a position to make good wedding arrangements for her. She knew she was dear to them. Didn't her name itself mean, "Asked of the Lord"! So she felt she could trust them to plan most carefully for her future. They were gathering the dowry bit by bit, and she knew exactly what was packed away in the special tin trunk.

What an exciting time the day of the engagement had been! She, of course, had felt shy and had hidden away in the house among the women. The bridegroom-to-be had come from a village about sixty-eight miles away. His father and other men friends had come along. The courtyard seemed almost crowded. No modest girl would show herself boldly in front of them. The little girls of the village had come and stared inquisitively at her. In one of the rooms there had been baskets of candied puffed rice, cocoanut, and sweet Indian breads which had been provided by the bridegroom to give out after the ceremony.

Her parents were Christians, so the engagement ceremony had been in charge of the evangelist. Mother and her nearest girl friends had helped her put on the engagement sari and the silver bracelets that were the bridegroom's gifts. The part of the sari that went over her head had been pulled carefully forward to hide her face. Then she had been escorted out into the courtyard and seated near the prospective groom.

Songs, the reading of God's Word, and prayer had preceded the formal questions that would make the engagement binding. The parents on either side and also the two young people had been asked whether they were ready for this promise for the coming marriage. The answer had been "yes." Long ago the parents had known what they would say.

The following day the bridegroom and his party had gone home again. Now the definite wedding plans were being made. The prayer in Maguni's heart was, "Oh Lord, may everything go off without trouble and hinderance." Well she knew that sometimes the parents of either party were dissatisfied with the arrangements. Sometimes there were even quarrels, and sometimes engagements were broken. She felt that that must not happen with her wedding. She prayed, "O Everlasting Lord, put Thy blessing upon all. Grant that there may be nothing to mar my wedding day. I vow that in thankfulness I will give one rupee toward the building of the new church in Jagdishpur (Basna)."

The Lord heard her prayer and granted her a beautiful day, a happy wedding celebration, and the consciousness that His blessing lay upon them.

In the account book of the building committee for the new Basna church is this entry:

Received from Joseph Nag's daughter at the time of her wedding .... Rs. 1-0-0

Shall we too offer unto God thanksgiving and pay our vows unto the most High?

—Christena H. Duerksen

REPORT ON THE WORK AT CHAMPA FROM JANUARY TO JUNE, 1941

By P. W. Penner, Superintendent Leper Asylum

January: How grateful to the Almighty we felt that the prayers of a host of people and ours were answered and that we could behold this New Year's day on the field, ready for service. Secondly we enjoyed the company of our Nellie. When she sailed over the perilous seas near England, one of the convoys nearby was torpedoed, resulting in a heavy loss of life. Via Capetown she arrived in India before we did; again on the long delayed voyage over the mined waters were protected by the Almighty's hand. *To Him ALL praise!*

Some urgent preliminaries awaited disposal. On the 9th, with a band of eleven Indian workers, we launched out among the villages. The first camp was pitched at Akalsara, sixteen miles southeast of Champa, and the second camp at Beladula, six and a half miles farther south.

The surrounding villages were served during the forenoon with teaching and preaching, both men and women. In all of the villages the gospel had previously been profusely disseminated. In the village at our camp, the afternoons gave opportunity for house-to-house visits. The interviews hinged on the plan of salvation. The Bible was studied with the villagers. They knew much of the Book. The evenings were occupied with union meetings. Here mostly intense preaching took place.

The subjects for all meetings were diversified so as to avoid unnecessary repititions, of course, "Jesus Christ" was the center of all discussions.

The willingness to listen amazed us. There actually is a hunger in the land for the true God; the shackles loosen their hold. Not only that, but a host believed and decided inwardly for Christ as during the Apostle Paul's travels, although the difference lies herein: Paul organized churches; whereas, our converts lacked the boldness to step before the public with their confession of faith and organize churches. They are in the Kingdom as Nicodemus was. The morning is not only dawning, the Sun of righteousness is risen above the horizon and burns His rays into the hearts of men and women. Would all these emerge as in the Basna area, good-sized churches could be organized. The continual and faithful service the Indian workers performed, show ample fruit. This tour generated exceeding joy of being saved and found worthy to perform the Lord's work, feeling convinced the Lord worked with us, Mark 16:20; again the band, with the Lord, recommended others to Christ. John 1:45.

February: Much to our regret the touring had to be cut short. On the 3rd we both returned to the station to assume Brother and Sister P. A. Penners' responsibilities. These are manifold in the Leper Home, the Boardings for untainted children, and the station management. The major portion of the month was occupied with this transfer. One perceived immediately that we could hardly cope with these obligations successfully. The sentence flashed through us, "My grace is sufficient for thee." II Cor. 12:9. What more can a person expect; this reaches to the UTTERMOST!

The rest of our band for intensified witnessing, bolstered up by fervent prayers from their angle and ours, continued the work unabated till the end of April. The Indian co-workers are an invaluable asset to the evangelistic work. We ought to praise God much more for them, and lay them with our arms of prayers at the feet of our Lord.

In the middle of March the Indian Christian Conference convened for its annual session. The 25th anniversary of Korba was linked up. This celebration was observed by the missionaries in December, 1940. Each one attending the conference came away with the conviction that lately our Indian constituency had progressed miraculously; the spiritual necessity was foremostly stressed.

Towards the last of the month we visited the Chandkhuri Leper Home to gather information for the management of our Leper Home. We found the work of these two leper homes had much in common.

April began with farewell festivities, occupying nearly all the time until the 7th, the day of their departure. For the large leper family of over five hundred and for the Christian community the departure of the Penners caused agony. They sailed from Calcutta April 15 and arrived at Los Angeles June 7.

The rest of the month we tried to pursue the newly adopted obligations. The heat set in unusually early; daily for two weeks the thermometer registered from 110 to 113.

May, the hottest month since a number of years, opened with 112 to 118, mostly with a burning wind daily for the most part of the month. Many of the Indian workers took their annual leave, because the heat proved to be almost unbearable. The poor lepers suffered, especially those confined to their beds day and night. Then others were lying in huts and under shade trees. More than sixty pitiful creatures were waiting in front of the south gate to be admitted after someone died or absconded. We were allowed by the Mission to Lepers to have only 525 inpatients. The Government showed special compassion and raised the allowance per capita 20 per cent. No baptisms took place in the Leper Home. God, have mercy upon these helpless and semi-helpless sufferers!

May, furthermore, disclosed increased poverty among the Christians and non-Christians; the 1940 rice harvest had been nearly a failure; prices rose two and threefold. Earning avenues seldom opened. Daily our veranda was approached by beggars; the stories about need of clothing, food, and other necessities were most distressing.

June opened with Pentecost. The services, both in the Bethesda and compound churches, proved quite impressive. Largely the older church members realized the significance as being indwelt by the Holy Spirit. Growth among the lepers and among the offscour of human society encourage the spiritual workers among them and definitely convince us of the Spirit's influence. The compound church baptized fifteen young people out of Christian families. Some of these candidates showed aforetime so-to-say total indifference; now their testimony divulges the complete inward change.

The monsoon broke early, decreasing the terrible heat. The vim of the Indian workers revived; they energetically resumed their activities. The farmer rejoicingly sowed his fields, and the fields soon were carpeted. The missionaries returned from the hills, except Miss Schmidt, who had to submit to a major operation. The four language students continued their trying studies to the latter part of August.

The repairs, besides the church work, etc., etc., kept us both exceedingly busy. The manifold duties in the Bethesda Church occupied much time. I was relieved from this position by Brother Joel Asna, who began his pastorship in the latter days of June. He had gone out of our mission for a time. There he harvested a fine commendation from the respective mission and wherever he was called for protracted meetings. His vim and cleverness stir one's admiration. Joel is Nellie's second brother, the son of Pastor Rufus Asna. Joel's older brother Joseph is a fully ordained elder and is a missionary in North India. From among low-grade tribes Joseph has already won and organized a church, basing the constitution on Mennonite principles. These two men, Joseph and Joel, grew up under our observation; consequently we feel satisfied, having succeeded in guiding them into their high callings. O Lord, arouse more such ardent messengers of the Cross! Towards the last of June we were privileged to baptize, on the out-station, Bamnidie, under brother Sonsai's charge, an elderly widow, who shows great joy in her newly adopted faith in the Lord Jesus Christ.

In closing let us praise God for the open doors in a sin-ridden world, engaged in unprecedented warfare. The influence, in spite of war, regarding spiritual progress, cannot be over-estimated. Furthermore, the heart elates over the service in His vineyard, knowing that numerous fields elsewhere have been closed. Then we thank the considerate mission board for its suggestions and the churches which lend a helping hand.

Our united prayers in behalf of all those concerned ascend frequently to the throne of grace. It is marvelous how the suffering lepers join the prayer bands with their deep-spirited prayers and supplications. They are to be admired.

God has signally showered His mercy, grace, and blessing profusely upon the mission enterprise; He will continue this bountiful downpour. "Let us consider one another" (Heb. 10:24) before His throne daily, and His bounty shall not cease.

Furthermore, we ask the mission board and God for forgiveness for all misgivings which certainly have occurred during the last six months. Our efforts are to fulfill to the best of our knowledge and with the help of the Almighty the requirements placed before us. The reasons for strength and courage and a hopeful outlook lie clearly before us in the daily routine. —*P. W. and Mathilda Penner*

Champa, C. P., India, July, 1941

SUGGESTION TO CONTRIBUTORS: All typed material should be double-spaced.

HOME MISSIONS

A. J. Neuenschwander, Secretary

BETHEL CHURCH, WINTON, CALIFORNIA

Greetings to all with Ps. 89:1. We served the First Mennonite Church in Shafter for a year and one-half, and we enjoyed our work there. However, our time was up and we prayed much that the Lord might open up a way for us. On June 12 we received a call from the Bethel Church at Winton. We accepted it as from the Lord. We packed our belongings and Brother Al Nikkel moved us to Winton on the 14th. We began our work here on June 15.

Rev. D. B. Hess was sent here about three years ago by the Pacific District Conference to start a church. It went as a community church for several years. Finally a charter was drawn up and signed by about forty members. The group chose the name, Bethel Church. They joined the Pacific District Conference last May. On June 1 we began to worship in the building known as the Koehn Church. It is a good stucco building free from debt. The building needs a little repairing, and we hope to do this now in the fall or next spring.

We had about thirty in Sunday School in the beginning. It has increased slowly even during the busy summer months. Now we have over fifty. The church attendance is usually a little higher.

As soon as we came here, my wife and I called on all the families, since everybody is in the harvest fields during July and August. We also had to go and work because we received no support from the conference. The group here helped us wonderfully for which we are thankful. We are all united; love and unity reigns, and all—young and old—work together trying to get in others who are still outside the fold.

One young married man came to me the first Sunday we were here and asked to be baptized. This young man is really a wonder. He comes from a Catholic family, but he has a clear testimony of conversion and with his faithful wife is very active in the church. He and two others were baptized in July and six others were taken into the church. Communion was also observed that same evening.

Every other Sunday our young people give us a program consisting of duets, solos, topics, Bible questions, etc. The programs are inspirational and are well attended. The other Sunday evening we have singing of choruses, an object lesson, and a sermon. These meetings are also well attended. Wednesday evening we have prayer meeting and Bible study. The Bible studies during last month centered on such Bible doctrines as, the new birth, faith, repentance, prayer, etc.

There is a large field here as a good many young people and also older ones with Mennonite background do not attend any services. Many seemingly have fallen away from other churches because of their strict discipline in regard to dress and other forms. We intend to have evangelistic meetings this fall or early next year and are praying for the Lord to send some one. We want to do all that we can in the coming year. —*Mr. and Mrs. J. P. Glanzer*

HUTCHINSON, KANSAS

Greetings to all from your mission church in Hutchinson, Kansas. Located as we are in a growing city of about 33,000 population and whose population is constantly changing, we find our church life in the city quite different from that of the rural church. Our people are mostly of the laboring class and so are quite often compelled, because of working conditions, to move to places where work is more plentiful and alluring. This, of course, means many changes in our church. In spite of various drawbacks and handicaps our church is awake to the opportunities offered in a city such as ours and is making many new contacts as people move into the city. The church is steadily growing. The membership at present is 128. Eleven new members have been received in the past year. The attendance has been larger and more steady than ever before. Besides our membership we have over sixty families who attend quite regularly. A large percentage of these have a Mennonite background and should be good prospects.

Regular meetings of Sunday School, morning and evening worship, Senior and Young People's Christian Endeavor are held on Sundays. Prayer meeting Junior Bible study classes are held on Wednesday. Ladies Missionary meets once a month.

Evangelistic meetings were again held in April in an effort to stir up our own people and to reach the outsider. This year Rev. P. P. Tschetter of Pretty Prairie conducted the meetings. His forceful Bible expositions were well received and will live long with those who heard his messages.

Daily vacation Bible school was held for two weeks in June in connection with the Brethren and Presbyterian churches. Attendance was 127 pupils and 16 teachers. Mennonites led the list.

Union meetings for Sunday nights were held with the same churches on the lawn of the First Church of the Brethren. There is a most helpful spirit of cooperation between these churches. The membership of these churches is practically the same. For the first time the young people of these churches joined in union young people's services. The results were most gratifying in spirit, attendance, and work accomplished.

From January to Easter a special "Go To Church" campaign was conducted by the ministerial association with the cooperation of all the churches. Stickers with "WE GO TO CHURCH" were placed in windows of church goers. Then the ministers went out two and two and called on all the non-church homes of the city. About one thousand homes were assigned to each two ministers. These homes were contacted and the claims of Christ were presented without any appeal of denomination. Results were real eye openers. The greatness of our task yet unfinished was seen in a new light. In really seeing man as lost without Christ the earnest Christian is stirred to a real passion for lost souls. The task of the church is to save souls and thereby be true to the great commission of Jesus Christ. God's Word says, "He that winneth souls is wise" and "They that turn many to righteousness shall shine as the stars forever and ever."

The Hutchinson congregation is courageously moving on seeking to accept the challenge of our troubled world and to be faithful and true to Christ. Please, pray with us that very soon we may be entirely self-supporting, so that other fields may be helped. Pray that we may hold high the banner of the Cross and march to victory in Christ. —*C. H. Dirks*

MENNONITE GIRLS' HOME

Winnipeg, Manitoba, Canada

It is with pleasure and with gratitude to God that I can say that our Mennonite girls are wanted in the city as much as ever. In fact, more requests come in for them than can be fulfilled. Compliments fall back to the parents that have brought them up in a Christian way, but also to the missionary work done in this home.

Every Thursday afternoon, from 6 to 7 o'clock we have a Bible Study meeting at which we are reminded of being children of God, and therefore responsible to live up to that standard. Rev. J. H. Enns conducts these meetings. Rev. J. J. Klassen, and Rev. B. Ewert pay welcome visits at different intervals.

Last Thursday, October 8, we had the pleasure of having Rev. W. C. Voth, missionary from China at our home. The subject he spoke on was, "The Original Chinese Home and The Changes Christianity Has Brought To the Same As Well As to the Country At Large." We were deeply touched by some statements he made, and, no doubt, many of us present resolved to aid missionary work with more prayer, more sympathy and more money.

We are planning to have an anniversary in remembrance of the establishment of this home fifteen years ago, sometime next month. Through all these years it has been to several hundred girls, working in Winnipeg, a home, a place where they could weekly retire to rest, and to forget for a time their hardships and sorrows, and at the same time have their spiritual needs cared for.

May it be preserved, and in the future be blessed by the Lord.

—*One of the girls, Emmy Janz*

QUARRYVILLE, PENNSYLVANIA

Greetings in Jesus' name. We praise the Lord for the joy that is ours in serving Him and for strength to do His will from day to day. Looking back some victories are evident.

Services are held at Calvary Church every Lord's Day morning and evening. The Sunday School is also an important phase of our work. Mid-week church prayer meetings are conducted regularly.

During the winter months a number of young people were instructed in the Word of God and upon personal confession of faith in Jesus as their Saviour were baptized and received into our church fellowship at our spring communion service. At our fall communion service three were received by letter. Both communion services were well attended.

Our church cooperates every year with various churches of the community in a daily vacation Bible School. The worth and value of such teaching is proved by the happy faces produced by the knowledge of the Word.

We are planning for a week of special services in November. These are to strengthen the believers and win others to Christ. Pastors of various churches in the county will speak.

We are counting on Him who never fails. Pray for a large ingathering of souls; pray that the neglectful and careless may be won for Christ; that the purpose for which we are here may be accomplished; pray that we may clearly see our task, and that strength, love, and patience may be manifested in every phase of our work. —*Sylvan Lehman*

SMITH CORNER, PENNSYLVANIA

I have been very busy. Just now we are engaged in a series of meetings. Speaking every night besides the necessary visiting keeps one rather busy.

I am sorry, but facts are facts. The third quarter was not as good as the second one, that is, in numbers. There are three things that handicap the church and Sunday School work during the third quarter of the year. In our community they are felt very much. They are: picnics, family reunions, and vacations. I do my utmost each year to induce folks to have these occasions on week days, but when all is said and done, people are still people and must be worked with accordingly.

During this quarter it was my privilege to attend my first General Conference, and what a privilege it was! There, as you know, I met all members of the mission board. As a result I feel a little more united; there seems to be a little closer relationship to you. Also as a result of the Conference, I met and learned to love more of our good people. Rev. P. H. Richert and Dr. W. E. Regier of Kansas came home with me, and Dr. Richert spoke to us on Sunday morning. This was his first trip to Smith Corner. Dr. Regier spent several days with us, getting acquainted with his adopted daughters' relatives whom he had never seen. Also Brother and Sister Art Richert came the following Monday evening and spent the night here, leaving Tuesday morning for their home in California. Needless to say, we were happy to have them all; it serves to bring us closer together in our work.

Also during this quarter I had the privilege of speaking in two of our General Conference churches. An unexpected trip to Kansas with my family made it possible for me to speak in the Alexanderwohl Church, Rev. P. H. Unruh, pastor. Then on the last Sunday of the quarter I spent the day in Richfield, speaking at both morning and evening services for Rev. Ben. Graybill. Both trips were a real joy.

I guess that is enough about myself, now about the work here. The spirit of fellowship and love among us was never any greater since my coming. Our church and Sunday School attendance is "fair," not good. However, some of the other pastors here tell me I am too hard to please. One church here that has over eight hundred members has only twelve to fifteen in the midweek service, while we have thirty-five to forty. Our Sunday School attendance for the quarter averaged fifty-six; offerings averaged $4.07, a little less than last quarter.

Conditions in our Sunday School are such that it is necessary for us to take another step forward in opening an infant department in the basement. This, we hope, will be done in a week or so, and I will tell more about it in the next report.

We installed a water system during the quarter at a cost of $62.27. This sum has been paid. Now we have running water in both church and house. The condition of both buildings is good, except a few minor repairs to the church are needed and will be taken care of.

Little Robert Dodson, four-year old son of Henry Dodson, chairman of our trustees, was hit by an automobile while playing in front of his home. He died as a result of the accident. This again reminded our folks that life is not sure. This is one of the families that was won for the Lord last year. The father says that now he is glad that the last year he had Robert, he gave him Sunday School and church training. Our prayer is that we may have power to bring in more such families.

—*John S. Raugh*

ALTOONA, PENNSYLVANIA

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." We again praise the Lord for the assurance of His presence, for the privilege of serving the true and living God, and for his promises.

As we continue to work here in Altoona we find our group of people very changeable. Walking down the streets you see "For Rent" or "For Sale" signs everywhere. Much moving has been going on. A number who attended our Sunday School have moved. We feel the importance of sowing the seed which is the Word of God while we have the opportunity, trusting that it will fall upon good ground and bring forth much fruit. Also do we see the need and importance of continued visitation work. One usually is received into the home with a welcome, and there is an opportunity to witness for the Lord and to invite them to the services.

Early in the spring we held our evangelistic services. Rev. Harold D. Burkholder, pastor of the East Swamp Church, Quakertown, Pennsylvania, was in charge. Much interest was shown and rich blessings were received. Although there were no outward manifestations of conversions, we could see that souls were under conviction. We must leave the results with Him who is "able also to save them to the uttermost that come unto God by Him."

A large group of children attended the children's meeting conducted by Mrs. H. D. Burkholder.

We have held our regular morning and evening services, also our midweek prayer meetings throughout the summer months. Although the attendance was small many times, yet the Lord blessed. Many of the larger churches in the city closed their evening services for the summer months. Only the other day, one of the lay-men of a large congregation, with a membership over a thousand, remarked about having only five out for prayer meeting. If people today were more prayer-minded, the work of the Lord would grow more. Work and praying go hand in hand.

Our summer Bible School was held in June with an enrollment of fifty-nine, and an average attendance of forty-six. Most of the children were from our own Sunday School. However, there were also some who attend else-where, some Catholics, a few colored children, and some who had never attended a Sunday School and who are now coming quite regularly. The Lord again answered prayer in a very special way in getting teachers who were willing to come and teach the Word to these boys and girls.

The boys and girls are getting anxious to begin their Friday night meetings. These meetings usually begin in November and continue through the winter months. Although a number have moved this summer, we trust others will fill in.

In September we celebrated the twenty-fifth anniversary of the Mennonite Memorial Church. A week of special meetings was held with Rev. J. J. Plenert of Philadelphia as speaker. Inspiring messages were brought to us each evening, and rich blessings were received by those who attended. The meetings closed with a home coming day and communion services.

We were happy to be able to attend the General Conference and to meet so many of the mission workers and new friends.

We covet your prayers in behalf of our work here in Altoona. We need to pray much about the indifferent spirit that is prevailing and for consecrated helpers.

We thank the mission board and Christian friends for their continued support.

—Mr. and Mrs. E. Slotterback

WARWICK, SASKATCHEWAN

I want to apologize for the fact that news from Swift Current has not appeared more often in our conference publications. I am confident that if you knew all the things I am trying to do it would be quite understandable to all of you.

The entire territory, served by our church here, is again in the drouth area. It has pleased our Father to withold His material blessings. In most of this area no crop, whatever, has been harvested. In many instances even the gardens were a failure. Because of these conditions many fathers and young men left for other parts of Canada in search of work as soon as it became apparent that the crop was beyond hope. Most of them found work in Alberta, Manitoba, or British Columbia, at fairly good wages. This shifting of a part of the population has naturally affected church attendance and other church activities.

In spite of the unfavorable circumstances cited above, we have maintained our full schedule of activities and even enlarged it somewhat. Praised be His name! At Swift Current regular Sunday School in five classes, including adults, has now been held every Sunday, as well as services. In July the Mennonite Brethren, who worshiped with us thus far, completed their own church. Since that time a Christian Endeavor meeting has been held every Sunday (alternately in their church and in ours). In Wymark the record Sunday School attendance is seventy-four, which is a considerable increase from last year. Recently we have had a young people's orchestra playing at every Sunday School session. We also have regular services every Sunday here. Every two weeks there is a Christian Endeavor meeting, meeting alternately in Wymark and in the nearby village of Schonfeld; in the latter village there is also a regular Sunday School every Sunday and a service twice each month. In Blumenhof, eight miles south of Wymark the same program is maintained as that mentioned for Schonfeld. Twelve miles south of Blumenhof is a small church near Neville, called Pella. This is the parent church of this charge, and the small group there composed the nucleus of it. We have services there twice each month and Sunday School by the minister who conducts the services.

The attendance at Sunday School, Christian Endeavor, and church services at all of these places is gratifying. Yet it could be better and all efforts are being made to make it better by God's grace.

At Gull Lake, about forty miles west of Swift Current, we have thus far held monthly services at two places, in a school house and in a home. Occasionally, I have visited small, lonely groups south of Gull Lake, south of Carmichael and at Stone, which is twenty miles south of Tompkins. These people receive very little spiritual nourishment. When they do receive some, they accept it gratefully. On one occasion, especially, the Lord had timed it all wonderfully. One dear lady, a mother who had just returned from the hospital after a severe illness. The hearts of the mother and family were contrite and receptive. The somewhat cold and backslidden lives were reconsecrated to Jesus, and honest heartsearching and confession brought new peace and hope to their lives as well as to others present. Such are blessed moments for a worker and ample reward for all efforts.

Many other lonely ones who are scattered far and wide, live as sheep without a shepherd. The time and means simply are not sufficient to visit them and to seek to bring to them the bread of life. This condition causes us much concern and is the subject of much prayer, that Jesus, the great Shepherd, may open the way, send workers into the vineyard, or provide the means that workers may be able to feed the hungry ones. We covet the prayers of all home mission friends on behalf of these. Many of them drift to other denominations or sects, some of which are growth-promoting, but others are not at all commendable. I feel very keenly the burden and responsibility for these lonely groups and believe that God is going to hold us as a conference responsible for their welfare.

During July vacation Bible school was held at many places (16 places, 27 teachers, 334 pupils). Most of the willing young workers were students from the Swift Current Bible School. This alone is ample justification for its existence and reason for its support. Much seed has been sown in His name, and He will give the increase.

From July 28 to August 3 a young people's camp was held north of Swift Current. Exactly one hundred young people attended. The object was to provide spiritual and physical refreshment by arranging for three periods of Bible study daily and for definite periods for swimming and other healthful recreation. We are satisfied that this is one of the best methods of reaching the young, and we pray that the Lord may richly bless the seed sown. Please, pray for this effort also. Pray for the fourteen young people who made definite decisions for Christ, that they may be kept faithful to the end.

We are planning for two weeks of Bible study and revival meetings during November. For this work we are inviting specially qualified helpers. However, we cannot tell whom the Lord will provide for us until after the conference, which is to be held October 23 in Saskatoon for the purpose of planning this work for Saskatchewan. Pray for us and with us that this work may bear rich fruit for eternity to the salvation of the lost and the edification of the saved.

During the year so far twenty-two have been added to the church register, nineteen by baptism and three otherwise. For this we praise our Saviour, but we also pray that we may be able to fulfill our responsibility in shepherding them.

October 12 we had a thanksgiving and mission festival in Swift Current. Together with it we had the Ladies Aid bazaar. On October 13 we had the same in Wymark. For the following receipts we thank most heartily our Lord and Master and all donors. The record is exceptional, we believe, considering the fact that we have experienced a total crop failure: Swift Current mission offering $84.06, Wymark mission offering $40.40, Swift Current bazaar $133.15, Wymark $129.40.

I conclude with Luke 10:2. *—V. E. Nickel*

AMONG THE SCATTERED IN CANADA

"Strengthen the things which remain, that are ready to die" (Rev. 3:2). Near the little town of Superb, in the far western part of Saskatchewan, lies a small Mennonite settlement, perhaps some ten families, all immigrants from Russia. I had been among these dear people for a few days serving the Word of God. From these people I learned that some thirty-five miles away on the lone prairie lived a lone Mennonite family, the remnant of a settlement that except for this one family had left the place because of the severe soil drifting. I suddenly felt a deep desire to see this lone family.

But how to get there? The people of the settlement I was visiting had had crop failures for years, and were poor indeed. We held a meeting after a service, talked the matter over, and to my satisfaction a way was found. An hour later I was sitting in a car, by no means the latest model, and with me were four other people; so the car was filled to capacity.

But what kind of places we passed by. A desert of sand and hills, where the Russian thistle ("kuraj" the Russians used to call it) tried to get a hold and stop the soil from drifting.

There looms a little farm. It is that of our friend Bergen. What a surprise for the poor people! Mrs. Bergen can't believe her eyes: visitors, speaking low German, Mennonites, immigrants! The Bergens will never forget this visit. Neither will we. They tell us some of their experiences during the worst soil drifting, how they spent a night in the cellar beneath wet sheets so as to be able to breathe. (In the neighborhood, a child was suffocated by the dust). But why did they not leave the place? Well this kind of immgirants sticks to the soil they have settled on. They simply don't believe in giving up. But what a sad picture: no Sunday Services as they were used to; the children are going to a non-Mennonite Sunday School (still better than no Sunday School); mother had an operation lately, a nervous breakdown, too; all the relatives are far away....

The Bergens have a service to-day, a real service, with songs from our familiar song book. Two brethren from Superb and I are serving. My topic is: "The Home." "In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you."

Home! What thoughts and what feelings are conjured in our hearts by the sound of this word? Fine homes we left in Southern Russia when we "shook off the very dust from our feet." Perhaps those homes we will never see again. But Jesus points to a home that is not a thing of the past: it lies before us; it is awaiting us...

Oh, how the tears are running! We all feel how we are bound together—one people, one church, one God, one Saviour.....

The time has come to depart. "Help me, help us, that we may join again our people." Is this prayer of brother Bergen fulfilled? Last time when I visited a small settlement near the town of Lusuland, I had the pleasure to visit Bergen's new place, a cheerful father and mother, where the children attend a Sunday School taught faithfully by an intelligent and experienced Mennonite mother. Lately Bergen's oldest son married a girl who is the daughter of the above mentioned mother and who was a pupil in our Rosthern Bible School.

Did it pay to make the trip? *—John G. Rempel*

REESOR, ONTARIO

Although our General Conference operates on a very extensive home mission field, and visiting preachers visit us every now and then, we in Northern Ontario feel in a special way the disadvantages of our remote position and the consequent detachment from our sister congregations. The latter condition, in conjunction with the fact that ours is only a small group, presents many problems that are peculiar to an isolated minority. I take it, that under such circumstances we must be on guard faithfully, to make sure that we exploit to the utmost any opportunity that presents itself, to foster and expand the work for the Kingdom of God, especially so, since such opportunities and possibilities here are fewer than in the larger congregations. We are deeply grateful to Him, that He regardeth that which is little as favorably as that which is large.

Our congregation, or church, has at present fifty-six members, representing some thirty families to whom religious service must be rendered. What work then, has been done and what services have been given with the help of God? Firstly, I should like to mention the work of preaching the Word of God. This may not be the most difficult part of the entire work, but it calls for careful preparation, devotion to duty, and punctuality. I preach one sermon every Sunday. The services take place alternately in our two church buildings. This service I have been able to render continuously for the last fifteen years and I have done it in charity. More difficult than the work of preaching is that of coping with the daily problems of life itself. There is so much poverty, care, perplexity, and temptation present, even in our own ranks, that the task to counsel, comfort, help, and to admonish in love and patience, is always with us. This pastoral work is of a nature which defies all attempts at statistical registration. Nevertheless, it calls for great exertions and real efforts, the strength for which must come from God.

Another phase of our work is that among the young people and children. Last summer two Sunday school classes were held regularly, one at each church. The number of children attending was seventy-five. Unfortunately this work can not be carried on during the winter months, and religious instruction during these months must be restricted to what is taught in the day schools. We are fortunate at Reesor, to have two faithful teachers of our denomination, who offer religious instruction to our school children once or twice a week in extracurricular lessons.

Of late we have again begun the work among the young people. Brother J. H. Enns (teacher), and myself have undertaken to do this very important work. It has fallen to me to lead in the opening exercises on our Sunday afternoon gatherings and to offer lectures on Biblical themes. It is my intention, also, to present a series of lectures on church history, especially that of our own Mennonite church. Brother Enns leads in choir work and in literary and social activities.

In closing, I want to make special mention of the work our women have been doing in their sewing circles. Last winter they made a considerable quantity of clothing and collected approximately sixty dollars in cash, which has been sent for war victim's relief in England. Our Lord's cause and work prospers everywhere, where men and women are ready to serve Him in charity. —*H. P. Lepp*

THE WATERLOO KITCHENER UNITED MENNONITE CHURCH

This church was founded and built as a mission church years ago and is being finished now as a self-supporting church. It is like a house that already shelters its dwellers and provides them with a certain amount of comfort and protection, although it is not perfect by any means and has to be completed in the course of time by the grace of God who is the real Founder and Builder of the church.

We are gathering every Sunday and also on many occasions in the week days in our nice, little church on George Street in Waterloo. We gather around the light of the Word of God, like a family at eventide, when the father calls the household together to read to them and to speak with them, and everybody is comfortable and enjoys the communion.

But the talk is of improvement. The house must be built larger to accomodate more of the wandering people outside, and the hearts of the dwellers must be warmer to comfort those who are going astray in the cold, loveless world. Now more than ever the Lord says to us, "Ye know the heart of a sojourner," —"God loveth the sojourner," and "Love ye therefore the sojourner for ye were sojourners. . . ." Men and women in finished houses are in a grave danger to grow conceited and not to care for anybody outside because those could spoil the comfort and the leisure of the landlords. This we must combat, and we are trying to do so by contributing to the mission cause, home and foreign, informing ourselves about the progress of the gospel among Christians and heathen, doing evangelistic work, and warming our own hearts by drawing nearer and nearer to Jesus.

We have received six souls into the membership of our church, three by baptism, and three by letter. This brings the total membership up to 281, of which 220 are contributing financially to the maintenance of the church. All officials of the church, the aged (over sixty years of age) and the poor, are exempted from paying church dues.

The pastor of the church formerly did a great deal of itinerant work all over the country, from the Atlantic to the Pacific, but now he has settled down to serve the one church and keeps in touch with the outside religious world only by his "LETTERS TO OUR PEOPLE" which he issues and sends out biweekly.

Just today I received a letter of gratitude for these letters and the blessings conveyed by them to the home of a very aged couple, the man being eighty-seven years, the wife eighty-five. They once were active and are now unable to attend public worship. By the L. T. O. P. they are having communion with the Church of Jesus Christ. Recently an anonymous letter with a gift of five dollars came to me from a girl who appreciated the L. T. O. P. as a call to come home from the roads of this world which she had been roaming in pursuit of happiness. That is what the letters are intended for, to tell the people that we all have a beautiful home, and that our Father is waiting for us to come home, and that Jesus Christ, our Saviour, has opened and paved the road to the Father. The L. T. O. P. are intended to call the erring souls home where we all will be one in Christ Jesus. Pray for this work and help me to carry on. My funds are dwindling, and my debts in connection with this work are mounting.

God's Temple has not yet been finished, and we dare not feel conceited in our own comfortable dwellings. The harvest is still to be gathered in. Let us all work and pray. —*Jacob H. Janzen*

LAIRD, SASKATCHEWAN

I. What has been done in the little Church at Great Deer?

The Lord gave health and strength to conduct one week of revival services. During the days we made house to house visits and in this way we could touch twenty families. The Lord granted seven souls and many others were brought to a deeper spiritual life through the reading of the Word of God.

II. There are always some that we cannot reach in the cold winter season. When the Lord gives health my wife and I call on these scattered families during more favorable weather. In this personal work we have experienced many rich blessings. In some of our work we do not have joy, but tears. For instance, not long ago two mothers, one sixty-three years of age and the other one fifty-one, and one infant died. These deaths brought many tears. Will the reader please remember thes sorrowing ones in their prayers and the workers also? We also want to express our thanks to the ones that support the home mission work. May the Lord bless you all. —*C. F. Sawatzky*

ALBERTA COMMUNITY (MENNONITE) CHURCH

Portland, Oregon

The saying that Oregonians grow moss on their backs and web-feet has proven its worth during the last three months. We have had lots of rain which is untimely for the late summer and early fall season (so say Californians). The Lord has not only been gracious in this manner but has also sent "Showers of Blessings" in a spiritual sense. His grace and mercy are richly bestowed upon all

His children.

It is a privilege to be engaged in the Lord's work here in the city of Portland. In a time when we constantly hear bombers and other training planes over us, for we live near the airport where the air-corp is stationed, we can proclaim the gospel message of peace and inner security to those about us. "God is our Refuge." We take stock in Psalm 62 where we are enjoined to place our sole trust in Him. It is a timely message for our day.

The suggestion has been made that due to our Mennonite heritage our work should be chiefly in rural areas. We are appreciative of this vision and trust that more can be done for those living in outlying districts. This has been a burden on our hearts. Our little church has raised offerings for this specific purpose during the past year. But in view of Christ's great commission let us not lose our vision for city missions as well. We need both, one to supplement and inspire the other. This should be the case in regard to home and foreign missions. It has been our privilege to have close fellowship with Rev. and Mrs. A. Habegger of the Montana Indian mission field. One of the projects of our Sunday School has been to help Miss Rowena Horn of that station to attend Freeman Junior College. It has proved a blessing to all and has developed mission interests.

The Sunday School work among the children of our district is indeed gratifying and encouraging. Many new children are coming to our Sunday School this fall. They are eager to learn of Jesus. It provides a wonderful opportunity to shape and mould these young lives. Working with children is as planting a nursery. It requires much time of patient handling and cultivation to develop a seedling large enough to be grafted into a fruit-bearing tree. But, oh, the joy to see that tree bear its first fruit! So it is when we work with and teach the children. It is with this one hope that the Nursery-Man may graft His Spirit onto the seedling of our field of service and that it may bear fruit unto Him. We are inspired by the eagerness of the children, especially, when we see the indifference of many of their parents. We realize that they have many obstacles to overcome when there is no parental help. It prompts us to help them all the more to find their Saviour and Lord. We covet your prayers for these children.

For this reason we are very grateful to have Miss Etta Davis, a returned missionary from China in our midst. She has very graciously consented to help us with the children's work while she is attending the Multnomah School of the Bible of Portland. Miss Davis plans to open a Bible School Class for the juniors and the primaries on Wednesdays after school. The children are very enthusiastic about it and are looking forward to its opening. Mrs. Henry Schierling, formerly of Mountain Lake, Minnesota, will assist her in this work.

We are looking forward to the issuance of the mission number of *The Mennonite* and the inspiration that it brings. May God richly bless all of our efforts to bring the Gospel to the world in His Name.

—Arnold J. Regier

"Additional articles on home mission work will appear in coming issues of *The Mennonite*."

—A. J. Neuenschwander

PARTICIPATION

The work of the home mission workers, like any other Christian's efforts resolves itself into participation in Christ's great campaign of world evangelization. In the teaching and preparation of the Twelve, Jesus used four words which could be designated as the key words of their training and future activities. These four words are: COME, FOLLOW, ABIDE, GO. As workers in the home field we might well adopt these four words as our slogan for the coming year's work.

We realize from experience, that we need first of all to COME to the foot of the cross before we can efficiently follow our Lord and Master. There beneath the fountain of the shed blood of our beloved Saviour we lose much of that which makes us unfit for service. There we are emptied of malice, selfishness, hatred, and worldly ambitions. There we become empty vessels, which the Lord the great Potter can remodel into a new creation, a vessel fit and meet for the Master's use. Having received this cleansing we are ready for the next step, to FOLLOW.

"Follow me," was the Lord's call to Philip. To the two who had followed on the previous day it had been "come and see." Starting from the foot of the cross to obey the Lord's command to "follow" we are led into ways of understanding companionship. What an exceedingly rich experience those have had who have "followed" and tasted the sweetness of that blessed companionship. In the understanding, sympathetic, loving companionship of the Lord Jesus we experience just a touch of the fullness of that abundant life which He brought to us. And having thus tasted the satisfying elements of that companionship, it is not difficult to want to take the next step, to ABIDE.

This is an all important step in the experience of the worker, for Christ himself explains that as it is impossible for the natural branch to bear fruit except it abide (remain attached to) in the vine, so it is impossible for the Christian follower to bear fruit except he abide in Christ.

As we abide in the Lord, we grow and become grounded in the Word of Truth; we experience the unsearchable riches of the love in Christ Jesus; we feel the drawing and the urge of the Spirit, and in deep humility and with the feeling of unworthiness we yield to the call and with Isaiah we say, "Lord here am I, send me." And the Lord makes answer, "Lo, I am with thee, Go!" "Behold I have set before thee an open door and no man can shut it." I like to think at this point of the Upper Room experience of the twelve on that last night before Calvary. Had Jesus then pushed back the walls of the Upper Room and let them behold the future, as He in His Divinity *might have* beheld it, I wonder if any would have quaked with fear, if any would have wavered in their purpose? I think not. I think they would have let Peter speak for them in his former words, "Lord where shall we go, Thou hast Words of eternal life and we believe that thou art the Son of God." And so as we stand before the open door of service, God graciously witholds the view of the future from us. Perhaps, we like Paul will be dragged out of the city and left for dead; perhaps, our efforts will not be appreciated; I cannot help but remember the experiences of our early workers in Hopi Land.

How they toiled, how they prayed, how they pleaded, sometimes to apparently empty streets, yet did they give up the work? No, the voice of the Lord came again and again, "Be not dismayed, lo, I am with you."

Such may also be our experience; we have the same assurance of the presence of the Lord; we have the knowledge that before us is an open door; ours is but to "GO" at the command of the Master.

Then after we have toiled, after we have plowed the field, after we have sown the seed, after we have watered (yes, even with the water of bitter tears) after we have admonished, after we have reproved, after we have "done all we could;" then perhaps the Lord will ask us to let another come in and reap the harvest. This may be hard to yield to, but by the grace of God we will be enabled to say with John the Baptist, "He must increase but I must decrease." And in that trying hour, if we are "tuned in" to God's broadcasting station through the medium of prayer we may hear this: "OTHER SHEEP I HAVE." These I must bring into the fold. Will you PARTICIPATE?

All these things are necessary in the Christian life. First we come, then we BECOME followers; then we abide till we receive contact with the Infinite; then we go wherever the Lord would have us go, and then we endure as a good soldier the things He wishes us to in a world full of strife and turmoil. And yet we THANK GOD THAT WE ARE COUNTED WORTHY TO "PARTICIPATE."

—*Dillman B. Hess, Winton, California*

MISSION STUDY

"Other Sheep I Have" is the name of a handbook on evangelism. This forty-eight page booklet contains seven articles that are all helpful in giving direction on evangelism. This booklet is free, and copies may be secured from Rev. J. J. Plenert, 429 Knorr Street, Philadelphia, Pennsylvania.

From the articles it appears that our home mission workers have already been busy finding and bringing into the fold many "other sheep." We hope that as you read you will note the number of conversions and the church additions which are reported. Note also that many churches are planning for definite efforts in the future to win more souls for the Master.

Winter is the time for study and for groups to become informed. The literature committee of the Women's Missionary Societies has published a pamphlet, "HOME MISSIONS." The cost is fifteen cents. You may order your copies from Mrs. A. J. Neuenschwander, secretary, Quakertown, Pennsylvania. It is hoped that many mission societies and brotherhoods will study these three historical articles, "The Beginnings and Early History of the Home Mission Work of the General Conference of Mennonites," "Church Extension Through Home Missions," "Canadian Immigration Work and Home Missions." To miss any article is to miss some point of vital interest. Read and pray for the further growth of the work and the workers.

Yours for a great in-gathering,

—*A. J. Neuenschwander, Secretary.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 30, 1941.

Christian Love.

John 13:34,35 I Cor. 13:1-13

Introduction

Paul gives a marvelous exposition of love in I Cor. 13. He sets forth its lofty character and supreme importance. Love is the greatest thing in the world. It is heaven's greatest gift to a cold and selfish world. It is the "first and great commandment."

A New Commandment, vss. 34-35

Jesus is talking to his disciples in the upper room. He is speaking of the kind of love which Christian brethren should have for one another. Jesus has set for us the example of love in daily life. He loved every human soul. Each one was precious in his sight. His love for us, is the standard for us who say we are his followers. Jesus loved us even unto his death. This is a "new commandment" in that it is based on a new motive—Christ's love for us. This was a new thing in the world. "The love of Christ constraineth us," is the highest possible motive. This is no merely loving one's neighbor as one's self, but even as Christ loved. Such love is measured by a new standard in which Christ becomes the central reality in life. True love expresses itself in active good-will and helpfulness which men can see, and so recognize us as true Christians.

Love, the Supreme Grace, vss. 1-3

In Paul's great chapter on Love, he pictures it as the all inclusive and supreme grace from which all others spring. This love is shed abroad in the heart through the Holy Spirit. Paul mentions five things which were held in great esteem in Corinth. If love be lacking in these, they count as nothing. It is greater than the much boasted gift of fine speaking (vs. 1). The gift of prophecy may charm many, yet it is "nothing" without divine love. Love is greater than the power of miracle-working faith (vs. 2). Even the most self-sacrificing kind of philanthropy is as nothing if not motivated by love. Yes, even martyrdom will be of no profit for eternity, unless love be the compelling motive (vs. 3). Real religion is a matter of the condition of the heart and soul, and brilliant achievements can not of themselves make us acceptable to God.

Paul's Description of Love, vss. 4-7

Paul describes love by showing what it will do. He mentions fifteen marks of genuine Christian love. It is patient under injury and insult. It still loves on. Love "is kind." It does not know harshness. Love is free from all envy. It always seeks another's good. Love is generous toward others, it does not boastful about self. Love is humble, not inflated with pride. Love is curteous and considerate of others in all things. Love is unshelfish in heart. Love may often be grieved, but it is "not provoked." Love does not hold grudges. Love does not dwell upon the wrong and evil in others; it is never glad when others fall into sin. Love rejoices in righteousness in others. Love endures patiently and thinks the best possible of the acts of others. Love hopes unto the end.

Love is Permanent, vss. 8-13

Phrophecies, tongues, knowledge have their ending. All that pertains to our earthly condition will come to an end. Love has eternity, is permanent. Love partakes of God's nature. Our best knowledge is only partial (vs. 9), but it shall be more perfect (vs. 10). The wisest of us are but children now, but a day of fuller understanding is coming. Our knowledge of the future will be complete.

Love performs acts of service. It seeks with earnest zeal to anticipate and avert human misery. It will try to remove the causes of suffering and misery. Love seeks to bring about the change of the inner life that leads into fellowship with God.

We as a people in our nation, communities, and churches need to learn how to love one another, how to live together. Christian love is the warm and generous response of goodwill and affection which seeks the best for all. It springs from the heart of God. We deceive our selves if we put religious acts of worship, before living with love toward others. Our Christian love, if genuine, will forget self and think of the good of all. Christian love demands our obedience to God's will. If we love Him, we will obey Him.

Why do we so readily criticize people for what they say and do?

What is the difference between Christian love and natural affection?

Am I self-forgetful or self-seeking?

The Haughty Dollar

Fresh and crisp in his new green attire, the Dollar lay folded in the Churchman's billfold. Jingling about among the pennies and nickels, a little dime was playing.

"You'd better have a good time," the Dollar spoke through the partition, hearing the noise. "You won't be here long."

"How do you know?" The little dime stopped its frolicking, frightened at the idea.

"Because you're going to Sunday school."

"Do you go to Sunday school?" asked the dime of the Dollar.

"I?" exclaimed the haughty Dollar, in surprise. "Of course not! I go to shows and picnics, to gasoline stations and parks. Sunday is my big day, but I don't spend it in Sunday school. That's a place for small fry like you."

Obedience is not the mark of a slave—it is an important quality in leadership. The great leaders of this world have not been their own masters; they arose and followed someone higher up, and thereby became the greater. Obedience is a gateway to power.

—*Today*

"If those with normal eyes could develop all their senses, all their sensitivities, they would understand each other and the world a great deal better."
—*Helen Keller*

With What Measure You Mete

"Madaki, the chief elder in the church, is also one of the most prosperous farmers in Kwoi, Nigeria. On a recent Sunday the following announcement was made: 'Madaki wants all the women to gather at his house tomorrow morning. Pass on the news to those who are not here, and tell them all to come.' When the women went to Madaki's house next morning, he asked them to go to his farm—about three and a half miles away—to carry home his field corn.

"One hundred and four women and girls responded and went to the farm with their baskets, little baskets, big baskets, and middle sized ones. Some brought back a big load, but others only a few ears of grain. One took such a heavy load that her strength failed before she got home.

"When all the loads had been brought in, Madaki called the women together and told them that each might keep what she had brought! There were shouts of joy and thanksgiving, but also signs of regret. 'If only I had known, I would have taken a larger basket,' was the plaint of some. There were those who had refused to go saying, 'I have work enough of my own.' These went to Madaki the following morning (their work seeming much less important now!) and begged him to let them go and bring in a load. But he told them quietly, 'The time is past; the corn was brought in yesterday.'

"Through this kind deed Madaki not only helped many needy families, but he also preached a quiet sermon. The Christians are telling and retelling the story all over town, always adding, 'That is just how it is in the Jesus' way.'

"Need we make the application?"

—*Eva Doerksen, in The Sudan Witness.*

Have you furnished your soul with a well trained mind and a healthy body?

Why not grant others the rights we demand for ourselves?

These are times when we need to have our hearts made tender so that they can bleed over the needs of others.

The only safe place in the world is where God wants you to be.

The minister of the Gospel has a great work but he also has a great God.

Little boys do not throw stones at trees on which there is no fruit. If you bear fruit for Christ you may expect some stones.

A good day will be a lot better if you try to make it a good day for some one else.

How can we think on beautiful things if we fail to see beauty all around us?

When we warrant respect, we will have it.

DAILY DEVOTIONAL MESSAGES

By *Rev. Erland Waltner, Philadelphia, Pa.*

NOVEMBER 23—*"Greater love hath no man than this, that a man lay down his life for his friends."* John 15:13.

The prairie fire had come and gone so quickly they could scarcely believe what had happened. It had swept over the little farm and left it in charred ruin. They were examining the ruins when they noticed the burned remains of a hen, sitting on the ground. One of the men moved the charred hen—and from underneath came two little chicks, frightened but unhurt. Covering them with her own body, the hen had given her life for her chicks. Christ has done this for us. He endured for us the fires of hell which burned at Calvary so that we "might not perish but have everlasting life."

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

NOVEMBER 24—*"The righteous dealeth graciously and giveth."* Ps. 37:21b.

"You eat it," said the old woman, as she gave her piece of Christmas cake to the waif at her door. The child did not know she was eating the only special treat this woman had each year; she only knew that a loving, tender face was watching her while she ate. "The wicked borroweth and payeth not again; but the righteous dealeth graciously, and *giveth.*" He who has learned the real joy of sacrificial giving has learned one of the great secrets of happy Christian living. The Christian gives graciously, with a smile, and without hope of return. He gives because Christ first gave to him.

NOVEMBER 25—*"But the Lord pondereth the hearts."* Prov. 21:2b.

The question is not, "What do people think of me?"—it is, "What does God think of me?" Many people who are keenly sensitive to social approval are utterly indifferent to divine favor. God does not ponder our social standing. He does not consider that "Clothes make the man." He is not impressed with our wealth, or education, or ability. "But the Lord pondereth the *hearts.*" Whether my religion is socially or intellectually acceptable to others is a secondary matter. But whether my heart has been cleansed from sin and has been made acceptable to God is a concern of first magnitude. "My son, give me thy heart."

NOVEMBER 26—*"And he hath put a new song in my mouth . . . Many shall see it . . . and trust in the Lord."* Ps. 40:3.

The most convincing argument for Christianity is a glowing Christian life. More people are won to Christ by the witness of cheerful Christians than by the millions of unopened and unread Bibles on the shelves of our homes. The world does not read the Bible but it does read the Christian. We ask ourselves then, "What is the world reading in the lives of Christians in these troublesome days?" Christ has put a song in our mouths—not a blues song or a funeral dirge—but a song of hope and praise and joy which comes from the assurance of sins forgiven and from the faith in a victorious Christ. The Christian does not need to "whistle in the dark" but he is given real "songs in the night."

NOVEMBER 27—*"Thou art the man."* II Sam. 12:7.

"If I were you," we often hear people say, "I would do so and so." It bolsters our pride and covers our own sins to tell others what they should do or to point out where they are wrong. Yet, frequently, if we would examine our own lives honestly we would discover that we are no better than those we criticize. In fact, the very sins we denounce in others are the ones which cause us the greatest difficulties. David was quick to see the sin of the rich man in Nathan's parable, but it was only after honest self-examination that he recognized that he had been told of his own sin. Every time we catch ourselves saying, "If I were you . . . ," let us turn our counsel or criticism right back upon ourselves and say, "Thou art the man."

NOVEMBER 28—*"He giveth unto his beloved sleep."* Ps. 127:2b.

A certain minister in examining candidates for church membership asks them, "Do you sleep well?" The answer is often given with a puzzled expression, so he explains that sleep is a pretty good index of a good conscience and of a life of trust. Sleep is a gift of God. But worry may drive sleep away. If we allow our troubles which chase us all day to catch up with us at night when our heads touch the pillow, we may be robbed of this precious gift of God. We must learn the secret of a perfect trust in God which relaxes our tensions at the close of the day and lays hold on the promise of God, "He giveth unto his beloved sleep."

NOVEMBER 29—*"Ye are the light of the world."* Matt. 5:14a.

A famous candy-maker has on the outside of her candy box the slogan: "I can't make all the candy in the world, so I just make the best of it." When we see how much there is to be done in the world, we are sometimes tempted to do nothing at all, because our little bit seems too small to count. At such times it is well to remember that even a small light can be seen a great distance on a dark night. Perhaps it is not within our power to influence the course of world events in any significant way. But we can "brighten the corner" where we are by letting the light of Christ be reflected in our lives and thus show the way to some weary pilgrim as he gropes about in the darkness. His light in us must never fail.

NOVEMBER 30—*"Our Lord Jesus, that great shepherd of the sheep."* Hebrews 13:20b

A little French shepherd girl was brutally bitten by a dog while she was bringing her sheep home from pasture one evening. When she arrived at home and the doctor came to dress her wound, she said, "How fortunate that this happened just at turning-in time!" This led the doctor to ask, "So if the dog had bitten you earlier in the afternoon would you not have come home at once?" Then the girl, looking up with an expression as though the answer were self-evident, asked, "Who then would have tended my sheep?" She was a good shepherdess because she loved her sheep more than her own comfort. "The hireling... beholdeth the wolf coming... and fleeth" but "the good shepherd layeth down his life for the sheep." The Lord is my shepherd; I shall not want."

« « JOTTINGS » »

—The *Hebron Missionary Society of Buhler, Kansas,* will hold its annual mission sale on Saturday, November 22, beginning at 10:30 a. m. At noon dinner will be served to all present, and the selling will continue in the afternoon.

—The *Young People's Choir* of the *First Mennonite Church* of *Reedley, California,* recently sang at the migrant camps near Shafter and also in the Shafter Mennonite Church.

—*Donavan E. Smucker,* Fellowship of Reconciliation officer, recently spoke at an Armistice Day Rally held at the St. Paul Methodist Church, Chicago, Illinois.

—A *Bluffton College Broadcast* will be featured over station WLOK, Lima, Ohio, every Thursday at 9:30 p. m., from November 6 to February 12. Write to Publicity Director, Bluffton College, Bluffton, Ohio for program of services.

—*Rev. Arnold Schultz* of *Bluffton, Ohio,* held a series of meetings at the Eden Mennonite Church near Moundridge, Kansas, from October 26 to November 2. Brother Schultz brought us some wonderful messages which proved a great blessing to us. May the Lord continue to bless him and make him a blessing.
—*Richard Schrag, Corr.*

—*Rev. R. L. Mast,* pastor of the *Deep Run Mennonite Church, Deep Run, Pennsylvania,* is conducting evangelistic services at the Eighth Street Mennonite Church, Goshen, Indiana, of which Rev. George Stoneback is pastor.

—*Rev. A. S. Bechtel,* pastor of the Mennonite Church, Hanston, Kansas, writes, "We will have baptism services in our church this coming Sunday morning. A class of four will receive the rite and will be received into the church."

—A tabulation of *church membership* of *Bluffton College students* recently showed that over half of the student body is affiliated with the Mennonite church. This is the first time in many years that so large a percentage of students have been affiliated with the denomination sponsoring the college. Only five students have no affiliation. The remainder are members of the Methodist, Presbyterian, Reformed, Lutheran, United Brethren, Baptist, and Christian churches, in the respective order of their percentages.

—*Rev. Ernest J. Bohn* states in the bulletin of the Zion Mennonite Church, Souderton, Pennsylvania, that "Rev. S. T. Moyer has written a very fine book on his experiences in India; it is written in an interesting manner. It is a book which ought to be read by the members of our church."—The bulletin further states that "the pastor spent a day in a committee meeting last Thursday at the new Sideling Hill Civilian Public Service Camp at Wells Tannery, Pennsylvania. This is a fine camp along the Super Highway, about seventy-five miles west of Harrisburg. Part of the boys are doing some work on this famous highway; others are doing rehabilitation in the camp; again others will be doing soil conservation work."

—*Rev. J. Esau* conducted a series of meetings at the *Friedensberg Mennonite Church,* Avon, South Dakota, recently. During this time an "all day" program, including a fellowship dinner, was arranged for the young people. We received a great inspiration to follow our Saviour more closely. We are greatly pleased with our new pastor, *Edward Duerksen.* He is putting forth great efforts to be a worthy servant of God.
—*J. E. Unruh,* Corr.

—*Freeman Junior College:* On October 20 Rev. August Ewert spoke to the student body on his interesting experiences as a missionary in China. On October 22 Rev. Albert Schultz of Butterfield, Minnesota, spoke to the student body. He emphasized the necessity of making a choice as to where we shall spend eternity.

—*Bluffton College:* Dr. I. W. Bauman, Professor of Sociology, attended the Mennonite Central Committee peace meeting in Chicago over the week-end of October 24, 25, and 26.—Rev. A. C. Schultz, Professor of Bible, conducted a series of Bible lectures in Kansas during the week of October 26 to November 1.—Ernst Harder, young Mennonite from South America and at present a student of Bluffton College, talked to the Y. W. C. A. about his experiences in Russia, Germany, Paraguay, and in the United States.

Before you say anything about anyone else ask yourself: is it true, is it kind and is it necessary?

Many a beautiful fragrant flower grew in an empty lot, with tin cans and weeds all around it.

A faithful follower of Christ is the Christian soldier. The hypocrite is Satan's 5th columnist in the church.—*Lester Myers*

—Local draft boards have received permission from selective service headquarters to postpone the military service of college students in cases where immediate induction would cause undue hardship. Officials said, however, that if a student knew in advance of his enrollment that he was due for induction, he could expect no postponement.
—*Menn. Wk. Review*

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Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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Seeds of Love

By Ellen Waltner

(The following oration was awarded first place in a Western District young people's oratory contest held in the spring of 1941.)

The flash across a five-thousand mile ocean cable reports: MISSIONARIES MUST RETURN HOME. GOVERNMENT CANNOT PROTECT. LEAVE AT ONCE.

This news comes via San Francisco. It is brought by telegraph here this afternoon. MISSIONARIES MUST RETURN HOME. GOVERNMENT CANNOT GIVE PROTECTION. LEAVE AT ONCE.

Missions . . . Yes! Because 1900 years ago a lowly Nazarene said before being lifted up in a cloud: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

For 1900 years it has been the task of the Christian Church to sow the seeds of love. The same Christ that gave the command, "Go ye," promised that whatsoever a man soweth that shall he also reap. So we have felt that if we sow the seeds of Christ in all lands, the seed will grow. But we forget that the seed needs to be re-sown in every generation. We forgot the real meaning and real depth of Christian missions. The real meaning of Christian missions is to tell of Jesus Christ to those who do not know Him and to help them live more happy and useful lives. Look at the world today! Yes, look at our own country, our own community, at ourselves. Is the task of Christian missions completed? Has the work been done?

Why is there no sunlight? Why, after 1900 years, do we move in shadows? The failure of the task of Christian missions is least evident by the fact that some of our missionaries are returning from China. Of course, that is a problem. But let us get at the root of the problem. Why are these missionaries coming home? Because there is war in China! The Chinese government cannot give them protection. And, also, the policy of our country is not clear. Once we announce that missionaries are to remain at their own risk; and then again, we threaten to interfere in the Far East. The exact course of our government is not clear. But, the big problem at the bottom of our total mission program is that we have failed to live as Christians ourselves; our land has not been truly Christian; the world has had to violate the principles of the Bible because the seeds of love have not been sown adequately.

The seeds of hate—not love—were in the Versailles peace treaty at the close of the World War. And for every cross that a country has borne, there have been a thousand Versailles! War among Christian nations makes a mockery of Christian missions. So, truly this is the time for Mennonites—for you and me—to promote the mission of peace and non-resistance.

So we are aware of the condition of our mission field in China. Our missionaries are returning from there, nearly all of them. Japan has nearly overrun China. But America is not blameless because the Chinese missionaries have been presented with empty shells fired by Japanese soldiers with the trademark: "Made in America." Is this sowing the seeds of love? Can we convince the Chinese that we mean to give them Christ when we furnish their enemies with bullets?

We had sixteen missionaries in China in 1940, at two central stations, K'ai Chow and Tamingfu. The secretary of the foreign mission board announced in *The Mennonite Year Book of 1940* that the needs are gifts for the general treasury, gifts for the pension fund, special gifts to support native helpers, and prayers for the work and workers, especially in China.

No one knows the future of this work. We do know however, that the situation is very critical. Mr. and Mrs. Marvin Dirks, whom we all know in this district, because they come from our ranks, have been in the school of Chinese Languages at Peking. What faint glimmer of hope is there for them when the older missionaries have been ordered to leave the interior?

But let us turn to the other mission field, the field in India. Here we had twenty missionaries in 1940. The Penners and Thiessens returned to the field already. We are now celebrating forty years of continuous mission effort in this field. Dr. P. A. Penner is coming back from the field. He has lived through it all. His leper hospital has received the high praise of the British government. The work seems to be grounded on a great future. But is it? The British government has been very courteous and friendly. The superintendent of schools has given the mission schools a high rating. The Mennonite Leper hospital is known far and wide. The missionaries are free to go as they please. That is the condition now. But who knows how long it will last? The British government has been friendly, but Ghandi, a non-Christian, and Pandit Nehru, a radical Indian Nationalist leader, are waiting for an opportunity to break away from England. Britain is having a hard time to maintain her lifeline to India. She is threatened through the Suez and in the Mediterranean. If India should fall out of protection by the British, the future of mission work there would be in great peril. Perhaps, tomorrow the trouble will break. Who knows when?

I want to make clear that the problems of our mission program include not only those of finances or of saving souls. The last few years have brought to the front the large and all encompassing problem of the maintenance of our mission stations in the threat of war and in the face of war.

Now you can see that the solution to this problem is not simple. No longer can you and I be unconcerned about this most important business of extending the message of Jesus in days like these. No longer can we be indifferent to the tremendous forces that are moving over Europe and Asia and even, yes, even over our own United States of America. We cannot leave our mission fields; we cannot leave our mission friends in other lands; we cannot leave our mission task when there remains seed to be sown, tilling to be done, and harvesting to be accomplished. We cannot give up in the face of danger. Jesus taught the principle: "Go where I want you to go; do what I want you to do; Help where I want you to help; Build where I want you to build: Save where I want you to save!" Therefore, we cannot let up on our mission activity abroad. We must rededicate ourselves to the service of humanity regardless of the consequences to ourselves. That was the type of dedicating required of the early leaders of the Christian Church. We must rededicate ourselves to the service of our brethren regardless of the sacrifice, and in spite of the cost to our own interest. We must lose ourselves in the service of others. Having caught that spirit of service, that spirit of Christ, our part in the program will become clear. Let us begin here and now to meet that mighty challenge!

Plant lilies and lilies will grow.
Plant roses and roses will bloom.
Plant hate and hate to life will spring.
Plant love and love to flower will bring the
power of the seeds we sow.

"It is usually not so much the greatness of our trouble as the littleness of our spirit that makes us complain." *—J. A. B. Fry*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

THE BIBLE: GOD'S WORD

Ps. 19:7; 119:72, 97, 103; Heb. 4:12

Program for December 7, 1941

I. Worship Service

1. Songs: "Thy Word is Like a Garden, Lord," No. 290; "Thy Word Have I Hid in my Heart," No. 605; "There is a Name I Love to Hear," No. 496; "There's a Wideness in God's Mercy," No. 58.
2. Reading of leading topic, and sentence prayers.
3. Roll call answered by favorite verses from God's Word.
4. Offering for the spreading of God's word: foreign missions.

II. Leader's Introduction

The world, and the Christians, too, ask of the Bible today: "Canst Thou teach us and lead us in such a time as this?" There are so many things the world has not learned that are contained in the Word of Life which it so sorely needs. There is so much hope contained in it that the depressed world needs today. It has the needful light for the darkening shadows. There is healing in its waters of life for the ills of our time. It offers the remedy for mistrust, jealousy, ill will, hatred and enmity between individuals and nations. Its overflowing, life-giving waters will grow in abundance of the finest things on the hearts of man: faith, hope charity, peace, good will, faithfulness. Whoever comes in contact with the Word of God will feel its power and influence. It is the word of God to man today and will be His message to man tomorrow, and in the days to come.

III. Suggested Topics for Short Talks

1. Establishment of the Word, II Peter 1:20, 21.
2. Edification by God's Word, II Kings 23:1-3.
3. Effectiveness of God's Word, Isa. 55:8-11.
4. Expediency of God's Word, II Tim. 3:14-17.
5. Endurance of the Word, I Peter 1:24, 25.

IV. For Discussion

1. What different types of books does the Bible contain?
2. Is it best to read a chapter or two here and there, or a whole book of the Bible consecutively?
3. How can we make the Bible our own?

V. For Study

Material: **The Bible, Story and Content,** by C. W. Laufer. Each $1.25, from Abingdom Press, Cincinnati, Ohio.

This book has thirty-two short chapters with a set of well-chosen questions at the end of each chapter. Eleven chapters deal with "The Origin of the Bible," ten with "The Contents," eleven with "The Bible in Various Tongues."

The Graphic Bible by Lewis Browne—one of the finest books for Bible study for both the learned and the unlearned that I have ever run across. It contains one hundred "animated maps" which show where the great events of the Scriptures took place, large, very good print, the story of events told consecutively and interestingly. For anyone looking for a Christmas gift for a friend, this would be a good one.

Both books can be had through our book store at Berne, Indiana.

VI. Illustration

Doing What is Commanded

A man seeking for work was bidden to take a rope and pail, draw water fram a well, and pour it into a sieve. The work seemed highest folly, but he continued hour after hour the long day through. As evening approached he found the well nearly dry, when he happened to notice a bright sparkling light at the bottom. It proved to be a ring set with a brilliant gem which had been accidentally dropped into the well. He had not understood before; but having been instant and faithful in obedience he now saw the reason for the work he had been given to do. Here are some good words for every disciple of Jesus to bear in mind: "Whatsoever he saith unto you, do it."

VII. Food For Thought

"The vision one gains from the mountain top is worth the cost of the climb."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

OUT OF BETHLEHEM CAME THE SAVIOUR

Program for December 7, 1941

A Thousand Years Have Come

A thousand years have come and gone,
As in the days of yore;
Since happier light from heaven shone
Than ever shone before,
And in the hearts of old and young
A joy most joyful stirred,
That sent such news from tongue to tongue
As ears had never heard.

And we are glad, and we will sing,
And in the days of yore;
Come all, and hearts made ready bring,
To welcome back once more
The days when on wintry earth
A summer change began,
And, dawning in a lowly birth,
Uprose the Light of man.
—Thomas T. Lynch, E. H. Revell, Co.

Call to Worship

Leader: "O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless His name, shew forth His salvation from day to day." Ps. 96:1, 2.

Response: John 3:16.

Hymn: "O Come, All Ye Faithful."

Prayer.

Scripture Reading: Micah 4:1-4; 5:2.

Hymn: "Joy to the World."

Leader's Talk:

"The story of the Christ-child has been hailed by all critics as the 'sweetest story ever told.' One never tires of reading of the Wisemen and the Shepherds and how they saw the star. No more fitting guide could have been found for the Wisemen, for they were astrologers. We are not sure just what kind of a star it was, except that it was unusual in size and brightness. People of that day believed that the appearance of a new star heralded the coming of a great event. Therefore it was fitting that the greatest event of the ages should be announced by a new star.

"Since this new star was the star of Christ, let us place His name upon it. There are many names given to Jesus. Some of them are found in Isa. 9:6. Read the passage."

Vocal Solo: "Star of the East."

Poem: **Christmas Bells**

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, goodwill to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, goodwill to men!

Till ringing, singing on its way,
The world revolved from night to day
A voice, a chime,
A chant sublime
Of peace on earth, goodwill to men!
—Henry W. Longfellow

Hymn: "Joy to the World."

Benediction: "The earth shall yield her increase; and God, even our own God, shall bless . . . and all the ends of the earth shall fear Him (Ps. 67:6, 7) and bless His holy name."

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

THANKSGIVING

Program for November 30, 1941

"I will mention the loving kindness of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us." Isaiah 63:7a.

Setting: Use the picture, "The Pilgrims Going to Church," by Boughton, with lighted candles and an open Bible for the worship center.

I. Worship Period

1. Prelude: Melody of "Now Thank We All Our God" played very softly.
2. Call to worship: "Sing unto the Lord, for He hath done excellent things. This is known in all the earth." Isaiah 12:5.
3. Sing in unison: "Count Your Many Blessings."
4. Scripture Reading by a Junior boy: Psalm 100.
5. Leader's prayer.
6. Verses one and three of "Now Thank We All Our God" by six Junior girls.
7. A Thanksgiving Acrostic: By twelve Juniors. (The first letter of each verse should be printed or painted on a cardboard and this followed by the scripture reference. The children hold these so that all can see the completed word "Thanksgiving." (I have taken the acrostic from **The Kings Business**, November, 1937.)

"**T**hanks be unto God for His unspeakable gift." (II Cor. 9:15)

"**H**e (Daniel) kneeled upon his knees three times a day , and prayed, and gave thanks before his God." (Dan. 6:19)

"**A**nd whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17)

"Now therefore, our God, we thank Thee, and praise Thy glorious name." (I Chron. 29:13)

"Know ye that the Lord, He is God; it is He that hath made us . . . be thankful unto Him." (Ps. 100:3a, 4b)

"So, we Thy people and the sheep of Thy pasture will give Thee thanks forever: we will show forth Thy praise to all generations." (Ps. 79:13)

"Give thanks unto the Lord. Call upon His name, make known His deeds among the people." (I Chron. 16:8)

"I thank my God upon every rememberance of you." (Phil. 1:3)

"Visit me with Thy salvation . . . that I may rejoice in the gladness of Thy nation." (Ps. 106:4, 5)

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thes. 5:18)

"Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the House of the Lord (II Chron. 29:31)

"Giving thanks unto the Father, which made us meet to be partakers of the inheritance of the saints in light." (Col. 1:12)

8. **All Sing:** "Praise God From Whom All Blessings Flow" while the word "THANKSGIVING" is before them.

II. Study Period

Aim: To recall again to our Juniors that gratitude is a Christian's joy.

1. Talk by a Junior girl: "What this Thanksgiving meant to me."
2. Reading of the story of the "Ten Lepers" in Luke 17:12-19, by a Junior girl. (It would be more effective if memorized.)
3. Discussion: (questions and answers) "What we can learn from the story of the "Ten Lepers."
4. Talk by a Junior boy: "Why I am thankful."
5. Talk by a Junior girl: "What it does to me to be thankful."
6. Talk by a Junior boy: "My life must show that I am thankful; How can it?"
7. All sing verses one and two of "Now Thank We All Our God."

III. Mission Minutes

1. Name missionary books or stories.
2. Tell something of the work of a great missionary.
3. Discuss: "Why we should remember to give money for missions, at this time of the year."
4. Pray that the gospel story may be told to those who have not yet heard.

IV. Closing Moments

1. Together repeat the verse of the month, Isa. 12:2.
2. Pray the prayer of the month, Isa. 25:1.
3. Sing all verses of the song of the month from memory: "Hail to the Brightness of Zion's Glad Morning."

SERVICE

"There are strange ways of serving God;
You sweep a room, or turn a sod,
And suddenly, to your surprise,
You hear the whir of seraphim,
And find you're under God's own eyes
And building palaces for Him."

—*Herman Hagedorn*

Will Ye Also Go Away?

"From that time many of His disciples went back, and walked no more with Him" (John 6:66).

Jesus had been talking to His disciples and told them some truths, but it offended some of them, and they walked no more with Him. How sad! Then He turned to His Twelve and said, "Will ye also go away?" What kind of response did He get? Did they say, "Yes, many are turning away, and it is more than we want to stand?" Peter speaks—Peter who was scared and afraid of only a little maid. But here he knew what he was about. He said, "Lord, to whom shall we go? Thou hast the Words of eternal life." And he did not stop at that but said, "And we believe and are sure that Thou art that Christ, the Son of the Living God." There was no doubt in Peter's mind. On another occasion Peter said, "Thou art the Christ, the Son of the living God," and the Lord said to him that flesh and blood had not revealed it to him, but the Father.

Let us bring it home to our own heart. We are living in the last days. Many are becoming weary and many are turning their backs to the Lord and are not walking with Him any more, and the Lord says to you and to me, "Will ye also go away?" How does it affect us? Can we say with Peter, "Lord, to whom shall we go?" If we have heard from Heaven we can say that. If we have heard from the *other world* we will not have anywhere else to go but just where He put us. There is no way back for the one who has heard from Heaven.

If we believe and are sure that He is the Christ, He is then the only one that we want to follow. What care we for the thorny way? What care we for the tests and trials that may come to us? "To whom shall we go?" The Psalmist said, "Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the Strength of my heart, and my Portion for ever." Our flesh and heart may fail at times, but He is the Strength of our heart and our Portion forever.

—*A. E. Mills, in Gospel Herald*

ALTAR CALL

By Clarence H. De Mar

My train did not go until later so I lingered after the inspiring evening service. With the low music and the quiet words of the minister there came a tenseness in the air. The moment for life decision was at hand.

The minister, well fed, well groomed, professionally eminent, was exhorting.

"Come, who will be the next to go all the way with Jesus? Give him your heart! He died for you!

God bless you, brother. Now who else?"

An usher tiptoed alongside a soldier near me.

"Brother, have you given your heart to Jesus? Have you gone the whole way?"

"I was baptized seven years ago."

"But do you know him as your personal Saviour?"

"Guess so."

"Guess so! Why, if you *knew* him you wouldn't guess! Won't you go to the front with the rest? Go all the way this time!"

"All the way! Listen, you—if I ever went all the way with Jesus would I consent to kill other Christians born under a different flag? Wouldn't I be more apt to end up in disgrace in an objector's camp? Do I look so dumb you think I don't know anything about his real teachings? I know all right, but what I have is the salve and thrill of a religion. I don't go in far enough to get into trouble. Now scram, before I get mad!" *—Christian Century*

* * *

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PEARLS AND EYES

Most oysters are without pearls. It is the occasional one which, in some way, has received a grain of sand or some other irritant, and as it suffers from the chafing, there gradually developes the beautiful gem. If you will allow so strong a figure, the pearl is the tear solidified for quiet but permanent radiance.

Then there is the ordinary maple wood, beautiful but tame after all, compared with the spiral "bird's eye," with every single "eye" a circling wonder. Yet the tree specialists inform us that the "eyes" are "buds" or attempts at branches which have been frustrated—branches which have never come to the surface. These beauties are the result of defects!

Could it be that as in nature so in grace? Could it be that there may be produced in us a permanent beauty by the irritating things which come into our lives? Could it be that our good plans which have died in the making or before realization have added a permanent beauty to character which would otherwise be impossible?

If these things are to be so, certainly the suffering must be patient suffering and the defects must be in submission to the plan of God. "Not as I will, but as Thou wilt" was the great word before the great deed on Calvary. There was the awful Cross. But the glory of it has lighted the centuries. *—The Free Methodist, in Gospel Herald*

I HAVE LEARNED

That it is not always best for me to have my own way.

That I can, sometimes, be mistaken and others right.

That other people can disagree with my views and opinion, and still be right with the Lord.

That I am not the only one who is right with God and who preaches the truth.

That it is far better to live higher than I preach than to preach higher than I live.

That the goodness of a truly good man will stand on its own merit and needs no bolstering.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THANKSGIVING

Thanksgiving is a day on which we are to be especially thankful to God for all His good gifts. Food, raiment, and shelter are, indeed, good gifts which should move us to humble thankfulness and to consecrated stewardship of them. But material things, as necessary and good as they are, are not God's best gifts. God's best and most necessary gifts to us are the things of the spirit. Without them human beings tend to live on the animal level, regardless of how great material abundance may surround them. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Which comes first, the spiritual or the material? Therefore, should not we on the day of Thanksgiving above all else give thanks unto God for that which nourishes our souls?

May we not well pause in Thanksgiving for such gifts as these: The great satisfaction which fills our whole being when we are true to the light which God doth give us. The rapid spiritual growth which is ours when we yield ourselves wholly to God. Self-respect, the result of doing our best. That freedom from fear that we gain when self becomes nought and Christ all. The ability to pick out sound kernels of truth from the prickly straw of criticism. The possibility of overcoming evil with good. A sound mind with which to think clearly. Cleanliness, quietness, and rest. The baptism of joy which takes place when we win others to Christ. The privileges of church membership. The opportunity to attend and support Mennonite Schools. The Christian care manifested in our Mennonite hospitals and old people's homes. The inspiration which comes from all lives lived sacrificially for Christ and His Kingdom. The growth of character which comes from work, responsibility, and hardship. The fact that all things work together for good to those who take the right attitude of love towards God. That God seeks us before we seek Him. Life eternal. Christian family life. Music which cleanses and lifts our souls to God. Books that give us the best of other human minds and hearts. The inexhaustible riches of the Bible. The willingness of Jesus Christ to shed His blood on the cross so that ye might plumb the depths of God's love and forgiveness and enter into blissful fellowship with our Father in heaven.

If we learn to be thankful for such spiritual gifts, then we will not have to exhort ourselves to thank God for His material blessings. Such thanksgiving will be added unto that which is most important.

—r.w.

THANKSGIVING

Margaret E. Sangster

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father
Praises this Thanksgiving Day.

For our harvest safe ingathered,
For our golden store of wheat,
For the corn lands, and the vine lands,
For the flowers upspringing sweet,
For our coasts from want protected,
For each inlet, river, bay,
May thy bounty, full and flowing,
Take our praise this joyful day.

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In Thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving Day.

For the hours when heaven is nearest
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

THOUGHTS ON CHRISTIAN STEWARDSHIP

OUR MONEY

By Rev. Gerhard Friesen

We start again with the thought that, for a Christian, stewardship means the complete consecration of all that he has for Kingdom purposes. Seek ye first His Kingdom and His righteousness.

Last time we emphasized our stewardship in regard to our faith in the peace principles. At this time we want to think about our stewardship in regard to material things.

Money is a medium of exchange. The value of practically everything is measured in terms of money. The possessor can use it to acquire life's necessities as well as luxuries. Sometimes it is used to obtain things that are harmful. If I am God's steward of the money in my possession, will I use it to buy anything that is harmful either to myself or to others, or will I be able, without scruples of conscience, to buy any luxuries while I see others in need and want? It is true that necessities are not the same for all, but with real love for our fellowmen, the number of the so-called necessities could be greatly reduced. If we would make a careful check-up on what we buy, many a one would find quite a list of things without which he could do, as well as such that could have been used longer. Fashion sometimes makes for wasteful living.

Occasionally one finds people whom God has blessed in a special way, either by oil deposits under their land, or in some other way, who use practically all such unearned income to buy land or to invest in some other property for themselves. Such riches seem to harden their hearts against the needs of their fellowmen, and to deaden their interest in the Kingdom of God. Sometimes even the relationship between the children is sadly marred because of such property.

Then again, there are the many organizations which one can join and which demand considerable fees. Some of these build halls and temples in which Christ has no place. One who considers himself a Christian steward will carefully weigh all these facts. Even supporting a seemingly good cause like the Red Cross, which is so intimately connected with the war system, should make a Christian steward think. When we remember how many channels we have, such as relief, peace work, the camps, etc., that can use all our support and more, and through which we can be much better witnesses for Christ and His cause, this business of Christian stewardship becomes quite serious. We expect our young men to know where they stand and to be willing to sacrifice. Does not this apply in other fields also?

There is another field which takes much Christian wisdom for right giving. Most of us have observed that professional evangelists have a knack for pumping money. I do not say that they do not deserve support, but when one notices how much money they drum together, one cannot help thinking that commercialism has crept in under the guise of religion. These men go from place to place and know how to use religious pressure and emotional strain to bring the money into the collection plate. To weaken any resistance they even claim to tithe from such gifts. What is a tithe if I get two hundred or three hundred dollars from donations? Why not give the sum outright to some cause where it does the most good? When we think of our missionaries, who are underpaid rather than over-paid, and how some of them give the tenth (some even two-tenths) of their meager salary to bring the message of life to those among whom they work, it seems wrong to fill the pockets of these evangelists who go from place to place and enrich themselves. If their work stimulates the giving spirit, let us give them what is due, and use the rest to support our own workers whom we know, and not give it all to those who often secretly, if not openly, ridicule our stand on the peace principles. They know that the Mennonites usually are good givers and endeavor to profit by it.

We mention the tithe above. Is the tithe a Christian principle of giving? What would you say if I had an income of from five hundred to one thousand dollars a month and gave the tenth? Would you not be inclined to say, "He merely tries to put his conscience to sleep?" I know families that do not make five hundred dollars a year, yet they support their church, give for missions and other such causes, often denying themselves necessities of life. How much could a person having an income of five hundred to six hundred dollars or more a month do for the Kingdom of God if he were really interested. If he took his stewardship seriously he would keep enough to supply the *essential* needs of his family, and, if he had a business, enough to carry on this business in a Christian way, and the rest would go into bringing the Good News of Him Who said: "Follow me," to the needy in the world. Jesus did not have a place to lay his head, and He invites us to follow Him. In some cases that might mean giving nine-tenths or more. Folks who do not learn to give sacrificially and try to make it possible for poorer folks not only to live, but also to share in the giving service, do not know of how much real joy they rob themselves and others. Many think joy and satisfaction come from large possessions, while in fact they are a by-product of being a true friend, a Christian friend, to fellowmen.

"The possibilities of purposeful prayer are limitless." —*Clare Purcell*

HOME MISSIONS

A. J. Neuenschwander, Secretary

FIRST MENNONITE CHURCH

Chicago, Illinois

In looking back over the past year we can see where in many things we have perhaps not measured up to what we should have. However, in spite of our failings we can truly say that the Lord has been good to us and has blessed us. What the future holds for us we cannot say, but we do know that there is a great mission field here in the city, and the conflict between the forces of good and evil stands out very clearly as we seek to win souls for the Kingdom and to maintain a church that is willed with the Spirit of Christ.

Much of this year has been spent in getting acquainted with the field and the work. Perhaps it would be of interest to our friends to know something about it.

Our church is located on the south side (seventy-three blocks south and fifteen west of the Loop, or the heart of Chicago) in a beautiful residential section. The people of this area consist mostly of the middle class, of working people and business men. Many are employed in shops and business firms of this area. A large per cent of our people are home owners, which makes for a stable community and church life.

A religious survey taken some time ago revealed that more than one-half of the people of this area are Catholics; the remainder is made up of the different Protestant faiths and of non-church going people. The survey revealed that most of the people of this area are affiliated or belong to some church; however, there is that group that does not attend or belong to any church. It is among this group in particular that we strive to arouse interest and try to bring them the gospel. Two weeks of evangelistic meetings were held last spring, and special efforts were put forth to get these people to come. The result in that respect was not very satisfactory. We did, indeed, get a blessing out of the meetings, but failed to attract those that we especially wanted to come. This has been true not only in our church; it seems to be characteristic of similar meetings held in other churches in the city. The powers of darkness seem to have a strong hold on these people who are lost, and it is no easy task to make them realize their need of Christ.

However, the work is not without its fruit. It is among the children of the community that we see the greatest opportunity. Parents are not interested in coming to Sunday School and church, but they do want their children to come to Sunday School. It is among these children that we have a very fertile soil in which to sow the Word; it is surprising to see how many of these children from non-Christian homes take a real interest in the Sunday School, and how they work to bring their friends and parents also. This work with the children is interesting and fruitful, but it takes wide-awake leadership in the Sunday School to interest and attract young people in the face of the many temptations and attractions of the city. Our Sunday School has a membership of 117, and at present we are having a special campaign to bring in new members. We have several strong auxiliary organizations all working to build up the church and to proclaim the Gospel. Our Young People's Fellowship has about twenty-five members. They conduct their own worship service every Sunday evening and have an hour of prayer and Bible study every Tuesday evening. Once a month they also take charge of the service at one of the Negro missions on State Street. The Young People are also quite active in their support of Miss Grantland, a mission worker in the mountains of North Carolina.

In such a large city we have to face the competition of the world in a way that makes the work slow and difficult. The impact of world conditions and the spirit of the day stand as a barrier before us. However, we believe that as Mennonites we have a contribution to make here, and we covet the prayers of our friends.

—*E. A. Albrecht, 1500 West 72nd Place*

Ancient Dream

The world is full of broken dreams;
The days are filled with scarlet pain,
The nights with dark, Satanic schemes.
And sometimes men, as though insane,
Set hungry, black-mouthed guns in line—
Till heart and home and life are riven.
But in my soul a dream is mine:
I still believe in God and heaven!
I've watched the storm-god smite the world;
And when his drums had ceased to roar,
I've seen a splendid rainbow hurled
Upon the sky—and felt once more
No storm of sin could ever blow
So raging wild, or last so long,
But what somewhere, some time, somehow,
The *right* should stand above the *wrong*!
It must not, shall not, cannot die,
This ancient dream that truth and right
Shall lay a flag on every sky
Above the wreck of sinful might.
I still believe a kingdom grand
To sons of God must yet be given!
That they beyond this pilgrim land,
Shall live at home with God in heaven!

—Lon R. Woodrum, *Herald of Holiness,*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LANDMARKS

Another six months of the new year have passed. The Lord has given us health and strength, for which we thank and praise Him. Following are three of the chief landmarks which stand out along these six months of highway.

Joy: The joy of sowing and harvesting has been ours. The harvest is evident by the increase in numbers as well as the advancement in organization and spiritual growth. Rev. Duerksen's reports will give details of this much better than I can.

We think there has also been progress in the hospital. In the past few years we have especially stressed better work, such as will be a credit to our Lord and Master. About six months ago a patient came to the hospital with a strangulated hernia. His condition was extremely serious, and remained so for some days. He was miraculously healed. Later he was baptized. He is one of the most direct fruits of the hospital work.

It has been a joy and cause for thanksgiving that in these days of famine and high prices we have been able to give work to so many. The moving of the school has done much to make this possible.

Sorrows: The adversary is ever at work. Sin, indifference, betrayal, denial of His Name, these are all as common as the day is long. But, praise His Name, these can all be matched or more than matched by the fruits of the Spirit and the qualities of love which are ever evident.

Work: Rev. Thiessen arrived just before the beginning of the new school year. There is yet much land to be possessed in building up the school. The Janzen Memorial Boys' School is almost completed. The last of the rooms to be finished will be ready for use in a few days. Between the digging of the foundation and putting on the roof the price of metal increased so much that we are facing a real difficulty. Besides the school house, we dug a well and put up another master's house. We aso constructed a dam, partly as a relief project, and also to meet a definite need for the hospital and gardens.

We expect to go on with the building of the church. This work has been at a standstill since Christmas. We hope that by Christmas, 1941, mission funds for the roof will be on hand. This week we started digging the foundation for the doctor's house. We hope that we can employ a doctor soon, but as yet we have no definite prospects.

With sincere greetings,

—*H. E. Dester*

SOME NEWS NOT SO GOOD

On October 17 Sister Elizabeth D. Goertz wrote: "Right now we are betwixt the occupants and those in the local town. Both are clamping down upon our institutions, and we are much in their eye..... Just what even the next few days will bring is only known to God. We pray continually for the Lord to cover all, to overrule all, and to lead on with His hand.

"Carry all of us on the hands of prayer these days. In no other way do we dare to face the future. More next time. Pray for us continually."

Since Sister Goertz is now chairman of the mission in K'ai Chow, we can understand her feeling of responsibility, with only Sister Regier to assist her directly. Brother and Sister Brown and Sister Kuyf are in Taming.

When the missionaries ask for prayer, it is no empty phrase. *They mean what they say.* We dare not disappoint them.

—*P. H. Richert, Secretary*

SPIRIT OF GOD

Here in the Basna area we have some churches which are twenty years or more in existence. About a few we have to say it just literally that way—existence, and nothing more. They just exist, but not much life nor activity. Then again we have others, and thank God, a good many, which are in some instances very young, which are as vigorous as we could imagine the bride of Christ to be at her very best.

Just a few weeks ago Rev. J. R. Duerksen invited me to come along for a baptismal service in one of the villages. To my surprise we went some twenty miles. There we came to a poverty-stricken, small, dirty village, houses shabby, and at the first glance one could not help thinking in the line of ancient Nathaniel's thought that went, namely, "What good can come out of this?" We entered the village; a whole string of cheerful faces met us, men, women and children. After the profuse oriental welcome they said that the place of worship was ready. They took us through a narrow loop between two houses, which one would be prone to call shacks. Between these two houses was a little open courtyard. On top of this open courtyard they had spread a cheap mat, in order to keep the fierce sun somewhat off the heads of the visitors. We all sat down in this improvised shade. For us visitors there were bedsteads to sit on. Our entertainers sat on the ground. The worship services started with a vigorous song and a fierce fluttering of a setting hen who was disturbed from her nest in one of the houses in front of which we sat. She was so excited that she hopped from one head

(Continued on page 6)

DAILY DEVOTIONAL MESSAGES

By *Rev. Jacob H. Janzen, Waterloo, Ontario*

DECEMBER 1—*"Set your mind on the things that are above, not on the things that are on earth."* Col. 3:2.

We must stand on solid soil to be steadfast. There is no use of soaring up into unreal heights of which we know nothing. If we want progress we must keep our feet on the ground of reality, but our heads must be uplifted into the air. Our yearnings go out for a better life. We must grow up from the material to the spiritual, because reality is very often so harsh, yea, even cruel. If we want to be happy we must not try to dig deeper and deeper into the dust of earth but to rise up toward the things that are above. Our mind must be set on these things and the trend of our journey must be upward.

DECEMBER 2—*"And he said, He that showed the mercy on him. And Jesus said unto him, Go, and do thou likewise."* Luke 10:37.

This is December. Christmas is approaching and you know perfectly well whom you love and want to make happy on Christmas day. There are so many whose joy you would like to enhance and whose riches you would like to increase. But Jesus draws your attention toward mercy. He is a neighbour to mankind who showeth mercy on the miserable. The scribe asked Jesus who would be his neighbour; Jesus turned the question around and asked him, "Whose neighbour are you?" Are your neighbourly feelings limited by family, race, or such like? If so, then you are no better than the heathen. Christ came from heaven to be our neighbour on earth. Are you willing at this season to go, stoop down to the miserable, and do like He did?

DECEMBER 3—*"The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ."* I Cor. 1:6-7.

Our children expect that the Christ Child will shower an abundance of blessings on them, but their parents ask them, whether they have been good to expect that, and tears fill their eyes because they know full well that they will be found wanting. You will overlook at this season their shortcomings and try to be a rich blessing to yours as a servant of the Christ Child. But no farmer would expect a bumper crop unless he has tilled his fields properly. Christmas or no Christmas. And you, as a child of God, did you permit the testimony of Christ to be confirmed in you, so that you are behind in no gift? Then you may wait with confidence for the day of Jesus Christ, our Lord.

DECEMBER 4—*"Now shall my head be lifted up above mine enemies round about me."* Ps. 27:6.

Are you waiting anxiously to discover which way the events will turn, and how the problems of this world will finally be solved? Then you are waiting in vain. You will never in this life see the end of all things. But you can see God now if you lift up your eyes. You will, perhaps, never know who will be the final victor in this world's wars, but you can be the victor above your enemies round about you now, if you hide in the tabernacle of the Most High. Above all, you can now be the victor over the enemy in your own heart and conquer sin through Jesus Christ. The victory that begins there will finally overcome the world.

DECEMBER 5—*"When He, the Spirit of Truth, is come, He will guide you into all the truth."* John 16:13.

Never will the Spirit of Truth compromise with the evil spirit of sin. Only if and when our hearts are cleansed by the blood of the Lamb and thus have become temples of the Holy Ghost can we be guided into all the truth. Never will men be able to conceive the truth unless the Spirit of the Truth moves them toward the conception of all the truth. All the wisdom of our days is bound to make destruction as effective as possible. The great lie of sin has succeeded in convincing mankind that their salvation lieth in the effectiveness of destruction. Unless we learn that evil can be overcome only by good, even at the cost of our lives, we will never see a truly happy world.

DECEMBER 6—*"God said unto him, Thou foolish one, this night is thy soul required of thee; and the things that thou hast prepared, whose shall they be?"* Luke 12:20.

You feed your body with all the vitamins from A to B, etc. But your body is nothing if it is not the soil on which your soul can thrive. And it is the soul that will be required of you, maybe this night. The body will be left to decompose in the grave, but your soul will most certainly be required of you. The world says that it is foolish to figure on anything that is above the material; but the Spirit of God says that it is foolish to strive for anything that does not make for the preservation, salvation and clarification of the soul. Every life is utterly worthless that is not made happy and worth while by the spiritual side of it. You will profit nothing if you neglect your soul.

CONFERENCE PICTURE

If anyone who ordered a conference picture at Souderton has not yet received one, will he please write to North Penn Photo Service, Dresher, Arcade, Lansdale, Pennsylvania. The photographer lost one of the papers containing names and addresses of orders for conference pictures. —*Ernest J. Bohn*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 7, 1941

THE NATURE AND WORK OF THE CHURCH

Acts 2:41-47 Eph. 4:11-16

Introduction

In the apostolic days the word "church" was applied to the whole company of Christ's followers and also to the local communities of believers. In its broadest sense the church is the whole company of those who are saved, of those who are believers in Christ. This is the church which Christ loved and for which He gave his life. He said, Matt. 16:18, "I will build my church: and the gates of hell shall not prevail against it." He was her founder, and He builds her up through the operation of His Spirit. The divine resources back of the church are infinite, and she will continue to be His church. In our lesson there is suggested the work of the organized churches in general, of every denomination.

A Model Church, vss. 41-47

Peter's Pentecost day sermon had a tremendous effect (vs. 41). It was simply scriptural argument made effective by the power of the Holy Spirit. It was the result of ten days of meeting with God in prayer (1:14). These converts who openly confessed their faith in Jesus as their Saviour. The work proved to be lasting. They continued steadfastly in four great essentials for the church: 1. The apostles' teaching. They instructed them how Christ is the fulfilling of scripture. 2. In Christian fellowship with the apostles and with one another. This is one of the necessities for healthy Christian growth. 3. "In breaking of bread," the celebration of the Lord's Supper in regular obedience to Jesus' commandment. 4. "In prayer," united in earnest prayers, living in the spirit of prayer. Very many Christians of today fail to follow this example of the apostolic church.

Love abounded in the early church. Each regarded his property as a sacred trust for the whole body of believers (vs. 45). They assembled together frequently for worship. They continued their Jewish temple worship of God (vs. 46). In addition to this they had Christian services, celebrating the sacrament in their houses. The church took the place of the synagogue. They led lives of praise, gladness, and singleness of heart. Such a church must grow also in our time. The inevitable result was that many were led to salvation by the lives of the Christians. Those who professed regeneration were baptized on confession of faith and received into the church. Church membership ought to mean more than it, far too often, does at the present time.

The Work and Growth of the Church vss. 11-16

The work of the church is essentially two-fold —to win souls for Christ and the church and to build them up in the faith. Jesus gave Himself and gave the gifts mentioned in our lesson. Paul gives a remarkable description of the divine work given to the leaders in the church in leading the members into the deep things of God. Each member has a definite part in the life and work of the church. The purpose of the work of these leaders is "for the perfecting of the saints," for their edifying, for their spiritual up-building (vs. 12). The goal of this spiritual stature is the "fullness of Christ" (vs. 13). Christ, the full-grown spiritual man, should be seen in us. The qualities of Christ should be seen in the members of the church. Such full-grown spiritual maturity will make us immune to accepting crafty, tricky and false doctrines (vs. 14). We, too, need to guard against these in our day. Under the control of Christ the whole body of the Christian Church functions and develops.

The church needs to help create that environment which is conducive to true Christianity and to oppose such social conditions which degrade and lead astray. The church of the first century was on fire for God. She stood true. We are concerned with the church of today, of which we are a part. The church of our lesson was a joyful church and practical in aiding the needy. It was an intelligent church, well instructed in doctrine. It was a worshiping church. We need to make all our church services worshipful by careful planning, prayer, and conduct in the house of worship. Our homes, too, ought to be centers of worship. The church has the message which the world needs today. Christ, the only hope of the world, is the message of the church.

What testimony do we present by our lives to our non-Christian friends and neighbors?

What are some sure marks of a mature Christian?

What are some winds of doctrine today of which Christians need to beware?

SPIRIT OF GOD

(Continued from page 4)

to the other, whether visitor or home folks. But we all kept on singing. The heart of the worship was that nine souls were joined to the Kingdom through baptism. All young people, except one man who was middle aged. Who would have thought that in this neglected village the Spirit of God was at work? But He was, and the results were before us. Our humble brother Dani has brought Christ to these poor people, and they accepted Him with great joy.

—*John Thiessen*

C.P.S. CAMP NEWS

A Mennonite Central Committee report of October 21, 1941, states that 455 boys from sixteen Mennonite groups are now in Civilian Public Service camps. This comprises about one-third of the total who are in Civilian Public Service camps throughout the country.

Mr. G. C. Martin, Project Superintendent of the Marietta Camp, in a letter describing the work of this camp, has the following to say:

"Into this work on June 2, 1941, came the Civilian Public Service Camp, No. 8, to carry on this work of national importance. These young men have at all times proved their willingness to co-operate in every way possible and to do the work assigned them in a highly satisfactory manner and with neatness and dispatch.

"It would be hard to assemble a more genial group of young men. They have at all times conducted themselves as gentlemen. They are eager to learn, and it is my hope that after returning to their respective homes they will consider the time spent here not wasted.

"Much credit must be given the camp staff for their efficient work. Theirs has been no easy task. They must operate under many handicaps both within and without the camp, and I want to go on record in saying that they have done and are doing a splendid job."

(Compiled by *Grant M. Stoltzfus;* released November 3, 1941)

MENNONITE CENTRAL COMMITTEE

October 27, 1941

At a meeting of the Mennonite Central Committee on October 11 the following statement regarding the responsibility for medical care for C. P. S. camps was adopted:

The Mennonite Central Committee through its arrangements in Civilian Public Service camps provides the following free medical service:

1. Thorough physical examination on admission to camp and again on discharge.
2. Vaccination for small pox and typhoid.
3. Medical care and necessary nursing in the camp hospital as may be required.
4. Treatments by the doctor except as noted below.
5. Consultation with doctor whenever necessary.
6. Hospitalization not exceeding two weeks in the nearest acceptable hospital for cases of sickness or for accidents incident to camp duty.

Limitations:

1. The Civilian Public Service camp does not assume financial responsibility for hospitalization beyond the maximum two weeks indicated above.
2. The Civilian Public Service camp will not provide at its expense a special nurse.
3. The Civilian Public Service camp will not pay for surgical operations except such as are definitely incident to camp duty.
4. The Civilian Public Service camp does not assume responsibility for accidents occuring while the young man is off duty.
5. The Civilian Public Service does not assume financial responsibility for dental, or for examination of eyes and the fitting of glasses.
6. The camp administration will make every effort through its office and connections to provide the best rates and best treatment in cases where is does not assume responsibility, if such assistance is desired.

Note: The above provisions apply equally to assignees and to camp staff members and their families.

At the same meeting the following objectives for an educational program in Mennonite C. P. S. camps were adopted:

1. *Appreciation of our Mennonite Heritage and Mission in the World.*
    a. Origin and History of the Mennonite Church.
    b. The Faith of the Mennonite Church.
    c. The Mennonite Way of Life (Simple Life, Mutual Aid, Non-conformity, etc.)
    d. History and Present Expression of our Relief Work.
    e. History and Present Expression of our World Mission and Missionary activity.
    f. Our Non-resistant Heritage in Principle and Practice.
    g. The Mennonite Community Life, particularly the Rural Community.
2. *Understanding the Christian's Relation to the State and the Community.*
    a. Appreciation of our American Heritage (History and Institutions.)
    b. The Biblical Teaching on Relation to State and Community.
    c. Christian Patriotism (Constructive National Service, C. P. S.)
    d. Appreciation of the Work Program of C. P. S.
3. *Deepening Christian Experience.*
    a. In faith and convictions.
    b. In character and in life.
    c. In Christian service.
4. *Promoting Personal Growth.*
    a. Intellectual growth
    b. Skills and Aptitudes
    c. Cultural enrichment

(Continued on page 14)

A Blessed Thanksgiving Dinner

By Elizabeth R. Blough

Ellan Gordon was thinking, "'Bless the Lord, O my soul, and forget not all his benefits.' I do remember them and thank him for giving me so much; maybe the time will come when I can thank him for what has been withdrawn but not yet." She felt that if James Murray had lived they might have been married.

"Good morning, Ellan; you are all through with your cleaning ahead of the rest of us."

"Sit down, Susan; I did not have much to do this week; I am glad you came; I want to ask you something. Just because I am an old maid is no reason for being discontented or unhappy. Yet I do envy the woman whose children are like olive plants round about her table. There's something like that in the Psalms. But this year I can't bear to sit down to my dinner alone on Thanksgiving Day. Jesus talked about going into the highways and hedges; that's where I am going to look for my visitors."

"Them in the hedges was poor folks; we haven't any suffering poor in Glenside; they said so at the ladies' aid."

Ignoring this statement, Ellan continued: "Susan, where are you going to spend Thanksgiving Day?"

"Going? Why, I'll go to church; then I'll go back home; that's all the going I'll do. I get lonesome enough to talk out loud to myself many a time."

"Will you come to my dinner?"

"And sit down to your table with other folks?"

"Of course, and I believe I'll have all my guests help me in the kitchen to prepare this dinner."

"That will be what we'll all enjoy. I feel honored because you invited me," answered Susan.

Ellan went first to the home of Doris Kratz, who lived in an apartment; it was clean but cold and cheerless. Ellan invited her, "I need my friends on Thanksgiving Day. Will you come to dinner?"

"To spend Thanksgiving Day with you? How did you know that I was heart hungry for friends?"

"Because I, too, am lonely; come early and help us in the kitchen." Then Ellan stopped at one of the fine houses in the town. Jane Fulmer met her at the door. She was in deep mourning for her husband; one who refused to be comforted, was Jane. Ellan gave her the invitation.

There was a reproach in her answer: "Oh, Miss Ellan, how dare you suggest such a thing? Me come to your house, and him lying alone out there? He was with me a year ago."

"He would'nt want you to spend your years in grieving; say you will come and help us in the kitchen?"

She shook hear head sadly, "You don't know what it means to lose one you have loved."

Ellan thought of her own lover, but she did not speak of him. After she had invited all the women she had included in her plans, she went home wishing she had more room for those who were lonesome and in need of understanding sympathy. When Thanksgiving Day came, Ellan set her table with her best china and linens. Then she went to church, where she met some of her guests. They accompanied her home. Dinner was to be served at three in the afternoon. Ellan had laid down the turkey, and was getting ready to stuff it, when Jane Fulmer came in; she said, "If I am not too late, may I stuff the turkey? I brought oysters and other things."

"How dear and thoughtful of you; we all appreciate your coming. I have so many things to look after, the turkey is yours."

The old-fashioned kitchen was large enough to give plenty of room to the women who were cooking cranberries, cleaning celery and arranging side dishes. Happy voices were heard as all seemed to be talking at once. Ellan went to the telephone and heard Mrs. Stevens asking, "Have you room for one more guest? I am alone and I should like to be with you?"

"You will be most welcome. Dinner is at three, but most of the guests are here now."

When Mrs. Stevens came, she brought snowy gardenias and laid one beside each plate.

Dinner was served at three o'clock. Jane Fulmer came in from the kitchen, carrying the turkey. She was followed by other women, each one carrying a dish. Ellan arranged them on the table. Mrs. Stevens sat at the head of the table. Jane Fulmer sat at her right. When all were seated there was a reverent silence; then Ellan thanked God for his mercies, his blessings, for this friendly company about her table. Jane Fulmer carved the turkey. Soon all were served and eating the best dinner they had ever tasted, or so they declared. The sincere friendliness of the occasion brightened every face. They told each other of Thanksgivings which were in the past; reminiscences were enjoyed. Mrs. Stevens voiced the sentiment of each one when she said: "Each woman here would have been alone today if Ellan had not brought us together; blessings on her for giving us a real Thanksgiving."

The air was white with feathery snowflakes when they went to their homes in the early twilight. But as they went echoes of light laughter drifted back to Ellan standing in her doorway. Jane Fulmer had said, "I am inviting each one of you to come to my home for a dinner; we need each other." —*Gospel Messenger*

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500 Bell Street
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Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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Among the Migrants

by Onieta J. Tiahrt

This past summer there were over four hundred young people engaged in some sort of service projects in areas of social conflict throughout the country. They represented nearly every denominational group as well as every social and economic group in the United States. But they all had the same goal, namely, to identify themselves with the people among whom they were working, while at the same time demonstrating to the best of their ability the Christian, non-violent way of life.

Thanks to the Men's Bible class of the Bethel College Church and the American Friend's Service Committee, who provided my scholarship, I spent eight wonderful weeks at a Friend's Work Camp in Delano, California.

They called our camp a migrant work camp, but while we lived in a small town right in the heart of the San Joaquin valley where the migrant problem is a very vital one, and where most of the events portrayed in "Grapes of Wrath" took place, Delano had social problems of its own. In general, however, they were related to the whole migrant problem. Delano is one of these towns which is divided by the railroad tracks, so that all of the "nice" people live on the east side and the other people live on the west side. And the reason for this is that on the west side, you can find representatives from eight different national groups, including Japanese, Korean, Mexican, Filipino, Molokan Russian, Negro, and what have you. And our problem, which was almost on a par with the manual work projects, was to work out some plan which would establish better community relations. The camp the year before had aided in the establishment of an Inter-Community Council composed of representatives from every national group including a representation from the east side. Through lack of a real project, however, this council had stopped meeting. We managed to revive it, and after finding out what was wrong, the work camp and the council together managed to work out a plan for a nursery school to care for the pre-school children who often as not were left in the car or on a bundle of sacks while their mothers worked in the fields. The superintendent of schools who at first was a little hostile to the work camp, took up the idea for a nursery and promised to have it incorporated in the school system with the members of the council as the advisory body.

The work camp felt that they had accomplished their aim not so much in the establishment of a nursery school, but in getting a group of people interested in the welfare of both sides of town.

Now to describe the camp itself. We lived on the west side in the grammar school. Our nearest neighbors were two Mexican families and a Japanese family, who were practically a part of the camp. We were more fortunate than most camps, because we had all the facilities of the cafeteria at our disposal, which included a dining room, large kitchen, a room which we used for our laundry, and another which we used as a library and reading room. Because of the extreme heat, and also because we found that the mosquitoes congregated more inside than outside we slept out in the school yard. There were sixteen of us at camp including thirteen campers, the director and his wife, and the assistant director and his wife. We got up at 5:30 every morning, had breakfast, held a thirty minute period of silent meditation, followed by a planning meeting to discuss the activities of the day and anything else which came up, and then worked until twelve. At this point, I would like to say that the period of silent meditation somehow formed the spring from which our whole camp life flowed and to me was one of the most profound experiences, I have ever had. It was the most strongly unifying force in our camp life. It was amazing how personality conflicts and other problems which are inevitable in any group would be dissolved during the period of morning meditation.

And now, on with the schedule. During the first four weeks of camp, it was impossible to work in the afternoons because of the heat, so we spent our time reading, meeting the people who lived around us, and resting. Several discussion groups were held in the afternoons, also. Supper was served at six, and quite often we had visitors, friends of the camp in Delano, people who came to talk to us on various subjects, members of the Service Committee, etc. The evenings were taken up with discussions of topics in which the campers were interested, meetings where outside visitors talked to the camp, folk dancing, singing, and attending different social events which were planned for us by the people among whom we worked.

We undertook four major work projects during the eight week period. Since our aim was to establish better community relations, we wanted to get as well acquainted with the different national groups as possible, and to show that we could get along with all of them. For that reason, we shingled the Korean Church roof, and helped in the completion of the Filipino Full-Gospel Church. Both the Koreans and the Filipinos showed their appreciation of our efforts by inviting us to a dinner at which only their native food was served. Through this means, we came to know a large number of members of both groups, and were thus able to understand them better. Our third project was the construction of tent platforms for the county migrant camp at Shafter. The county camp, unlike the federal camp at Shafter, was simply a barren section of ground set aside for camping grounds for the transient workers. During the winter months, the camping ground becomes quite wet, and it is during these months, also, that the camp is usually full. It was for this reason that we were authorized by the County Health Department to construct twenty-five platforms which would raise the tents up off the ground. Our last project was painting the inside of the Southern Baptist Church in the more or less permanent migrant settlement just outside Delano.

During the summer, we took quite a number of field trips which were designed to acquaint us with all the aspects of the migrant problem in California. We visited nearly all of the federal migrant camps, even spending one week end in the camp at Farmsville where we lived in the little tin houses and endeavored in every possible way to conduct ourselves so that we would be considered a legitimate part of the camp. We also visited one of the large fruit ranches which employs these workers so we could get some idea of how they were administered. Three of our number spent one week at the state cooperative conference, and then reported to the camp on that movement in California.

On Sundays, different members of the camp always visited the various churches in Delano, of which there are quite an abundance (fourteen to 4,000 population). It was through this means that we made most of our contacts, and since we always invited them to visit us, it was not unusual for us to have members of several different racial groups at our folk dance evenings, attending our evening discussions, or sharing our meals.

The contribution which the camp made to us, was, I believe, far greater, than the one which we made to the community. This contribution was threefold, first of all, we learned a great deal about the "migrants," about the people, themselves, and about their relation to the state as a "problem." Second, we learned to appreciate, and to like, and to understand people of many different colors and nationalities. And third, the camp was a great experiment in co-operative group living where we learned to share the work as well as the play, and to get along with sixteen other people during eight weeks of intimate contact.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

THE WORK OF FOREIGN AND HOME MISSIONS OF THE GENERAL CONFERENCE

Program for December 14, 1941

Leading Topic: The Master's Mission, Luke 4:16-20.

I. Worship Service

1. Songs: "Spread, Still Spread, Thou Mighty Word," No. 551; "A Mighty Fortress Is Our God," No. 549; "We've a Story to Tell to the Nations," No. 335.
2. Reading of leading topic and prayer.
3. Talk: "The need for the work in the foreign and the home mission fields," by the pastor.
4. Offering for Home Mission Work.

II. Leader's Introduction

The work of the General Conference in the field of foreign missions began as one of its first enterprises. It has been a field of major interest ever since and one of the strongest connecting links between the churches of the Eastern, Western, Middle, Northern, and Pacific districts. The interest in this field has made for a feeling of unity between the churches. Missionaries through their travels in the churches of the conference, telling about their work, have stimulated a common interest in the cause of the Kingdom. Wise leaders have seen the need for home missions along with the foreign work. There have been good workers here, too, who have done some pioneering in these fields for our conference. There is room for growth and continued effort here, and the General Conference is trying to meet the needs in the fields where it has assumed responsibility.

III. Suggested Topics for Short Talks

1. A sketch of the early work among the American Indians.
2. Our present stations among the Indians, the workers on these fields and the work they are doing. You can get a large map of our mission stations among the Indians as well as study material from Mrs. A. J. Neuenschwander, Quakertown, Pa.
3. Evangelistic work in India.
4. Schools of our Missions.

References: **Twenty-five Years With God in India** and **With Christ on the Edge of the Jungles** by S. T. Moyer. Secure from Mennonite Book Concern, Berne, Indiana.

5. Medical work and other endeavors.
6. China, the early work and its growth.

Reference: **Chips of Experience**, by Missionary Brown.

7. The later years and the development of the work.
8. Present day needs and problems.

IV. Question Box on the Work of Home Missions

Who are the workers? What are their stations? Where do we find them? Items of interest about the work.

V. True Stories from Our Mission Fields

While visiting a section of the community, I made a special point to visit Habil's home. He and his wife Manji Bae are young Bible school students who are attending here for the first year. A new baby boy arrived three days ago in the home. Now they are a family of five. The one-room home was very dark when I arrived. None of the evening sun could get in because a crude shelter of bamboo mat kept the rain out over the doorway, and another crude shelter over the window made an outdoor kitchen. The mud floors had turned into mire. Without a mother or sister, or any hired help to tide over during these days of extra work, this young mother and father helped themselves. The baby was sleeping nicely, dressed in warm clothes, on the bed. The mother was consoling the other little son, hardly more than a baby too. He and the little sister were hungry for supper, but mother only sat on the floor holding him and saying, "Daddy will soon come home to cook supper." With the cooking wood piled up in one corner, one bed used by the baby, two more beds set up along the wall to be out of the way by day time, a small study table, a few boxes and trunks, the dark room was so full that Manji Bae and the children sat in the only spot left, the middle of the room. "If it were only not so wet the children would play nicely, and we could manage better." It is the best Jangir can do for the many young families that have arrived, eager to take work in the Bible school.

—by Mrs. S. T. Moyer

She was carrying some wet clothes in a brass vessel on her head as she followed her mother, who was carrying a similar heavier burden to the river. It was washday. Priscilla was thoughtful. Somewhat haltingly she broke the silence. "Mother."

"Yes, daughter."

"Mother, I was thinking—I am a very fortunate girl. I have three or four dresses. I have never gone hungry. We have always had rice. Chandramani is not so fortunate. She has only one dress. Her father almost died the other day when he had his sick spell, and he cannot work. When the deputy commissioner was here and we had to sing for him, Chandramani had to keep on that dirty dress because she had no other. I felt so ashamed."

"Yes, daughter, God has been very good to us to give us our daily bread."

After another thoughtful pause. "Mother, I was thinking—would you let me give Chandramani one of my dresses?"

The mother, herself a radiant Christian, inwardly rejoiced that her little girl was willing to spare a dress out of her own meagre wardrobe. "Why yes, daughter, that's a good idea. You may give her any dress you choose."

"I'll give her the red one," she quickly replied, "but it is dirty. I must wash it." So saying, she dashed back, and bringing the dress, washed it, and gave it to her little friend.

Two little girls went to sleep happy that night.

—by Mrs. F. G. Isaac

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

GOODWILL PUT INTO PRACTICE

Program for December 14, 1941

(Make booklets in the shape of bells to give out at the meeting. Print program on the inside. Arrange chairs in the shape of a bell.)

Song: "I Heard the Bells on Christmas Day."
Scripture Reading: Matt. 5:38-42.
Prayer Song: "Holy Night, Peaceful Night."
Sentence Prayers: (That we may show the love of God in our daily lives, and really practice good will.)
Piano Solo: "Christmas Carols."

Talk: **Bells of Giving**

"Jesus said, 'Freely ye have received, freely give.' At this season of the year we can ring the Christmas bells by freely giving of our substance to help those whose lives are dreary. We have many needy in our community who need food and clothing, and many little hearts will be anxiously beating, wondering whether someone will remember them.

(Sing prayerfully, unaccompanied:)

"Take my lips and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold."

Talk: **Bells of Serving**

"Jesus said, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' The 'fields are white with harvest' and the laborers are so few. Most of us cannot take the message to foreign lands, but we can help and encourage the needy at our door.

"There are ever so many people who are so discouraged that they need a little interest and friendship as badly as they need the food and clothing. With a little encouragement they could go on and make a living for their families. Many times we could aid them, if we would only take the time to speak a good word for them.

"As long as there are people who are not Christians none of us should ever be guilty of saying, 'There is no work for me to do.' "

(Sing prayerfully, unaccompanied:)

"Take our lives and let them be
Consecrated, Lord, to Thee;
Take our hands and let them move
At the impulse of Thy love. Amen"

Talk: **Bells of Loving**

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

"The greatest gift which we can give our Master is the gift of self. In giving that, we can give our love. Love is the greatest, most lasting thing in the world. Paul says that love never faileth. If we truly love our king, we will never fail Him, and He longs for our hearts."

(Sing: "I Would Be True")

Song: "O Come, All Ye Faithful."

Reading: "Why the Chimes Rang."

Discussion: How can our society put goodwill into practice this season?

Prayer and Benediction.

Intermediate Expressional Service.

THE SOLDIERS' RETREAT

(to be held in Mt. Lake, Minn., December 2-4, 1941)

Theme: "The Soldiers of Christ"—"That he may please Him who hath chosen him to be a soldier."

December 2, 1941—Bergfelder Church, Mt. Lake, 2:30 p. m.

1. Opening of retreat by Rev. John Bartel
2. "The Soldier's Qualifications" - II Tim. 2:3, 4:5 Rev. A. W. Friesen, Henderson, Nebraska
3. Discussion of above subject

5:00 p. m.—Fellowship dinner in Bergfelder Church

7:30 p. m.—Mt. Lake High School Auditorium—Leader, Rev. I. J. Dick

1. Song service in charge of P. J. Voth
2. "The Church Member's Obligation to His Church and Pastor" - Rev. Willard K. Claassen, Freeman, South Dakota
3. Ladies' Chorus, Delft
4. "The Church Member's Obligation to the Unsaved in His Church and Vicinity" - Rev. H. E. Widmer, Bloomfield, Montana

December 3, 1941—First Mennonite Church, Mt. Lake, 9:00 a. m.

1. "The Soldier's Rest Period" - Mark 6:31 - Rev. H. Albert Claassen
1. Discussion on problems in our churches concerning our teaching on war.

12:00 p. m.—Fellowship Dinner in First Mennonite Church

2:00 p. m.—Leader, Rev. Ed. Duerksen, Avon, South Dakota

1. "The Soldier's Problems" - Dr. P. A. Penner
   a. Should we receive members into our churches baptized as infants?
   b. Should we demand a public confession of members received into our churches?
   c. Should we marry and receive divorced people into our churches?

7:30 p. m.—Pastors have been assigned to the following churches:

Bergfelder Church, Mt. Lake,—Jesse Toavs
Delft Mennonite Church—Paul Dahlenburg
Butterfield Mennonite Church—Albert Ewert
First Mennonite, Butterfield—J. F. Sawatzky
First Mennonite, Mt. Lake—

December 4, 1941—First Mennonite Church, Mt. Lake—9:00 a. m.

1. "The Soldier's Inventory" - Ps. 139:23, 24 - Rev. A. P. Waltner
2. "What Attitude Should We Take Toward Altar Calls?" - Rev. J. Tieszen

12:00 p. m.—Fellowship Dinner by Bethel Church, Mt. Lake

2:00 p. m.—Opening by Rev. Louis Linscheid

1. "The Soldier's Call" - Exod. 3 Rev. J. A. Friesen, Doland, South Dakota
2. "The Soldier's Message" - II Tim. 4:2; I Cor. 2:1-5 - Rev. J. Epp
3. "The Soldier's Reward" - II Peter 5:4 - Rev. Victor Sawatzky

7:30 p. m.—Pastors have been assigned to the following churches:

Bergfelder Church, Mt. Lake—Arthur Ortmann
First Mennonite, Mt. Lake—Helmuth Ortmann
First Mennonite, Butterfield—H. E. Widmer
Butterfield Mennonite—August Ewert
Delft Mennonite—Joe Hofer

Pastors coming by train are asked to procure a clergy if they do not have one. Pastors coming by car are asked to group together. We will, through free-will offerings, take care of traveling expenses.

The suggestions below came in after the business committee had arranged the program, but they can be discussed at some time.

1. Should the book, "Dictatorship in Pulpit and Pew," secured at our Mennonite Book Concern, be circulated among our churches?
2. What is being done about the suggestion by our young men to hold meetings in our churches?
3. How far should one go in inviting people who are members of other churches but do not attend any church?
4. The problem of church discipline. (two pastors)
5. What can a pastor do when he does not see growth on the part of his members?
6. What constitutes Modernism?
7. What false teachings particularly are troubling our churches?
8. How can we make our ministry bear much fruit in these days?
9. Good plain Bible studies will be appreciated.
10. What attitude should we, as pastors, take toward the modern amusements, such as theaters, road houses, beer parlors, and dances. What should we do with members who participate in these amusements?

Business committee
John Bartel
H. H. Quiring
Albert Schultz

IN MEMORIAM

JOHN S. EWERT, son of Henry and Aganetha (Shroeder) Ewert, was born March 15, 1876, at Yankton, South Dakota. In the year 1878 he moved to a place northeast of Dolton, South Dakota.

On November 26, 1903, he was married to Elizabeth Schultz with whom he shared life's joys and sorrows. He was baptized upon confession of his faith on October 7, 1894, in the Salem-Zion Church, but he attended the Bethel Church which was a branch of the Salem-Zion Church until it was organized as the Bethel Church of which he was a faithful member until his death. He served his Lord and Master as trustee of the church for seventeen years.

Father had been ailing for a number of years. Several years ago he developed hernia. He consulted different doctors who advised him to have an operation. On June 12, 1941, he went to the hospital. Six days later he was operated. He left the hospital in great faith that his health was restored. He came home on July 1, but the Lord had different ways in store for him. Instead of getting well he began to lose shortly after the operation and kept getting weaker until the Lord took him home October 12. He reached the age of sixty-five years, six months, and twenty-seven days.

His suffering was great, but he took his burdens to the Lord in prayer and was very patient in his illness. He made the remark that he wanted his suffering to be to the glory of God.

He leaves to mourn me, his wife; Mr. and Mrs. Lewis Ewert of Saginaw, Michigan; Josephine of Virginia, Minnesota; Leon of Syracuse, New York; Mr. and Mrs. Jonathan Ewert of Syracuse, New York; Mr. and Mrs. Alvin Dick of Marion, South Dakota; and Johnny at home. He also leaves to mourn one sister, Mrs. Henry P. Tieszen; and two brothers, Zacharias Ewert and Peter S. Ewert; four grandchildren; and a host of relatives and friends.

MENNO E. BADERTSCHER, age forty, city councilman and grocer of Bluffton, Ohio, and a member of the Bluffton First Mennonite Church, died of spinal meningitis on October 31.

He is survived by his wife, Geneva; a daughter, Colletta, and three sons, Daryl, Don, and Larry, all at home; a sister, Miss Anna Badertscher of Bluffton, and four brothers, Dan, Fred, and William, all of Bluffton, and Noah of Beaverdam.

JOHANNES D. JANTZEN, son of Franz and Gertrude (Penner) Jantzen was born October 21, 1870, Gnadenfeld, South Russia. In the summer of 1876, he with his parents migrated from South Russia to America, arriving at Peabody, Kansas, on July 4.

Father was baptized January 20, 1888, by Rev. J. S. Hirschler in the Hillsboro Mennonite Church. On January 1, 1897, father was married to Louise Janzen of Mennoville, Oklahoma. On August 8, 1933, mother preceded him in death, a loss he keenly felt.

His education began in Russia, attending school at the age of five. In America his school attendance was limited to a few months of the winters of 1877 and 1878. He had youthful ambitions to become a doctor, but finances would not permit the fulfilling of his desires, so he remained on the farm to till the fields and eventually took over farming as his life's work. Farming, however, was only a means of providing a living for his family. His chief interest was in church work and in the education of youth. He served as a member of the Lighthouse school board for many years and always had the welfare of the community at heart. Father showed great interest and helped financially in the development of Bethel College, also providing the opportunity for all his children to attend that school. Likewise he was also an ardent supporter of the Hillsboro Bible Academy and served as a member of the board for many years.

Father also manifested great interest in church, Sunday school and Christian Endeavor work. At the age of seventeen he taught a Sunday school class and has been a Sunday school worker ever since, serving as teacher or superintendent. In 1917 the church elected him to be an evangelistic minister in which capacity he faithfully helped the pastor until October 1940, when he resigned. As a minister he proclaimed the love of God and Him crucified. He loved to minister unto the sick and sorrowing, and although he was at times misunderstood he believed that "As much as lieth in you, live peaceably with all men." Romans 12:18. In this spirit he aspired to become like unto Christ.

He was a widower for seven years and on October 20, 1940, he was united in marriage to Mrs. Agatha Froese of Inola, Oklahoma. This happy union was tragically ended last Friday.

To us children he was a good father, who was always interested in our spiritual, as well as physical, welfare. On the morning of the day of his tragic death he was busy at work filling out necessary papers for the Mennonite Aid Plan, being district secretary for this organization. At about 10:30 he and mother drove out to the farm. He always enjoyed working on his old homestead. At this time he was raking alfalfa. Just what occurred we are only surmising, but the Lord called father to his home eternal where he will serve the Lord.

He leaves to mourn his sudden departure his devoted wife and her family, two sons and four daughters, seven grandchildren, and a host of relatives and friends. Surviving children are: Henry W. Jantzen and family, Hillsboro, Kansas; Gertrude, Mrs. Samuel Baergen and family of Wichita, Kansas; Katherine, Mrs. Alvin E. Wiens and family, Hillsboro, Kansas; Dr. J. Marc Jantzen and family, Stockton, California; Dorothy, Mrs. P. K. Dirksen and husband, Moundridge, Kansas; and Rosella, Mrs. Roland Dirksen and husband of Moundridge, Kansas. —The Family

CONFERENCE OF HISTORIC PEACE CHURCHES

Waterloo, Ontario,—October 29

(A Statement of Appreciation)

One of the privileges of a recent trip to Canada was the opportunity to attend the annual Conference of Historic Peace Churches. As we think of the darkness of our world, experiences such as these are as twinkling stars pitted against a background of penetrating blackness. Three great impressions are lodged indelibly upon my mind and heart.

First, the spirit of understanding and brotherhood was refreshing. There we were, delegates from more than a dozen groups, separated by hundreds of miles, but yet unified. To be sure, as one scanned the capacity congregation, one could see quite a difference in outward appearance, but hearts were united.

Second, a genuine devotion to our common heritage was evident. Although the roads travelled through the centuries by the various groups were varied, there was in all of them that great consecration to the ideal of peace. This gave to our group a new spirit of appreciation for our heritage and for each other.

Third, all the sessions were charged with the spirit of an "all out" effort to make our testimony ring true in the present hour. We cannot rest complacently on the sacrifices of the past, but God has intrusted this message to us in our day. In the words of our chairman, Bishop E. J. Swalm, "We have a chance to stand for the Truth, and the Truth is worth standing for." The Gospel of Jesus Christ is still the answer. We are faced with an opportunity and a challenge. It is a glorious one! Let us be true!

—*Andrew R. Shelly*

C P.S. CAMP NEWS

(Continued from page 7)

The various C. P. S. camps are publishing at regular intervals interesting papers. Their contents tell of the religious, educational, and recreational activities of the camps and frequently contain some very worthwhile reading material. Following are some of the names of the papers: *The Bluffton Peace Sentinel,* Bluffton, Indiana; *The Olive Branch,* Grottoes, Virginia; *Pike View Peace News,* Colorado Springs; *The Olive Branch,* Dennison, Iowa. Anyone interested in receiving these papers should write to the camps. Subscription rates are reasonable.

Compiled by *Grant M. Stoltzfus*

November 12, 1941

A bulletin from the National Service Board for Religious Objectors dated November 5 states: "At the present time there are 1309 regular assignees and 16 parolees in 19 CPS camps. An additional 307 have been assigned as of November 7 and November 25, which will bring the total to 1695 by the end of this month. It is expected that about 300 more will be assigned in December to bring the total close to 2000 men by the first of the year."

The same bulletin also says: "A new order from Selective Service Headquarters which will come through in about 10 days, will eliminate deferments of married men who have married after the receipt of their classification notices."

General Hershey, Director of Selective Service visited the Dennison, Iowa, C.P.S. camp on November 1. He seemed well pleased with the spirit of the boys in camp and noted also with satisfaction the manner in which the soil conservation work was progressing.

Brother David Wedel, having served his six months as director of the Marietta C.P.S. camp returns to serve his church at Halstead, Kansas. Brother John F. Schmidt of Buhler, Kansas, will replace Brother Wedel as director of this camp on November 20.

Compiled by *Grant M. Stoltzfus*

THE LIGHT OF THE WORLD

Darkness fleeing, Light arising
And I watched that fiery sphere
Splatter among the heavens.
Daylight molden,
Darkness scolded,
Life unfolded
From its quiet slumbers here.
Then as twilight shades grew nigher
Thought I, must we lose that fire
And again in blackness, blindly grope our way?
But the star-gleam
Took the sun-beam
And re-cast its hidden hues
In a brilliant, sheen sapphire.
Once before in Old Judee
Son-light glowed down from that tree
Sending forth its healing glow
From that cleansing crimson flow,
Scattering blots of blackest sin,
Letting lighted love shine in.
Sun of Righteous, take our lives
Each a brilliant shining star
Moving meek in Thy great pattern
Lest ourselves, Thy beauty mar.
Son-light streaming,
Mercy beaming,
Sin-redeeming
Shining ever, shining far.

—*A Bluffton, Ohio, reader*

« « JOTTINGS » »

—*Freeman Junior College Annual Founders' Day* will be observed on December 12. Rev. P. A. Penner, who has completed forty years of mission service in India and who is now serving the First Mennonite Church, Mountain Lake, Minnesota, will be the guest speaker. Musical numbers by the Girls Glee Club, the Men's Quartet, the present choir, and last summer's choir tour, will be shown. A one act peace play, "Peace On Earth" will also be given. In the evening slides on "The Early Life of Christ" will be shown, and Rev. Penner will give the concluding address.

—The *Johannestal Mennonite Church, Hillsboro, Kansas,* recently had a series of evangelistic meetings, conducted by Rev. Lester Hostetler of Bethel College. Some of the themes were: "Why Be a Christian," "Christian Simplicity," "The Meaning of Non-Resistance," "The Silent Sufferer," and "My Church."

—Many of the men at the *Colorado Springs Civilian Public Service Camp* observed Armistice Day by fasting. This was done for the purpose of getting a sense of fellowship with the people of Europe who are forced to suffer the effects of starvation due to the food blockade and to protest against the blockade which is depriving of life the very people for whom the war is supposedly being fought.

—*Rev. P. P. Tschetter,* pastor of the Pretty Prairie (Kansas) Mennonite Church, wrote on November 9: "The Lord willing Brother Victor Graber will be ordained as minister of the gospel in the First Mennonite Church at Pretty Prairie on November 30, at 2:30 p. m. The prayers of God's people are desired. Today I leave for the Civilian Public Service Camp at Dennison, Iowa, and Monday evening I will leave for Gretna, Manitoba, where I will take part in the Bible Week held at the Mennonite Collegiate Institute. I will also visit some churches."

—*Grace Moyer of Allentown, Pennsylvania,* wrote the article, "Why I Am a Christian," which appeared in the November 11 issue. Miss Moyer is editor of the *C. E. Witness* which is the young people's paper of the Eastern District. Other errors in the above issue were the result of an undue and unnecessary delay in the mails which prevented the "dummy" (arrangement of type in *The Mennonite*) from reaching the printer in time.

—*Rev. John F. Schmidt* has resigned as pastor of the Buhler, Kansas, Mennonite Church. Brother Schmidt assumed his duties as director of the Civilian Public Service camp at Marietta, Ohio, on November 20. Rev. David Wedel, former director, has returned to his pastoral charge at Halstead, Kansas.

—The following General Conference churches; ***Hebron, Hoffnungsau,*** and ***Buhler,*** and the Mennonite Brethren Church of Buhler, Kansas, recently participated in a Sunday School convention, held in the Buhler High School. The combined choirs sang the closing number. The attendance was large.

—*Mrs. P. R. Schroeder* writes: "My address after November 23 will be Lodi, Wisconsin, instead of Mountain Lake, Minnesota. Last week a cablegram from my children, Orlando Waltners, Champa, C. P., India, reached us, announcing the birth of a boy on Wednesday, November 5. This cablegram was read to us over the phone. We were happy for two days. Then on Saturday when we got the cablegram itself and read it over, we were saddened to see the word, "still-born" in it also, which the operator failed to read when reporting it to us, but which made such a world of difference. One word, but what a difference! Our hearts are especially saddened, since it tears open again the wound which is not healed by any means. I have been living under severe strain for over two years, but praise the Lord that I can claim Isaiah 26:3, 4."

—*Rev. W. H. Unruh* of Pulaski, Iowa, has accepted a call to the pastorate of the West Zion Church of Moundridge, Kansas. Brother Unruh will begin work there with the beginning of December.

—The *church unity committees* of the General Conference and of the Central Conference of Mennonites recently held a joint session at Bloomington, Illinois. These committees are seeking a way in which the two conferences may coordinate and unify their activities.

—As a result of evangelistic services by *Rev. A. J. Neuenschwander* in the Richfield, Pennsylvania Mennonite Church, the pastor, Rev. B. S. Graybill, was able to admit into the church six by baptism and one by letter. —*Corr.*

—*The Grace Mennonite Church of Lansdale, Pennsylvania,* will have home coming meetings from December 2-5. Brother Howard G. Nyce, pastor of the Allentown and Upper Milford charge, secretary of the Eastern District Conference, member of the Foreign Mission Board, and chairman of the Pre-Millenial Fellowship of Allentown and vicinity, will be the speaker.

—*The Grace Mennonite Church Messenger*

—*Dr. Edwin McNeill Poteat,* pastor of the Euclid Ave. Baptist Church of Cleveland, Ohio, and peace worker, conducted the annual Bluffton College Bible lectures during the week of November 9-14. In connection with these lectures a minister's retreat was held on Wednesday and Thursday. Dr. R. Lincoln Long of the Collingwood Presbyterian Church of Toledo, Ohio, and Dr. O. N. Baker, sociologist from the United States Department of Agriculture were the speakers.—Due largely to the efforts of Mrs. S. K. Mosiman Bluffton College now has a set of chimes for the college chapel organ. Mr. D. K.

Roth and family of Gibson City, Illinois were the benefactors. Mrs. Mosiman was also instrumental in getting the pipe organ for the college.

CORRESPONDENCE

MENNONITE CHURCH
Newport, Washington

"Behold, now is the accepted time; behold, now is the day of salvation." II Cor. 6:2.

Greetings to all readers of *The Mennonite*. Many things have taken place since anything has been written from here. In June we had the blessed privilege to entertain the Washington Mennonite Sunday School and Christian Endeavor Convention.

The week end of July 4, sixteen of our young people, with the pastor, attended the Young People's Retreat at Clear Lake, near Yakima, some three hundred miles away.

During the summer the children in the community had mumps and whooping cough. Some of the older people also had mumps.

August 30 Henry Dalke was married to Edna Nafziger of Colfax at the Onecha Mennonite Church, and on September 7 Gordon Kliewer was married to a girl from Sandpoint, Idaho. Both young couples live at Ione. The men work in the mine at Mateline Falls.

On September 14 we were privileged to receive seven new members through baptism and four by the right hand of fellowship. May God give these young people grace to withstand temptation in this day. On October 19 Mrs. Henry Dalke was received into the church by letter.

The men who were away working in the harvest at Menno, and those in the apple orchards at Wanatchee have come home.

Our new church building is not yet completed. Some work is being done. The base for the furnace is made, but the furnace has not come. We have received some fine contributions from our Pacific District churches. They have helped us along very much. May God bless these gifts. *—A Reader*

WOODLAND MENNONITE CHURCH
Warroad, Minnesota

Greetings in Jesus' name. During the month of August our church membership was increased by four when Mr. and Mrs. Dave Fast and Mr. and Mrs. Nick Fast joined the church.

Rev. Schultz from California visited our church in August. From September 30 to October 9 we had the privilege of being blessed with revival meetings held by Rev. Jacob Friesen of Doland, South Dakota. Special music for the services were in charge of various members of the congregation.

Another harvest season of grain and fruits is ended, but the harvest in God's vineyard will not be ended till He calls us home. May we therefore so let our lights shine that others may be gathered into the fold ere night cometh. Let us not grow weary in well doing, for in due season we shall reap, if we faint not.

—Jake G. Quiring, Corr.

EINSIEDEL MENNONITE CHURCH
Hanston, Kansas

We have had some lovely rains this fall, enough so that our farmers have been able to sow their wheat, and there is some fall pasture, the pasture being mostly on volunteer wheat. Our grass pastures have also made a remarkable showing in the last year. Buffalo grass is lifting its heads up through the blow-dirt in pastures where we thought nothing could ever grow again. For all this we praise our Heavenly Father, for we feel it a direct answer to prayer.

On the morning of August 24 we had our annual harvest thanksgiving services, and in the evening of the same day we gathered on the beautiful lawn at the Ed Hirschler home, where we had our annual picnic. We ate our basket lunch and played some games, planned by our social committee. This was followed by a half hour of Bible drills. Then we gathered together under a beautiful starlit sky and sang the first verse of each one's favorite hymn, ending with "Silent Night, Holy Night."

During September Brother G. A. Linscheid, who represented our congregation during August, was to be with us to give us a report on the General Conference, but he was taken ill just a few days before, so we have not had a report on the same. Our pastor and his wife attended the Western District Conference at Hutchinson and Newton.

November 9 four young souls were received into the congregation by baptism; this was a very impressive service—long to be remembered. The meeting house was filled. Sunday November 23 we will have our annual Thanksgiving dinner in the basement of the church. November 27, Thanksgiving Day, we will have services at 10 a. m.

—Mrs. A. S. Bechtel, Corr.

THE MENNONITE

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JA

RURAL ROUTE 3
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, DEC. 2, 1941 NUMBER 47

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A False Doctrine

In the *Moody Monthly* of November, 1941, there is given the following question and answer in the section on "Practical and Perplexing Questions."

"Question: *We do not believe in war. The Christian's armor does not provide for it* (Phil. 4:19).

"Answer: *Sorry, but the Bible is not on your side in this matter, for there are righteous wars. Defense of one's country in case of attack is considered proper by most people. Our God is described as a "man of war" (Exod. 15:3). King David was accustomed to seek God's guidance in his military affairs. In New Testament times, John the Baptist did not demand of the soldiers that they lay down their arms (Luke 3:14), nor did Jesus do so of the centurion, nor Peter of Cornelius (Matt. 8:5; Acts 10). Evildoers were to be punished by the sword (Rom. 13:3, 4; I Pet. 2:14). Aggressors from without the state are to be fought against as well as transgressors from within. The Christian as a citizen has duties to the state, as well as the non-Christian. Defense of one's country is as much rightly expected of the Christian as of the non-Christian. God makes no exceptions. In this warring world a nation has the same right of self-defense as has the individual when his life or the life of a loved one can be preserved in no other way. Moreover, a citizen of the United States has special liberties handed down to him by his forebears, who once fought for them. How can we do otherwise than fight to preserve them?*"

To us who believe in Biblical peace (in contrast to worldly peace), a peace that for many religious people truly passes understanding, the above answer is false doctrine. For us the above statement is not true to the whole Word of God and the whole Christ. As such we must guard against the influence of those who teach this false doctrine.

By no means need we doubt the sincerity and good faith of those Christians who do not believe the peace teachings of Christ. Their zeal and sincerity in other matters is, indeed, worthy of commendation. In fact, in large areas of their Christian life many of these may far outshine the living of many Christian believers in peace who fail to be very conscientious in non-peace matters.

Yet sincerity and fervency without full knowledge of all of Christ's teaching and spirit is insufficient. The wild modernist or liberal may be very zealous in his views and theories, but he lacks very much. Knowledge must go with fervency and sincerity. Where knowledge of the Bible is scarce, false doctrines easily abound. Where knowledge of Christ's teachings and spirit in regard to war are ignored there easily creeps in a fervent Pharisaical formalism, which leaves untouched the *deeper* and *harder* matters of the spirit.

Because our forefathers wanted to avoid such religious formalism (which did not go deep into the very practical issues of daily life) and wanted to be truly Christlike, they refused to join Luther and Zwingli in their military protected and promoted reformation. Luther is reported to have been convinced of the essential rightness of our peace stand. But the pressure of world circumstances made a mixture of Christianity and militarism ever so much more delectable, and he took the easy way. Luther was a great man, but he would have been even a greater man had he stood up for his early peace convictions.

There are Christians who long for earnest, deep, spiritual living. Yet they like all Christians are not free from the temptation to conform to the ways of the world. These ways of the world become doubly tempting and dangerous when presented by earnest, zealous men who attempt to make the way of militarism seem respectable, "proper," and Christian. Therefore, our young people who are anxious for earnest, deep, spiritual living are tempted to accept with this deep spirituality the terrible sin of militarism. They are tempted to believe that the two go together. They are tmepted to believe that adherence to the peace position goes with carelessness, shallowness, and disregard for earnest, spiritual living. They are sorely tempted because much good and some evil (a very grave and great sin, however), are presented together.

Therefore, those young people who, moved by the most worthy purpose, go to schools or churches where such false doctrine (as given in the above answer) is taught, are presented with a very subtle and dangerous temptation. That some of our people have become confused and have yielded to this false doctrine is a sad fact. Should not we, therefore, be especially on guard against it?

Our own Mennonite Bible schools and colleges and churches should be our means for guarding against this false doctrine. Certainly, our institutions lack a great deal in deep spirituality. However, they are ours. We can much more easily exercise a controlling influence over them than we can over institutions which are not ours and to whose disadvantage it would be to promote adherence to our peculiar doctrines.

Let us not run away from the problems which our own institutions present. Let us face them in a humble, persistent Christlike way. The person who does not go to church scoffs at those inside the church because of their evident mistakes and failures. Let us not be Christian scoffers of our own institutions. As the worldly man should be in the church, so we need to be in our own institutions, bringing about a deeper spirituality in ourselves and in our Christian brethren. Let us be such leaven, and we will be more successful in guarding our young people against a very false and pernicious doctrine that comes from a mixture of Christianity and worldliness. —rw

Golden Gossip

By *Mrs. J. Z. Gilbert*

Never heard of such a thing? Well the term does sound a bit out of the ordinary, but it was real gossip and it was truly golden as you will concede no doubt when the whole truth is known.

The meaning of the expression is less easily defined than illustrated, and so here is the story as it was told me: The peace of a certain community was being greatly disturbed by the continued talebearing of one individual. Backbiting had become the order of the day as a result of the busybody reporter, who took it upon herself to relate to the neighbors any insinuating or slighting remarks she happened to hear about them.

Then one day a true-blue Christian moved into this particular locality. It was not long until the talebearer called and began introducing this new neighbor to the various families of the vicinity—at first by making some pleasant remarks and then following with all sorts of uncomplimentary hear-say tales. The good woman listened to all that was said, but very wisely put aside everything of a besmirching type which the caller told her, meanwhile taking careful note of whatever was kind enough to repeat. Then later as she became acquainted with the other women of the neighborhood she told each one the kind things that Mrs. So-and-So had said about her.

The transformation was like magic. The community atmosphere cleared, troubled thoughts were replaced by wholesome cheer and neighborhood friction gave way to neighborly friendships.

—*Gospel Messenger*

WITH CHRIST ON THE EDGE OF THE JUNGLES

By *Rev. S. T. Moyer*

The Mennonite Book Concern, Berne, Ind., $1.00

"With Christ on the Edge of the Jungles" is the burning, living narrative of a valiant achievement in modern missionary pioneering. The book belongs in the stream of noble Christian chronicles; it is one for which Mennonite people should feel a humble, though thankful, pride. So outreaching is it in scope, yet so replete with sound method and mission practice, that it should pass the bounds of denominational reading and be a source of inspiration to Christian workers everywhere.

The Moyers have been in India since 1920, and readers of *The Mennonite* have long been helped by their stirring letters and calls to prayer for the Indian work. Rev. Moyer has never despised the craftsmanship of the pen; rather, he has studied and toiled to master its intricacies that the work of the kingdom might be glorified through his words on the printed page. Thus, there is good writing in the little book. It opens and progresses for a time in almost allegorical style. The author has lived so intimately with the words of Holy Writ, with the Anglo-Saxon of John Bunyan, and with the writings of the church fathers, that his phrases are steeped in their spirit. The feet of many of his readers are doubtless mired in the clay of the commonplace, so when the style falls into the more familiar mode we are on surer footing.

The story opens in the jungles of India in May, 1924. Rev. and Mrs. Moyer are alone, sixty miles from the railway, among half-hostile natives, surrounded by a teeming, wild nature. The narrative pauses as the author pays tribute to those who passed this way in years gone by and left in the hearts of a few the longing to know more. Then follows the amazing story.

Local opposition means changing locations again and again. There are heartbreaking delays in purchasing the land and starting the building program; even water from a buffalo wallow must suffice until the first well flows. From prodigious labors a home and well-planned mission center gradually evolve. The jungle is beaten and transformed into gorgeous fruit, vegetable, and flower gardens. All this is basic, important, but it is not enough.

The mightiest jungle to be conquered lay in the lives of a parish including hundreds of towns and villages. Surely, no one can read of this intense struggle of years with sin, poverty, and ignorance, and not be mightily moved. Bringing Christ to this area, widening the work from village to village, is done with a zeal that exacts almost the last ounce of physical and spiritual energy. The problems and emergencies are endless.

There are detailed life stories of those who are nurtured into fine Christian living, and of those who lapse back into the jungle. There is a powerful chapter on poverty and the effort to meet this ill through the Christian Loan Society. There is the ever-present fear lest the missionary become too much the center of the station, weakening the native in his slow rise to stability and service. New Christians must ever feel the urge to evangelize their own people. The missionaries must ever draw mightily upon God's strength and His Word. They study Paul's methods of training for leadership in the new churches, and there emerge bands of utterly devoted pastors and lay leaders. Other missionaries come for special tasks, but Rev. Moyer and his wife are the only ones who labor from the beginning until 1937. Hundreds of Christian homes, a school cited by the government for its fruitful methods, twenty and more churches established, a fine hospital—such is the blessing of the years, the story of the Basna Mission.

Though not voluminous, the book cannot be read at one or two sittings. Strong situations so predominate, and the high points tread so closely upon each other that reading and thinking—reading and thinking—is the only method for the book's perusal. We close it, feeling with the author that "a highway has been established, the way of holiness."

—*Lenore Miller Myers*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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"OTHER SHEEP I HAVE"

When some of our missionaries return from the foreign field to the homeland and take up work in our home churches they sometimes feel a lack of concern on the part of the home folks for the salvation of everyone in their respective community. At the instigation of one of these returned missionaries the Home Mission Board appointed a committee of three to make a study of the need and practice of evangelism among our churches and to make some efforts to promote the cause in our midst.

The committee sent out a questionnaire to most of our churches in an endeavor to find out what was being done and what more could be accomplished, also as to what methods were most favored and fruitful in carrying on the work of evangelism. The replies that were received provided a basis for a series of articles which were written by the members of the committee and a few other selected leaders of our denomination covering the various phases of the subject. These articles have been assembled into an attractive booklet under the title of "Other Sheep I Have," John 10:16. This booklet is now offered for free distribution and may be obtained from Rev. J. J. Plenert, 429 Knorr Street, Philadelphia, Pennsylvania, or from the Mennonite Publication Office, Newton, Kansas. Brother Plenert, however, has notified me that the first thousand copies are already practically all taken, but if there are sufficient calls for more, more such booklets will very likely be printed to meet the demand.

This handbook on evangelism has already proved to be useful in different ways in various places. One pastor reports that he has used it in his C. E. society meetings with much interest and profit. Another pastor has ordered thirty copies to be given to all the leaders in his large church. The writer of this brief review has used it as the basis of a sermon on evangelism and is now using it for prayerful consideration, an article at a time, with a small group in a weekly midweek service.

These brief discussions are presented to us by men who have given careful and prayerful thought to this important matter and are here sharing with us their experiences, observations, and convictions. The booklet covers quite well the entire subject under some such headings as, "What is Evangelism?", "Evangelism and Christian Education", "Our Church Witnessing in our Community", and "Conserving our Church Membership." This indicates in a measure that the treatment is broad and comprehensive and adapted to our own particular needs and background. There are seven articles in all, making a treatise which should be found helpful to all of our churches in fulfilling their mission of carrying out the commission of our Lord Jesus Christ.

—*J. E. Amstutz*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"INDIA C-A-L-L-I-N-G!"

There has existed a mutual feeling shared by both the missionaries in India and representative ones of the home constituency that more intimate and direct information should be available as to what is happening on the India Mission Field. No missionary can travel much at home without discerning it. The same feeling existed here in India.

This belief gave rise to a resolution in the India Mission Conference of 1939 that a news sheet should be published. The contents of this were not to displace anything which would normally find its way into the columns of any church paper, but was rather to supplement this. Accordingly a quarterly news sheet, in the English language, and from four to six pages was born. It has been entitled "INDIA C-A-L-L-I-N-G!" It is now finishing its second year of publication.

This quarterly is published by the missionaries in India. For the time being the writer of these lines has been serving as editor and manager. It is intended that five copies shall go to each church, one to each of the following: pastor, Sunday School superintendent, women's mission society, junior mission society, and the Christian Endeavor president. A few of the larger churches receive considerably more than five copies.

Through the much appreciated services of district distributors "INDIA C-A-L-L-I-N-G!" finds its way from India to the individuals concerned. In addition missionaries send out a limited number of copies to their friends. These district distributors are:

Miss Emma Ruth, Reedly, California, Pacific District Conference; Miss Huldah Myers, Quakertown, Pennsylvania, Eastern District Conference; Miss Inda Sprunger, Berne, Indiana, Middle District Conference; Prof. Edwin P. Graber, Freeman, South Dakota, Northern District Conference; Rev. Jacob H. Hoeppner, Altona, Manitoba, Canadian Conference; Mrs. Gerhard Friesen, Newton, Kansas, Western District Conference.

Occasionally word comes to me from pastors or from women's missionary societies asking that they might receive copies. Each church should be getting at least five copies. If any of those listed above have not gotten their copies, it is suggested that you get in touch with your district distributor and ask for the copies allotted to your church. Or you may write to me if you prefer. Our chief objective is to witness to the great things the Lord is doing in India. We would be grieved if this witness failed to reach you.

—*S. T. Moyer*
Janjgir, C. P. India.

MR. SHEN'S TESTIMONY

Mr. Shen accompanied me on my way to Shao Chuang, since I was not familiar with the new road. While he was there he spoke to a small number of Christians.

" I want to give a testimony this morning. About ten years ago a missionary by the name of Miss Munsen held meetings in Tamingfu. She asked us all whether we were born again. I remember especially, how she asked whether any of us had anything in our home that did not belong to us something that no one had given us and that we had not bought; perhaps it was only a wash basin, a chair, or even a stick. Yet it belonged to someone else. If so we were not thoroughly born again, and the stick would be in our way when we wanted to enter the narrow gate of heaven. We were all scared and many of us wept, knowing that we still had such things in our homes.

"Some time ago the missionary gave me twenty-seven dollars to give to the tinner for a piece of work which we had done. The work had not been done very well, so I told the man I'd give him twenty-five and he accepted it. That left me two dollars. The missionary had figured on twenty-seven, so he would not be expecting the two dollars back. The church needed a wash basin and a few other things for the gate house. I decided that I might spend the two dollars that way. I was not spending it for myself, and the church needed those things. If I asked the missionary about it, he might not give it.

"But while I tried to reason with myself that way, I wasn't at peace. Every time I opened my Bible there were those two dollars. When I prayed those two dollars popped into my mind. I was getting more and more upset, and it came to me that a Christian should be a messenger of peace. How could I be one when my heart was going thump, thump, thump?

(At this place the whole audience chuckled sympathetically.)

"So I went back to the missionary. I gave him the two dollars, and I was at peace again."

NOTE TO CONTRIBUTORS

All type-written copy should be double-spaced, for the editor must send it to the printer in that form. Do not abbreviate the term "Brother." Write Brother John Schmidt, and not Bro. John Schmidt. In practically all instances spell out the names of the months of the year. Thank you. —*Editor*

HOME MISSIONS

A. J. Neuenschwander, Secretary

RIDGEDALE, SASKATCHEWAN

As our work is not limited to one place or church, my report will undoubtedly be different than most others.

At present I am still teaching ten months of the year, but, if the Lord so leads, I may be able to go out in full-time service. The fields are ripe unto harvest; yet, where are the reapers?

During the summer months I have traveled about seven thousand miles in His service. We (Mrs. Dirks and I) have been in many homes. Most of the people were poor, and many were discouraged and weak. Also, there were the sick ones, and here I recall a home where the mother, about thirty-two years of age, is down with dropsy; her feet are heavy; even her face is badly swollen. They have a little boy about three years of age who is mentally weak. He eats paper, and, in fact, anything he may lay his hands on. When he is touching a hot stove he does not know enough to go away, but stands and roasts. Pray for this home. They are Christians, but need courage and patience. Financially too, they are not able to get help from anyone.

Last Sunday I traveled 125 miles and spoke at three services. Wednesday nights we have prayer meetings in a little church nearby, and Friday nights young people's meetings. At Teddington, about twenty-six miles from here, services, Sunday School, and young people's work is continued, other brothers taking my place when I cannot be present. As this is a branch of the Lost River church, their report will undoubtedly be in and will include the combined results of both places.

Somehow the Lord led us to visit a home of some poor people. We had dinner with them, and during the first few minutes found that the father of the home was not a Christian. He was open and confessed his lost condition, wept bitter tears, and said, "You know, I was under deep conviction a year ago; especially, at one of the services I could not hold my tears. When Rev.-------- put his arm around me and said, 'I suppose you have a hard battle too, brother, have you?' I answered, 'Yes, I sure have.' Then he said, 'Praise the Lord for battles; then we know we are on the Lord's side'." Of course, it was not a battle after being saved, but one in which this person saw his lost condition. However, the minister left him, and, of course, the result was an opportunity gone, and a soul left in darkness and sin.

How careful we should be in dealing with precious souls for whom Christ died. To make matters short, he there and then accepted the Lord, and thanked Him for saving grace. When kneeling and thanking, his wife also prayed. Among other things in her ardent prayer, she said, "Jesus, I have prayed fourteen years for my dear husband, and now I praise Thee for answering prayer—and I want to continue to thank Thee as long as I live. Now my prayer shall be of thanks and praise instead of pleading, as before."

Remember us and this northern field in your prayers.

—*Charles and Tena Dirks*

WINNIPEG, MANITOBA

Winnipeg represents a great home mission field, There is much to be done in the work of our Lord. Our two churches in this city were bought and built partly with the generous aid of the General Conference. Every Sunday morning services are held in both of these churches and also in one of them on Sunday evenings.

Once every year, during the last three days of October, we hold our Manitoba Mennonite Ministers' Conference. Then we have nightly services which are always well attended. In winter we arrange for lectures on various subjects. This kind of service is indeed very helpful and promising. Twice a year, before Christmas and before Pentecost, we gather for holy communion. On these occasions the attendance is always good. Brother Victor Schroeder and some helpers prepare and conduct the monthly Christian Endeavor meetings. These are well attended by both young and old.

Two other efforts to serve our young people in Winnipeg are the Girls' Home and the Bible School. The Ebenezer Girls' Home is planning to celebrate, in a very modest way, its fifteenth anniversary on the twentieth of November. Until last year the Bible School was supported only by the Schoenwiese Mennonite Church. Now three other churches are willing to share with us the responsibility of carrying on the school. We also try to come in touch with the Mennonite students which are enrolled in the various schools and colleges of the city and with the youths who come into the city to work in the factories. In many cases we have succeeded; many of them come to our church and to our youth rallys.

I have a preparatory course for baptism about ten weeks before Pentecost. Thirty-four young men and women enlisted for the course this year. The sincere and simple acceptance of Christ by some of them gave me great joy and satisfaction.

—*J. H. Enns,* 55 Kate Street.

"Let us be apt learners as Christ teaches us how to pray."

"What happens in us is more important than what happens to us." —*Rolland W. Schloerb*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 14, 1941

CHRISTIAN STEWARDSHIP

II Cor 8:1-9; 9:6, 7.

Introduction

The title, "Christian Stewardship," is used in our lesson to express our management of that which God has entrusted to us in a way that is pleasing to Him. This has especial reference to our material possessions. In the truest sense everything belongs to God, and we merely possess some things for a time; when we die we must give up possession.

Stewardship in the Macedonian Churches, vss. 1-9

In II Corinthians, chapters eight and nine, Paul is speaking of stewardship—though he does not use the word—in connection with obtaining funds for the needy Christians in Judea. He regarded liberality in giving as an important matter and vitally related to their spiritual welfare. Giving was on a high plane in the Apostolic Church, and the church of today can well learn much along this line. Paul would arouse the church in Corinth to liberal giving by telling what God has done in the churches of Macedonia. He speaks of it as "the grace of God" given to them (vs. 1). True generosity is the product of grace, and it was proof that a liberal measure of God's grace had been bestowed upon them. The Macedonian Christians were tested by severe afflictions, but, in spite of it all, their great joy of heart overflowed in very generous giving (vs. 2).

One of the very encouraging things in the church today is the joyful liberality of God's poor ones. The more well-to-do seldom give as much in proportion to ability as the liberal poor give. The Macedonians needed no urging. They gave gladly, even beyond their ability, thus expressing their gratitude to God (vs. 3). They even urged Paul to receive their liberal gift when he, knowing their poverty, hesitated to receive it. Their hearts went with their gifts in sympathy for those in need. Their giving was far beyond Paul's hopes. Far more important than their gifts of money was the giving of themselves to the Lord (vs. 5). This dedication of themselves to God's service was the incentive for their liberal giving. This is an essential element in Christian stewardship today. Stewardship of the whole life made it easy and natural for them to give of their means. When persons are unwilling to give according to their ability to God's work, it is an evidence of a lack of giving of self to the Lord.

The Corinthian Christians excelled in many virtues (vs. 7), and now Paul wished them to abound in the grace of liberality. A Christian is lopsided if he does not abound in liberality. There are many such. Paul did not command them to give. He wants it to be entirely voluntary, an essential element in true Christian love. The greatest motive to abundant giving is the example of our Lord Jesus Christ. We should never hesitate at the little sacrifices we are called upon to make for others.

Rewards of Faithful Stewardship, vss. 6, 7.

Paul compares the Christian who gives with the sower of seed. Giving is sowing. Liberal giving of self and means will result in reaping spiritual benefits. The Christian who wishes God to bless him, needs to give liberally. Many a professing Christian will reap a small harvest. Giving should not be done from a sense of duty, but much rather as a *happy* and *cheerful privilege.* God's work demands many willing givers. The Lord loves a cheerful giver. The Greek word translated "cheerful" is "ilaros"—pronounced hilaros—from which we derive our word "hilarious." God loves a hilarious giver. God's work will prosper when Christians give themselves in this spirit. As Christians, as church members, we must recognize our obligations as stewards and give to God according to our ability. Sympathetic giving of a definite portion of one's income to God's work is generally the best method. First of all, we must give ourselves to the Lord.

How is it evident that we are stewards under God?

What advantages are there in tithing for the support of God's work?

Why do so many Christians find it difficult to give to the Lord's work according to ability?

A BIBLE DIRECTORY

When "things look blue," read Isaiah 40.
When you are tempted, read Psalm 139.
When facing a crisis, read Psalm 46.
When you are discouraged, meditate on Psalm 23.
When lonely or fearful, read Psalm 27.
When planning your budget, read Luke 19.
To live happily with your fellow men, follow Romans 12.
When everything seems to be going from bad to worse, try II Timothy 3.
When you are making an investment, read Matthew 6.
When friends seem to be going back on you, practice I Corinthians 13.
If you need inward peace, read John 14.
When you have been placed in a position of responsibility, read Joshua 1.
When you are in sorrow, you will find a message in I Corinthians 15 or Revelation 21.
If you have had severe losses, read the last paragraph of Romans 8.
If you are satisfied with earthly goods, read Luke 15 and 16.
If you are having to put up a stiff fight, read Eph. 6:10-20.

—*The Christian Evangel*

DAILY DEVOTIONAL MESSAGES

By *Rev. J. H. Janzen,* Waterloo, Ontario

DECEMBER 7—*"The Son of Man came to seek and to save that which is lost."* (Luke 19:10).

How shall I take care of my soul? No one feels the misery of sin more keenly than he who yearns to be spiritually minded but is held captive in the fangs of the material. He will time and again see and repeat that he is lost and cannot find his way home. The Christian Church celebrates Christmas in the period of the longest, darkest and stormiest nights. Christ came to guide those home who are lost in the dark. The Spiritual is not naturally in us but must be brought into our hears from without. We must be guided home by one who knows the way. Christ came. Did you accept Him and let Him plant the Spiritual, the Eternal into you in the new birth?

DECEMBER 8—*"Ye ask, and ye receive not, because ye ask amiss that ye may spend it in your pleasure."* (James 4:3).

It is a law of nature that we spend ourselves in the pleasures of the flesh, the material. Only he who understands the spiritual values of real joy and seeks and finds them will be able to build his life by them. We do not grant everything that our children ask us because we know that these things would not all be good for them. A drunkard makes his body sick while he thinks he has a pleasant time. The pleasures of the children of this world is the spending of wealth, health, peace, and everything. The joy of the children of God is to increase, to grow to the fullness of Christ and to give without impoverishing themselves.

DECEMBER 9—*"He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire."* (Ps. 46:9).

Egotism creates wars. Wars come because we want to spend much for our pleasures. Love destroys wars. They cease as soon as we are blessed and rich enough in Christ to give that others may be happy and have plenty, and as soon as we are wise enough to settle our differences otherwise than by sheer violence. The omniscient God and the loving Father will make the wars to cease and will destroy the instruments of war which are made to hurt and to destroy the happiness of mankind. When we grow up to be like Him, then wisdom will be our guiding light, love our constructive power, and no weapons of war will be possible.

DECEMBER 10—*"Thou are more glorious and excellent than the mountains of prey."* (Ps. 76:4).

A worldly victor enters the vanquished city, and his spoils, which he has taken from his victims, are carried before him. He seeks his glory in mountains of spoil. The Prince of Peace is not glorious because of mountains of prey but because of the wonderful gifts which He has bestowed on them whom He has conquered. He is more glorious than those who glory in their booty and more excellent than those who are great in destroying their fellow man's wealth and beauty. Earthly heores are glorious and rich because of that which they take from their victims, leaving them poor and miserable. Our King is glorious by making His subjects happy, even at the cost of His own life.

DECEMBER 11—*"Be perfected; be comforted; be of the same mind; live in peace and the God of love and peace shall be with you."* (II Cor. 13:11).

We all yearn for perfect peace, and there is no happiness for us, except in love. We wait for the time when peace will reign and love will make people happy. What will bring such conditions about? We wait for the great of this world to make peace and to build a Kingdom in which there will be peace and love. But kings and sovereigns will be helpless if we ourselves remain imperfect. We must be perfected in order to be comforted. We must have peace and love in mind if God's Kingdom of love and peace is to come. We must believe in peace and love to have the God of love and peace with us. God builds His Kingdom from the foundation, not from the top.

DECEMBER 12—*"Behold, the Kingdom of God is within you." .(Luke 17:21).*

Why are you hunting for happiness near and far? Why are you expecting it to come in the future in the form of some sort of a Utopia? You can be at peace and perfectly happy here and now. The Kingdom of God which is a Kingdom of perfect happiness and joy is right here and right now. It is within you. In the language of children we say, Jesus wants to dwell in our hearts. His Kingdom is there, and He wants to take control of it within us. In the language of grown-ups it means that all the possibilities for perfect joy, peace, and righteousness lie in our own innermost self. Our happiness depends not on what happens to us, but on how we bear up under everything that happens to us.

DECEMBER 13—*"For the Kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Ghost."* (Rom. 14:17).

The pneumatic tires of our automobiles have all their strength in themselves, but without the compressed air in them they will never bear up under the load that is put upon them. The possibilities for righteousness, peace, and joy are within us, but they will show under all circumstances only if and when we are filled with the Holy Ghost. Putting some sharp gas in our tires, instead of pure air, would make them corrode and break and would thus endanger our lives. Hearts filled with the shallow pleasures of the flesh instead of real joy in the Holy Ghost and in His purity will corrode from within and die.

THE CONSCIENTIOUS OBJECTOR IN GREAT BRITAIN

A recent report from Great Britain gives an interesting and detailed account of the number and status of the conscientious objectors in Great Britain. By July 21, 1941, a total of 61,673 men had asked to be placed on the register of conscientious objectors. This figure is 92 per cent of the total number of men registered.

Of this figure 41,313 men had been heard by local tribunals which made the following dispositions: 2,389 or 6 per cent were given total exemption; 15,310 or 37 per cent were given conditional exemption; 12,168 or 29 per cent were assigned to non-combatant military service; 11,446 or 28 per cent were denied all claims as conscientious objectors and were assigned full military service.

Up to July 26, 1941, a total of 13,014 appeals were filed. A total of 9,912 appeals were renewed up to June 30, 1941. Of this number 47.5 per cent or 4,716 cases were heard. In only 148 cases did the appelate tribunal give the appellants a lower status or change the decision in favor of more military service. In 4,283 cases the appelate tribunal gave a more liberal decision than the local board and in 5,196 cases upheld the decision of the local tribunal. In 285 cases the nature of employment was changed though the individual remained conditionally exempt.

The highest percentage of conscientious objectors was found in the first registration soon after the outbreak of the war in September, 1939. In this registration there were 2.25 per cent of the total registration who asked to be placed on the register as conscientious objectors. This percentage gradually declined in the registrations during 1940 and the first half of 1941. By June 1941 the percentage of registered men who were conscientious objectors was .36 per cent.

The above figures and information come from a report issued on October 10, 1941, by the American Friends Service Committee and was summarized by E. Raymond Wilson. —*Grant M. Stoltzfus*

"It is better to walk in the dark with God than to go alone by sight." —*Phillips Brooks*

MENNONITE CENTRAL COMMITTEE RELIEF NOTES

November 19, 1941

Germany. In a letter to his family sent from Berlin on October 18 and received at Akron, Pennsylvania, on November 12, Brother M. C. Lehman tells of some future plans: "I now have almost definite plans to leave here for Switzerland and France on the night of the twentieth. I will probably stay in both the countries about three weeks. . . . I hope to see the new workers in France and to learn all I can about things American. . . . I do not think it will be possible to have the work in France and Germany organized as a single unit until after the war. It would not be wise to try. The German government is doing everything possible for me and is helping in every way. I could not ask for better treatment."

England. Our relief workers in England, brethren John Coffman and Peter Dyck, are sometimes asked by those whom they help to express gratitude to the Mennonite Central Committee and its supporters for help received. Following are excerpts from letters written by British war sufferers: "I am afraid I can only offer my thanks, but believe me, should I ever be able to repay, I will! Thank God, my babies will have clothes, and my husband warm under things for the shelter which is damp. God bless you, and the work you are doing, and the people of America who send us these good things." "If only your committee *could* know the joy and relief to get these things, it would do their hearts good. One woman to whom I took some baby clothes and a dress said 'Really, I was starting to think God really *had* forgotten us, and then these came.' "

France. Brother Jesse Hoover cabled to his wife on November 11 that inasmuch as Clipper passage was delayed indefinitely, he would be sailing on the *S. S. Excambian* and would arrive at Jersey City on the 24th of November.

Compiled by *Grant M. Stoltzfus*

I HAVE LEARNED

That God requires me to love even those who do not love me.

That a friendship which has to be bought and held with repeated favors will sell to the highest bidder.

That those accommodated most are often the least appreciative of your favors.

That it is profitable for me to be more exact with myself than with others.

That God carried His work alone before we arrived, and that He might be able to continue when we pass on.

That I have little difficulty in persuading myself to believe that what I want to do is what the Lord wants me to do. —*Gospel Herald*

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Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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Why I am a Christian

By Edna Langenwalter

What is Christianity? Christianity is believing in Christ and following His teachings. Religion has often been a hindrance to life. Such was the religion of the Pharisees in the first century. But Christ declared that His mission was to enlarge and develop life. "I am come that they might have life and that they might have it more abundantly."

Christianity is a religion of love, not of law. Judaism said, "No idols;" while Christ says, "God is a spirit, worship Him in spirit and in truth." Judaism said, "Thou shalt not steal;" Christ says, "Give to him that asketh of thee." Judiasm said, "Inflict on the wrong doer no greater injury than he has inflicted on the wronged;" in other words, "An eye for an eye, a tooth for a tooth." Jesus says, "Overcome evil with good."

Most religions reveal man as seeking God. Christianity reveals God as seeking man. We love God because He first loved us. Other religions seek God but they do not find Him because "The way thereof is death." Christians live on a higher level because they have a living Christ who has said, "I am the way, the truth and the life, no one cometh unto the Father, but by me."

What does Christianity offer? In John 14:18, we read, "I will not leave you comfortless. I will come to you." What would it be like—a world without Christ? We may be able to think of a sky without a sun or a garden without a flower, but not a world without the influence, comfort, and hope of Christ. Jesus not only carried our sorrows on Calvary, but He is always our closest friend in dark days as well as in bright ones.

He lightens our burdens and gives us strength to go on. A man frequently had to cross a river on a small dirty tugboat. The odors and the dirt and grime were always sickening. But one day he found a change. The odors were gone, the floors cleaned up, and the engine was gleaming and bright. When asked what the secret of the transformation was, the engineer replied, "Well, Cap'n, it's just this way, I got a glory." The old dirty engine room could be made like new because he had "a glory." This experience of an inner peace, a feeling of His nearness, lends distinction to many a humble task and gives us courage to face each new day with renewed interest and brighter outlook, for He has promised "as thy days, so shall thy strength be."

Most important, Christianity is salvation. Since we are all born in sin, we need to be saved from the wages of sin, which is death. But the gift of God is eternal life through Jesus Christ our Lord. We should indeed be thankful that we have such a loving God who would give His only begotten Son to bring us salvation. When Christ was speaking to the Samaritan woman, He said, "He that believeth on me though he die, yet shall he live." John 11:25.

"He lives, He lives
Christ Jesus lives in me
He walks with me and talks with me
Along life's narrow way
He lives, He lives
Salvation to impart
You ask me how I know He lives
He lives within my heart."

I am a Chistian because it is the only life that pays. For in Christ we have all that we need for this life and for eternity. While a life without Christ, even though we had all the riches and comforts this world could give, is all in vain. *Paso Robles, California*

FALL RALLY

On November 2, 1941, the young people of the Eastern District Conference Young People's Union gathered at the Second Mennonite Church, Philadelphia, Pennsylvania, and held one of the best rallies ever held, with a large number attending.

Mr. Robert Huffman, of the Second Church, Philadelphia, gave the group fine words of welcome, after which Stanley Fretz led in a song service. A beautiful reading on *Service for Others* was given by Anna Bauman of Quakertown. Special music was furnished by Arthur Cotton of the Second Church, Philadelphia.

A very inspiring and challenging message was given by Mr. Gerald Stucky, Berne, Indiana, at present a student at White's Biblical Seminary, New York City. Mr. Stucky spoke on "Our Hope and Opportunities to Witness in the Present World Crisis."

A special feature of the rally was the presentation of C. O. kits, prepared by the various societies, to be sent to a C. O. camp located along the new super highway from Harrisburg to Pittsburg. Twelve societies responded with kits for this camp.

—Arlene Geissinger

PEACE RALLY

A peace meeting sponsored by the Western District Young People's Peace Committee was held in the Eden Church, Sunday, November 16. The main speeches were given by Dr. P. C. Hiebert, chairman of the Mennonite Central Committee and Rev. David Wedel, who has just finished a six-months term as director of C. P. S. Camp No. 8 at Marietta, Ohio.

The young people's group of the host church had charge of the opening portion of the program. Miss Edna Goering, C. E. president, introduced Rufus Baehr, co-chairman of the peace committee, who presided over the rest of the meeting. Dr. Hiebert gave a good, inspirational talk. His topic was "Mennonites Unite for Peace." Rev. Wedel spoke informally of his experiences and the work of the boys in camp No. 8. The information he gave was very timely and was well received. A question and answer period followed the talks.

Special music for the occasion was rendered by Miss Emma Clara Graber of Bethel College on her marimba and the ladies' chorus of the Halstead Mennonite church under the direction of Mrs. Richard Regier.

JOINT RALLY

A joint rally of the eastern and western branches of our Eastern District Conference Mennonite Young People's Union was held on October 4, 1941, at Roaring Spring, Pennsylvania.

The afternoon program featured special music by both groups, with an inspiring discussion of what the various societies were doing. Leaders of the various societies of the western branch gave a report on their work, and Mr. LeRoy Weidner, president of the Eastern District Young People's Union, gave a report of the activities here in the east.

This was followed by a fellowship supper in the basement of the church. The group was then taken on a tour through the large paper mill located there.

At the evening meeting a fine talk was given by Prof. A. C. Schultz of Bluffton College, who spoke about the problems we have to face in this present world. On Sunday the group visited the various Mennonite churches at Altoona, Smith's Corner, Napier, and Roaring Spring, Pennsylvania.

There were twenty-one young people present from the eastern group and a larger number from the western group. Mr. William Snyder, president of the western district, was in charge of the meetings.

—*Arlene Geissinger*

Betrayal

"Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ."

—*Author Unknown*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

ROOM FOR JESUS

Luke 2:1-19; Eph. 3:17.

I. Worship Service

1. Songs: "Thou Didst Leave Thy Throne;" "O Holy Night, the Stars are Brightly Shining" No. 86; "Angels From the Realms of Glory," No. 81.
2. Reading of main topic, and prayer.
3. Christmas carols sung by all.
4. Offering for Mission Work.

II. Leader's Introduction

This is Christ's day. Let us welcome Him—make room in our hearts for Him. There is the story in Luke that "there was no room for Him in the inn." Today there are many preparations for Christmas—the stores with their displays, the streets with their decorations, schools and churches preparing programs, homes with their loving gift-planning. These should be used as helps and should not be permitted to be hindrances in preparing the heart to let the Christ enter in more fully with His spirit of love, peace, and good-will.

The din of the defense program, the awfulness of war should not blot out the star that the wise men saw. May men learn to look for Christ today at the right place, not in Jerusalem, but in Bethlehem; not in the place of the mighty of this world, but "where meek souls will receive Him still, the dear Christ enters in."

III. Suggested Topics for Short Talks:

1. Mission of God's Servant, Isa. 42:1-7.
2. Entrance into heart and home, Acts 16:25-34.
3. National preparation, Jonah 3:1-10.
4. Personal preparation, Luke 19:1-10.
5. God's Gift, the Prince of Peace, Isa. 9:6, 7.

IV. Suggested Topice for Discussion

1. In your opinion, what is the central truth about Christmas?
2. For what peace ideals did Jesus stand?
3. Why would Jesus not approve of military training of young men?

V. Facts for Study

When a welcome babe is coming to any home, what an eager expectancy there is! The father is planning, and the mother is preparing to care for the little one and give it a home.

All the best of the human family had been awaiting the coming of the Christ-child with intense expectancy. Only those who were not of the family of God had been indifferent to the event. Prophets, ancient worship, the longing of human hearts had prepared for His coming. God was preparing by all the events in history: Roman law and roads; Greek language and learning; the disperation of the Hebrews among all the peoples of the world. God prepared the earth and got it ready for the coming of His Son. Then Christ came, not seeking a place to live in, or a kingdom in which to reign, but knocking at the door of the hearts of men, who may bid Him to live and dwell within.

VI. Illustration

How shall we find the Babe on Christmas eve? The immortal story of Martin the Cobbler, told first by Tolstoy, is an answer also. Martin dreams that the Master promises to come to him. So he cleans up his humble home and shop, dresses himself, prepares a humble repast, and waits. But the Master does not come. Only an old man, shivering with cold because he has only his thin, ragged coat. So Martin gives him his own warm cloak. Only an old woman, carrying a bundle of wood, and she drops with weariness at his door. So he places her beside his warm fire, rubs her frozen feet, gives her food and the heavy warm shawl his own mother used to wear, and sends her refreshed on her way. Only a barefooted child lost in the storm, stumbling across his threshold. And he places stockings and shoes on her feet. He warms his last bit of food for her, then takes her in his arms and carries her home.

It is late when he returns, and he wonders if perhaps the Master came while he was gone. At last he drops off to sleep and sees the Master again. "O Master, all day I waited for Thee! My house was cleaned; I had food prepared for Thee, and Thou didst not come!"

"Three times this day, Martin, came I to thy house," speaks the Master kindly. "I was the old man with the ragged coat; I was the old woman with the bundle of wood; I was the child lost in the storm. Inasmuch as ye did it unto one of these, ye did it unto Me."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

KEEPING CHRISTMAS CHRISTIAN

Program for December 21, 1941

Prelude: "Christmas Pastorale" (MacDougall).

Call to Worship: "Not what we give, but what we share, for the gift without the giver is bare."
—Lowell

Poem: **What We Can Give**

Though we may not all be able
  To give Christmas presents rare,
There are many things we may give
  With a happy, cheerful air.
We may give kind deeds and wishes,
  We may gladly do our parts
To help and share with others
  The Christmas in our hearts.
—Margaret Noble

Hymn: "O Worship the King."

Biblical Sharing:

Jesus shared in other's sorrows,	John 11:32-36.
The shepherd who shared his joy,	Luke 15:3-7.
The way to share our gifts,	Matt. 6:1-5.
Jesus says, "share the gospel,"	Matt. 28:19, 20.

Song: "It Came Upon the Midnight Clear."

Daily References:

1. Simplicity of giving,	Acts 3:6a.
2. Generosity,	Matt. 10:8.
3. Remember its meaning,	Matt. 1:22, 23.
4. A good standard,	I Tim. 2:5, 6.
5. The return to the giver,	Acts 20:35.
6. The perfect gift,	I Tim. 2:5, 6.

Scripture Reading: I John 4:1-4, 9, 10.

Sentence Prayers.

Offertory Sentence: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me . . ." "It is more blessed to give than to receive." (Matt. 25:40; Acts 20:35b).

Offertory Prayer.

Talk: "Sharing our Money," by Superintendent.

Hymn of Consecration: "I Gave My Life for Thee."

Benediction: II Pet. 3:18.

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

HIS NAME—JESUS
EMMANUEL—GOD WITH US

Plans for December, 1941

Verse for the month: Isaiah 9:6, "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful Councellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Song for the month: "O Come, All Ye Faithful."

Prayer for the month: Psalm 16:1, 11, 9a, "Preserve me, O God, for in Thee do I put my trust. Thou wilt show me the path of life, in Thy presence is fullness of joy, at Thy right hand there are pleasures for evermore, therefore my heart is glad."

December 7: "Wonderful Councellor"—"And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge." Isaiah 11:2.

December 14: "The Mighty God"—"Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle." Psalm 24:8.

December 21: "The Prince of Peace"—"Peace I leave with you. My peace I give unto you." John 14:27a.

December 28: "The Everlasting Father"—..I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and which is to come, the Almighty." Rev. 1:8.

Program for December 7, 1941

WONDERFUL COUNSELLOR

"And the spirit of the Lord shall rest upon Him the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isaiah 11:2.

Setting: The second Sunday in Advent calls for cedar and two lighted candles.

I. Worship Period

1. Prelude: Melody of "O Come, All Ye Faithful."

2. Call to worship: "O magnify the Lord with me, and let us exalt His name together, O taste

and see that the Lord is good; blessed is the man that trusteth in Him." Ps. 34:3, 8.

3. Leader's opening prayer: Juniors seated, heads bowed.

4. Stand and sing in unison: "O Come, All Ye Faithful."

5. Scripture reading by a Junior boy. Isaiah 9:2-7.

6. Prayer by a Junior girl:

"O Lord, we have come to Thy house today
Thy name to worship, to Thee to pray.
Till again we gather to sing Thy praise.
The voice of Thy smallest child to hear,
And now as we in this lesson take part
We ask a blessing on every heart;
Protect us all through the coming days
Till again we gather to sing Thy praise.
Amen."

—from the **S. S. Times**

7. Duet with violin obligato: "That Beautiful Name," **Service Hymnal** No. 78.

II. Study Period

Aim: To prepare the Junior's heart for the "coming of the King." To help our Juniors to realize who our wonderful Saviour is.

1. Introduction by a Junior boy.

"In Bible times, names were full of meaning. They told what a person was, or what he would do. Our Lord Jesus has very many different names in the Bible. They all help us to know Him better. More than fifty of these names are found in the Old Testament. They all help us to understand what His life, death and resurrection meant for us. In our study this month, we will learn of the four names that we find in Isaiah."

2. Read in concert from the black board the verse which has been beautifully printed. Isaiah 9:6.

3. Christ is called "Wonderful" because He is wonderful: by six Juniors. (a) In His birth, Luke 1:35; (b) In His childhood, Luke 2:52; (c) In His teachings, John 7:26; (d) In His actions (miracles), Matt. 11:5; (e) In His death, Romans 5:10; (f) In His resurrection, I Cor. 15:4; (g) He is without sin, II Cor. 5:21, Heb. 4:14-15.

4. "Christ is Counsellor" by a Junior girl.

One who counsels or advises another must be very wise. Jesus is a wonderful counsellor because He is wisdom. Isaiah 11:2. He says, "I am the way . . ." John 14:6; Isaiah 30:21.

5. Heart talk by the leader.

III. Mission Minutes

Refer to the **Missionary News and Notes** for letters and reports. Stress the work of our missionaries in India, especially, of those who teach in our mission schools.

IV. Closing Moments

1. Memorize the prayer of the month.
2. Read in concert the verse of the month.
3. Sing the song of the month.
4. Leader's closing prayer.
5. As the Juniors leave, the pianist plays the melody of "O Come, All Ye Faithful."

CORRESPONDENCE

BERGFELDER CHURCH
Mountain Lake, Minnesota

September 21-26 Rev. and Mrs. H. N. Harder and son Paul from Enid, Oklahoma, were with us. In the morning Rev. Harder conducted a Bible Study on the Book of Revelation, in the evening evangelistic services. We were greatly blessed through his ministry.

Missionaries Rev. and Mrs. August Ewert from Marion, South Dakota, were with us Sunday, October 26, and also for evening services the following two days, Monday and Tuesday. Their fellowship was enjoyed as well as their ministry and the report from the mission field. —*Correspondent*

ZION MENNONITE CHURCH
Donnellson, Iowa

On Sunday morning, September 28, a group of young people received the rites of holy baptism and confirmation when they pledged their allegiance to their Lord during the Morning Worship Hour. May God bless these young people and make them a blessing to others during their course of life.

Again we are coming to the close of another harvest season. We all thank God for the many blessings that we have received both spiritually and materially. On Sunday, October 26, the Annual Harvest Home Festival was held. The guest speakers for the day were Rev. and Mrs. W. F. Unruh. Rev. Unruh is the pastor of the Mennonite Church at Pulaski, Iowa. At the morning worship hour Rev. Unruh delivered a missionary message. Then we had a basket dinner and fellowship hour at noon in the basement of the church.

The afternoon services were in charge of the Ladies Missionary Society of the church. Mrs. Unruh discussed missionary work among the women of India. Both Rev. and Mrs. Unruh have served as missionaries in India.

For the evening services Rev. Unruh again delivered the sermon. Special music was rendered at each service. Everyone present had a very enjoyable day.

—*Mrs. J. Loges,* Corr.

MENNO MENNONITE CHURCH
Lind, Washington

On October 26 we had our annual home coming. Our own members living at great distances, former members, and friends were invited. From Spokane, Newport, Edwall, and Colfax they came. We had a very nice group.

In the forenoon we had Sunday School, worship service and communion services. An offering was held for C. O. camps. At noon a fellowship luncheon was served in the basement of the church. Immediately following the luncheon, while still seated at the tables, a number of short inspiring talks were given. Also the Hi C. E. orchestra entertained between the talks and the comments given by Rev. E. J. Miller, our pastor, who presented the speakers. Arthur Franz spoke to us on "The Church Of The Past." Arthur Krehbiel spoke on "The Church Of Today." P. C. Jantz spoke on "The Church Of Tomorrow." These pointed out very vividly that the church of today is making the church of tomorrow.

It seemed good to fellowship together thus, where the atmosphere and our very being were filled with the Spirit of Christ.

At three o'clock in the afternoon, President Frank Warren from Whitworth College of Spokane was with us. He brought with him two vocal soloists, Evelyn Seyforth and Mr. Goodsell and a pianist, Mrs. Uhden. Dr. and Mrs. Munn and daughter were with us too. Dr. Munn is Dean at Whitworth. The following vocal solos were sung: "Open The Gates Of The Temple" (Fanny Crosby), "The Living God" (Jeffery O'Hara), "The Lord Is My Light" (From Ps. 27:1), German solo.

President Warren spoke to us on a very timely text taken from Matt. 16:18. "And I say unto thee, that thou art Peter and upon this rock *I will build my church; and the gates of hell shall not prevail against it*." Truly we had a wonderful time in the Lord. Isn't it His promise to bless those that gather in His name?

We have had a wonderful grain crop this year. For this we are truly thankful. The yield exceeded that of many former years.

This year we have had one death among our members. Peter L. Franz of the Schrag area passed to his reward on June 24.

On June 15 our church and friends were invited to the home of Mr. and Mrs. P. C. Jantz and family in Odessa. It was the occasion of their silver wedding anniversary. The gathering was held in the open on their lawn because of the large number present. A program of vocal and instrumental music was given. Rev. Galle and Rev. Miller spoke to the group. Rev. Galle read a letter that was written to the couple by the pastor that had performed the wedding ceremony. Gifts were presented to the couple and a silver tray with silver dollars. Following this refreshments were served. Mr. Jantz is a deacon and also superintendent of our Sunday School.

Three marriages have taken place this year. Married were:

Evelyn Jantz, daughter of Mr. Andrew Jantz of Ritzville, to Clinton Claassen, son of Mr. and Mrs. Wm. Claassen of Colfax, on May 31. They reside at Colfax. Norma Moose to Jonathan Jantz, son of Mrs. Rosie Jantz of Edwall, on September 6. They reside at Spokane. Bernice Nafziger, daughter of Mr. and Mrs. A. B. Nafziger of Colfax, to Harold A. Franz, son of Mrs. Anna Franz of Marlin on September 10. They reside at Marlin.

—*Herbert W. Franz, Corr.*

FLATLAND MENNONITE CHURCH

Quakertown, Pennsylvania

Greetings to the readers of "*The Mennonite*." With a plentiful harvest in this section a nice array of fruits, vegetables, and canned goods was brought to the harvest home on September 21. Everything that was brought was given to the Old Folks Home at Fredrick.

In October our church visited the Home at Fredrick, and the music was given by our Christian Endeavor Society and the children of the Community Children's Home. Our pastor, Rev. A. J. Neuenschwander, delivered the message.

Two of our faithful members passed away during the month of October. They were Mrs. Mary Fellman and Mrs. Kate Lewis. Funeral services for both were held in the Flatland church with our pastor in charge.

So far only one of our young men, Oscar Frei, has been called by the government for service. He is stationed at the C. O. Camp at Grottoes, Virginia.

Our pastor has been conducting special services at the Mennonite Church at Richfield for the past two weeks. During his absence Gerald Stucky of the Berne Mennonite Church of Berne, Indiana, now a student at White Biblical Seminary, New York City, had charge of the morning worship service.

—*Corr.*

BETHEL MENNONITE CHURCH

Winton, California

Sunday morning, November 9, we had in our midst Mr. and Mrs. Jacob Neufeld of Bakersfield, Mr. George Gaede, Mrs. Bertha Reimer and her daughter Leona, and Gwyondolin Ummel of Shafter, California. We had been looking forward to this visit. In the evening the church was filled while a service of illustrated songs was enjoyed by all. Such songs as "Rock of Ages," "The Old Rugged Cross," "Where is my Wandering Boy Tonight," and others were sung while pictures of them were cast on the screen. These touched and moved the hearts of the listeners.

On October 8 in the place of our regular mid-week Bible study and prayer meeting, the congregation met in the home of Rev. and Mrs. Glanzer, where a service of special songs, scripture verses, readings and prayer was dedicated to Rev. and Mrs. Glanzer in honor of their thirtieth wedding anniversary. A similar evening was enjoyed in the home of Brother and Sister Joel Koehns, in honor of their thirty-fourth wedding anniversary.

Anticipating the Christmas program our trustees are planning to enlarge the church stage.

—*Mrs. Leah Heppner,* Corr.

FIRST MENNONITE CHURCH

Madrid, Nebraska

We greatly enjoy reading the pages of *The Mennonite*—the recent General Conference reports, correspondence, etc.

From here I can say that the Lord has wonderfully blessed us this last year, materially as well as spiritually. We had a wonderful wheat harvest, averaging around tweney-five bushels per acre; we also have a good corn crop. Corn picking is in full swing, and many fields are yielding a good thirty bushels per acre.

Sunday, November 2, we were privileged to celebrate our harvest thanksgiving and mission festival. Miss Aganetha Fast, missionary from China, was with us. She spoke Sunday morning, and also at two evening meetings, Monday and Tuesday. She told us much of the mission work in China.

Rev. Eduard Duerksen and his quartet from Avon, South Dakota, had also promised to be present for the festival, but they could not come because of corn picking and other work. Other guest speakers were Rev. D. M. Duerksen and Rev. George Jansen from the Mennonite Brethren Church, Paxton, Nebraska. Rev. George Jansen gave the mission sermon in the afternoon, substituting for Rev. Eduard Duerksen.

Mr. and Mrs. Sam Becker, now engaged in child evangelism work in western Nebraska, gave a full program in the evening.

The morning offering for foreign missions amounted to $120.81. The afternoon offering for relief work was $81.00. The evening offering, which was divided between home missions and child evangelism, amounted to $42.40, making a total offering for the day of $244.21.

Dinner and lunch were served in the basement. As the Mennonite Brethren Church was also invited for the festival, the church was filled to capacity throughout the day.

Our earnest prayer is that the Lord may continue to bless the work of the missions. *—P. A. Regier*

SECOND QUARTERLY CONFERENCE HELD AT BOWMANSVILLE, PA.

The Second Quarterly Conference of the Eastern District was held in the Pine Grove Mennonite Church, Bowmansville, Pennsylvania, on Monday, October 20.

After a brief business session in the afternoon, a paper on "The Ministry of Reconciliation" was presented by Rev. Harold D. Burkholder, pastor of the East Swamp Mennonite Church. The general discussion was opened by Rev. J. J. Plenert, pastor of the First Church of Philadelphia, and it was followed by a very interesting discussion.

In the evening service Rev. Erland Waltner, pastor elect of the Mt. Lake, Minnesota, Church, delivered a message on "The Twentieth Century Prophet." This was the last time Brother Waltner could talk to the group as pastor of an Eastern District Conference Church (Second Mennonite Church, Philadelphia).

Howard G. Nyce, Sec.

WESTERN SECTION

Ministers' and Deacons' Conference

Since four of the Eastern District Churches are in the western part of Pennsylvania, the district holds one meeting annually in one of those churches. The four churches are, Smith Corner, Rev. John Raugh, pastor; Roaring Spring, no pastor at present; Napier, Rev. George Greger, pastor; and Altoona, Rev. Emerson Slotterback, pastor.

On November 10 a meeting was held in the Napier Church which served a two-fold purpose. In the afternoon there was a Ministers' and Deacons' Conference and in the evening, an installation service for the pastor who had recently occupied the pulpit of the Napier Church.

In the afternoon Rev. Greger presented a paper on "The Work of Home Missions." Rev. John Raugh opened the discussion, and a number of others participated in the general discussion.

In the evening, Rev. Freeman H. Swartz, chairman of the Home Mission Committee was in charge. Rev. Howard G. Nyce presented the charge to the congregation, using for his text I Thess. 5:12, 13. Rev. Sylvan Lehman presented the charge to the pastor, basing his remarks on Col. 4:17. Rev. Olin Krehbiel, president of the Eastern District Conference installed Rev. Greger as pastor of the church. Rev. Greger was a member of the Lansdale Church, of which Rev. Krehbiel is pastor. After the installation service the day came to a close with a communion service, which also was in charge of the president of the conference.

Howard G. Nyce, Sec.

IN MEMORIAM

WILLIAM H. LEHMAN, son of John and Elizabeth (nee Graber) Lehman, was born November 11, 1864, in Wayne County, Ohio, and at the age of two years came to Morgan County, Missouri.

He was baptized April 8, 1887, and joined the Bethel Mennonite Church near Fortuna. He served as a member of the board of trustees for many years.

On September 10, 1891, he entered into the bonds of holy matrimony with Mary E. Loganbill, and to this union were born two children, Otillia who died in infancy and Elbert who resides on a farm adjoining the home of his parents near Versailles.

On September 10, 1941, they were privileged to commemorate their golden wedding anniversary.

Besides his wife and son and daughter-in-law, he is survived by the following sisters and brothers: Mrs. Rose Welty of Berne, Indiana; Mrs. Caroline Wenger of Versailles; Sol Lehman of Harrisonville, Missouri; Joel Lehman of West Liberty, Ohio; Ed E. Lehman of Versailles; and Walter Lehman of Protection, Kansas.

Mr. Lehman was a man with many friends. He was a kind and loving father and companion. He went about his business in a quiet, unassuming way and was a friend to all who knew him.

After a lingering illness of nearly a year, due to cancer, he passed quietly away on October 21, 1941, having reached the age of seventy-six years, eleven months, and ten days.

Funeral services were conducted at Bethel Church, by Rev. H. Leonard Metzker, pastor, assisted by Rev. P. P. Hilty. Interment was in the Bethel cemetery.

Report of Offerings

FINANCIAL REPORT OF THE PACIFIC DISTRICT CONFERENCE

Contributions from May 1 to October 20, 1941

First Menn. Ch., Reedley, Calif., $126.32; Grace Menn. Ch., Dallas, Ore., $96.98; Bethel Menn. Ch., Winton, Calif., $10.00; Menn. Ch., Newport, Wash., $9.03; San Marcos Menn. Ch., Paso Robles, Calif., $35.87; First Menn. Ch., Upland, Calif., $81.35; Pacific District Conference, Dallas, Ore., $67.04; Menno Menn. Ch., Lind, Wash., $107.57; Menn. Ch. H. M. B. Philadelphia, Pa., $400.00; Alberta Community Ch., Portland, Ore., $14.50; Immanuel Menn. Ch., Los Angeles, Calif., $31.91; First Menn. Ch., Aberdeen, Idaho, $58.80; Immanuel Menn. Ch., Pratum, Ore., $36.14; First Menn. Ch., Deer Park, Wash., $8.76.

For Portland, Ore., Mission:

First Menn. Ch., Reedley, Calif., $30.00; Menn. Ch., Newport, Wash., $19.33; Alberta Community Ch., Portland, Ore., $7.00; Immanuel Menn. Ch., Los Angeles, Calif., $5.07; Immanuel Menn. Ch., Pratum, Ore., $42.14; First Menn. Ch., Deer Park, Wash., $8.00.

For Newport, Wash., Ch. Bldg.:

Menno Menn. Ch., Lind, Wash., $116.15; Calif. Menn. S. S. and C. E. Conf., $50.00.

For Board of Education:

First Menn. Ch., Monroe, Wash., $1.69.

For Migratory Camps in Calif.:

Grace Menn. Ch., Dallas, Ore., $15.00; First Menn. Ch., Newton, Kan., $17.56.

In behalf of the Pacific District Conference we want to thank all those that sent in their contributions. They are much appreciated.

Gratefully acknowledged,
John C. Jantz, Treasurer

HOME MISSION BOARD FOR
October, 1941

Receipts:

Grace Menn. Ch., Lansdale, Pa., $55.75; Menno Menn. Ch., Lind, Wash., $39.50; Bethesda Menn. Ch., Henderson, Neb., $89.00; Mission Friend, $20.00; Hutterthal S. S., Dalton, S. D., $40.00; Emmaus Menn. Ch., Whitewater, Kan., $186.20; First Menn. Ch., Upland, Calif., $23.88; Zion S. S., Donnellson, Iowa, $20.00; Swiss Menn. Ch., Alsen, N. D., $17.83; First Menn. S. S., Upland, Calif., $33.43; Bergtal Menn. Ch., Pawnee Rock, Kan., $19.33; Flatland Menn. Ch., Quakertown, Pa., $9.72; H. E. Wiens, Beatrice, Neb., $5.00; Zion Menn. Ch., Soudertown, Pa., $35.00; Bethel Menn. Ch., Frazier, Mont., $127.60; First Menn. Ch., Philadelphia, Pa., $14.47; Johannestal S. S., Hillsboro, Kan., $17.15; First Menn. Ch., Buhler, Kan., $11.16; Bethel Deaconess Home and Hospital, Newton, Kan, $5.25; A. D. Ruth. Reedley, Calif., $50.00; First Menn. S. S. and Ch., Beatrice, Neb., $49.22; First Menn. Ch., Mt. Lake, Minn., $45.60; First Menn. Ch., Paso Robles, Calif., $23.05; First Menn. Ch., Halstead, Kan., $40.43; Lehigh Menn. Ch. and S. S., Lehigh, Kan., $14.21.

Hoffnungsau Menn. Ch., Inman, Kan., $26.84; St. John Menn. Ch., Pandora, Ohio, $75.00; Bethel Menn. Ch., Mt. Lake, Minn., $70.00; First Menn. Ch., Hillsboro, Kan., $30.33; Salem Menn. Ch., Freeman, S. D., $40.00; First Menn. Ch. of Christian, Moundridge, Kan., $72.00; Smith Corner Menn. Ch., East Freedom, Pa., $10.40; Swiss Menn. Ch., Alsen, N. D., $38.80; First Menn. Ch., Pretty Prairie, Kan., $125.00; First Menn. Ch., Berne, Ind., $220.73; Nichols Contract No. 2309, Tacoma, Wash., $22.32; Bethany Menn. Ch., Kingman, Kan., $20.00; Pulaski Menn. Ch., Pulaski, Iowa., $18.36; Eden Menn. Ch., Inola, Okla., $31.25; Bethel College Menn. Ch., N. Newton, Kan., $20.08; First Menn. Ch., Chicago, Ill., $14.92; Bethel Menn. Ch., Inman, Kan., $103.31; Hutterthal, Freeman, S. D., $230.00; Foreign Mission Board, $30.50; Pacific Dist. Conf. (on Note and Interest), $20.00; First Menn. S. S., Hutchinson, Kan., $6.25; Bethesda Menn Ch., Henderson, Neb., $89.66; First Menn. S. S., Paso Robles, Calif., $6.70; Medford Menn. C. E., Medford, Okla., $8.46; Bethel S. S., Lustre, Mont., $22.98.

Total	**$2,346.67**
Disbursements:	
Salaries, etc.	**1,487.75**

All receipts gratefully acknowledged,
J. J. Plenert, Treasurer

—*Jacob A. Dick, Erwin A. Buller,* and *Paul A. Becker* of Mountain Lake, Minnesota, left for the Civilian Public Service Camp at Denison, Iowa, on November 25. *Sam Wall* reported at the camp on December 1.

—On November 20 the *Bergfelder Church* (*Mountain Lake, Minnesota*), of which Rev. H. H. Quiring is pastor, held its Home Mission Festival in the morning with Rev. Victor Sawatzky as speaker and its Foreign Mission Festival in the afternoon with Rev. P. A. Penner as speaker.

—*Rev.* and *Mrs. P. J. Boehr, Mrs. Josephine Moser,* and *Mrs. Ambrose Basinger* recently delivered some edibles that were prepared by the missionary society of the St. Johns Mennonite Church (Bluffton, Ohio) to the boys of the Civilian Public Service Camp near Bluffton, Indiana. —*Mennonite Weekly Review*

« « JOTTINGS » »

—*Paul Emmert*, son of Mrs. John Emmert of Elkhart, Indiana, and *Esther Irene Niswander*, daughter of Dr. and Mrs. W. M. Niswander of Bluffton, Ohio, were united in marriage on October 26 by Rev. H. T. Unruh. The couple will reside at LaGrange, Indiana, where Mr. Emmert is employed in the Emmert Appliance Company.

—*Rev. A. C. Schultz*, professor of Bible at Bluffton College, spoke on the subject, "Being Thankful," when Bluffton College sponsored its weekly radio broadcast from station WLOK in Lima at 9:30 p. m., Thursday. November 20.

—Approximately *seventy-eight* dormitory students plus a goodly number of local students and faculty members of Bluffton College participated in a fast on Armistice noon, November 11. The thirty-three dollars and fifty-odd cents secured in this way were sent to the Mennonite Central Relief Committee for relief work in war-stricken Europe.

—*Miss Betty Keeney, William Keeney, Ernst Harder, Leland Lehman, Delbert Gratz,* and *Bert Smucker,* all students of Bluffton College, attended a conference on the conscientious objector held at the Olivet Institute Church, Chicago, on November 15.

—Members of the *Bluffton College Y. W. C. A.* canvassed the community of Bluffton during the week of November 10-15 in an effort to secure orders for Christmas holly wreaths and pine cones. Proceeds derived from the sale will be used to spread Christmas cheer among needy folks in Bluffton and neighboring communities.

—*The Christian Youth Volunteers of Freeman Junior College* is a new organization, established for the purpose of developing Christian character and to prepare students for more effective Christian service. Thirty-one members under the direction of the president, Jacob Friesen, are rendering programs in various churches and are doing house visitation. During the latter they bring comfort and cheer to the bereaved, sick, and the aged. The group also sells literature to raise money for missionary enterprises and to place Christian literature in homes. "Living for Jesus," the theme song, well expresses the purpose and desire of the active members.

—The long session of the *Freeman Junior College Winter Bible Institute* began on November 24 and will end February 27. It is under the direction of Rev. J. B. Toews, who is assisted by Dr. J. D. Unruh, Mr. J. S. Congdon, Rev. August Ewert, and Rev. Willard Claassen. Some of the courses offered are: Old Testament History, Bible Doctrine, Religious Education, Major Prophets, Bible Exegesis, History of Missions, Life and Teachings of Paul, Christian Ethics, and a music course under Prof. Gerhard Toews.

—*The Board of Education of the General Conference* met in session at Bethel College on November 28. The annual *Bethel College Corporation Meeting* was also held on this day.

—*Dr. Elmer E. S. Johnson,* professor of church history at Hartford Theological Seminary, Hartford, Connecticut, conducted a series of meetings at the First Mennonite Church, Hillsboro, Kansas, during Thanksgiving week.

—The *First Mennonite Church of Beatrice, Nebraska, Rev. Walter H. Dyck,* pastor, has the following poster in one of its halls:

REASONS FOR TAKING CHURCH PAPERS

1. Can a person be called loyal to his church if he has no church paper in his home?

2. Can he be fair to his children if he does not take a church paper?

3. Is a man putting Christ first if he has secular papers but no religious papers in his home?

4. Is it fair to the church which has helped you in your religious life, to disregard the official organ of the church?

—The Men's Gospel Team of Bluffton College made an extended trip into Canada during the week-end of November 28-30 and served in the following churches: Leamington, Vineland, Kitchener, and Waterloo, Ontario.

—*Milred Fretz* recently became the bride of *George Frazee, Jr.* The couple is at home in West Chester where Mr. Frazee is assistant manager of the Woolworth Store. —*The Grace Menn. Messenger* (Lansdale, Pa.)

—Evangelistic services at the *First Mennonite Church, Newton, Kansas,* were conducted by Dr. Lewis Sperry Chafer during the week of November 9-16.

—*Rev. Freeman H. Swartz,* pastor of the Eden Mennonite Congregation, Schenksville, Pa., suggests in the *Church Messenger*: "Our conference has presented through the pen of Ella M. Wiebe a very fine book on *An Introduction to Child Care.* We have received a number of these for distribution and we would urge that young parents, particularly, in our group, secure a copy."

—*Suggestions for Christmas gifts*: Why not give spiritual gifts, gifts that will stir the heart, enrich the mind, and quicken the Christian imagination? Why not give to your friends, relatives, or to young men in camp copies of Smith's *The Story of the Mennonites* or Moyer's *With Christ on the Edge of the Jungles?* Give permanent gifts which will enrich the spirit.

—The churches of *Beatrice, Nebraska,* are conducting a city-wide survey and visitation evangelism campaign at the present time. The campaign is directed by A. Earl Kernahan, D. D., and calls for lay workers from each church to go out two and two to win the unsaved to a decision for Christ and the Church. Both Mennonite churches are cooperating.

R.K. 3
Newton

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, DEC. 9, 1941 NUMBER 48

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Christmas Gifts

God gave Christ, the unspeakable gift, not with the hope of receiving much in return, but rather in a sacrificial manner that braved the depths of human selfishness and unthankfulness. God gave because he loved and because he sought to make available to man the immeasurable riches of Christ.

How do we give? Do we really seek to give or only exchange? What is our purpose in giving? Is is true that if we with our giving would commemorate God's giving of Christ, we must so give that we primarily affect the spiritual welfare of the recipient?

Therefore, is it not entirely in place, in fact, is is not commendable to give gifts that fire the spirit and enrich the mind? The Bible is the book supreme. Each person in the family should either have his own Bible or have very ready access to one. Give a Bible. However, many individuals already have one. Might not these individuals very much appreciate receiving a copy of S. T. Moyer's book, *With Christ On The Edge Of The Jungles,* or a copy of C. Henry Smith's book, *The Story of the Mennonites,* or both? In the coming year, these two books should find a place on the bookshelves of every Mennonite home where English is read. Unless that happens, the riches of these books will not find their way into the hearts of many Mennonites. "Man does not live by bread alone." How very true this should ring at a time when we commemorate our Saviour's birth.

—rw.

A QUESTION

A newspaper from one of our Mennonite communities tells of a number of Mennonite men and women who are preparing to promote such an investment of money as is not consistent with our peace position. Is it possible they may not know our position? If so, they should ask their pastor for copies of the statement adopted at our last General Conference and then follow *the voice* of *the Holy Spirit.* Or is not this the right procedure for Christians?

—rw.

Securing a Minister

*By Lester Hostetler**

There comes a time when the church must secure a minister. It is a difficult task. The only task more difficult is to get rid of a minister that doesn't fit or will outstay his years of usefulness and welcome.

How should the church go about it? Mennonites are organized on a congregational basis and so the responsibility of selecting a minister rests with the members of the local church. In some ways it would be better if we had a bishop or superintendent or board with authority to ordain our ministers and appoint them to our pulpits. But we are congregational in our church policy, we are democratic, and we don't like to have anybody outside our congregation to run our business.

The worst of all methods in selecting a minister is to ask a procession of candidates to preach trial sermons, and then ask the members of the congregation to vote on the candidate they liked best. Charles E. Jefferson, in a fine book called *Quiet Talks with Ernest People* calls this the devil's method of humiliating a minister and dividing a church. The trial sermon is a farce. The congregation is not thinking of God, but of the candidate's voice, his gestures, his necktie, his theology, his hair or lack of it. The minister himself is placed in a difficult position. Instead of concentrating on the worship of God, he is busy thinking of the people and speculating as to what is going on in their minds and what impression he is making.

The trial sermon says something of a candidate's qualifications but not much. A shallow man with a lot of self-confidence may leave a fine impression. A better man, self-effacing, and realizing the terrible artificiality of the situation, may leave a poor showing. Every layman should remember that the work of the ministry is far reaching and that a man cannot be judged by the trial sermon. There are many sermons to follow the trial sermon. Has the candidate the ability and the studious habits and the good sense necessary to produce them? Has he prepared himself adequately for the ministry? Has he taken the time to study and to learn the great doctrines he is to preach, and has he acquainted himself with the history and work of the organization he seeks to lead? Or was he satisfied with a "fly-by-night" preparation? You cannot tell by his trial sermon. Maybe he found a good sermon in a book or in the *Christian Century Pulpit* and memorized it for the occasion.

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* Professor of Bible at Bethel College and editor of the **Bethel College Bulletin.**

Then there is the matter of pastoral work. It is important work and if you select a minister that "doesn't believe in wasting his time ringing door bells," as some call it, you make a serious mistake. You cannot tell from a trial sermon whether a candidate is a good pastor. You are looking for a man of character and integrity. Most candidates are that, but unfortunately there are a few men in every denomination, candidating for pulpits, who have no business in the pulpit. They have a shaky business record. They are not true shepherds. They are more interested in shearing the sheep than in feeding them. But this you cannot find out by hearing one sermon. A church is a business enterprise, and the minister must be something of a good business administrator. You do not want a man to run your church who has failed in everything else he ever attempted. A trial sermon says nothing of the administrative ability of a minister.

On what basis then should he be selected? Our answer is, on the basis of his record. A minister's work is not done in a corner or in the dark. It is always in the open for people to see. If he has shown his ability in one church, the chances are that those same qualities will appear if he works in your church. If he is a young man, judge him by his record as a student in college and seminary. The college dean and his seminary professors can tell you a lot that you ought to know about his habits, his character and his ability. If we put every man on his record, it will have a salutary effect upon the candidates themselves, and it will give the church a sound basis for making a choice.

The ideal candidate has never been found. And if you should find one, he probably would not fit into your church. But when a man is found with a reasonably satisfactory record, let him be presented to the people as the unanimous choice of the committee, and if the congregation then elects him, the way is open for him to begin his work with the support of a united congregation. If the people do not elect him with a large majority, let the committee get on their knees and ask God to help them find a second candidate, well qualified and of good report, whom the people will receive as their prophet and priest and pastor.

The Bethel College Bulletin

— AS THOU GOEST —

Child of my love, fear not the
unknown morrow,
Dread not the new demand
life makes of thee,
Thy ignorance doth hold no
cause for sorrow
Since what thou knowest not
is known to me.
Thou can'st not see today the
hidden meaning
Of my command, but thou
the light shalt see again;
Walk on in faith, upon my
promise leaning
And *as thou goest* all shall
be made plain.
One step thou seest—then go
forward boldly
One step is far enough for
faith to see;
Take that and thy next duty
shall be told thee
For step by step Thy Lord is
Leading thee.
Stand not in fear, thy
adversaries counting
Dare every peril, save to
disobey;
Thou shalt march on, all
obstacles surmounting
For I, the strong, will open
Up The Way.
Wherefore go gladly to the
task assigned thee
Having my promise, needing
nothing more
Than just to know, where'er
the future find thee
In all thy journeying
I go before.

HOW'S YOUR "FORGITTERY"?

"My memory is pretty good," said the old lady, "but I have a mighty good forgittery."

Often a good "forgittery" is more valuable than a good memory. It is especially so at this time of the year.

1. Do not carry into each day the worries of the yesterday.
2. Forget your grudges.
3. Forget the ugly words that were said and the mean things that were done.
4. Forget your failures.
5. Forget your doubts.
6. Forget your fears.

DAILY DEVOTIONAL MESSAGES

By Rev. Jacob Janzen, Waterloo, Ontario

DECEMBER 14—*"Ye shall be baptized with the Holy Ghost."* (Acts 1:5)

No motorist expects his tires to swell up with good air all by themselves. He knows that he has to put the air into them from without, and he does it. Christ said, "Ye can do nothing without me," even if all the possibilities for your happiness lie within yourself. Only the baptism with the Holy Ghost puts you under an obligation to bear up bravely and not to lose your peace and joy under any circumstances. Jesus promises definitely, "Ye shall be baptized with the Holy Ghost." The question is, whether you and I open our souls that the Holy Ghost may enter. As far as He is concerned, we shall be baptized. But we must submit to that baptism.

DECEMBER 15—*"For I say unto you, that except your righteousness shall excede the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven."* (Matt. 5:20)

The Pharisees meant to please God by fulfilling the law of ritual which meant nothing for the well being of the people. They thought that they could neglect the love of their fellow men if they were only right with God through ritual. But God says that they will gain nothing by their rituals. Our righteousness must be far better than theirs if we want to enter the Kingdom of heaven. Only a righteousness which grows out of the Kingdom of God within us can make us acceptable in the sight of God, and that righteousness will move us to treat our fellow men right. Only he loves God who loves his brother.

DECEMBER 16—*"Being justified by faith, we have peace with God through our Lord Jesus Christ."* (Rom. 5:1)

There are no two ways about it. We are indebted to God and men. Only the payment of our debts can justify us before God and men. We never were, and never will be able, to pay our debts. Christ paid them for us. If I believe this, then I do not want Him to die over and over again for my sins. After I have been justified by faith of the sins of my past, I no longer shield my sins before the judgment of God. There could be no place with God as long as I denied my guilt while He was accusing me of it. But there is perfect peace, since I have admitted my guilt and have been justified by faith, take sides with God against my sin, and not, as formerly, with my sin against God.

DECEMBER 17—*"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and singing shall flee away."* (Isa. 35:10)

By sinning Adam and Eve departed from God and became the slaves of sin, and thereby unspeakably unhappy. God is the Good One, and it is self-evident that anyone forsaking the good and departing into the evil must become miserable. In God we are free, but sin keeps us in bondage, until Christ ransoms us. This He has done. His blood and life He paid as a ransom for us. Now we may return into the presence of God our Father, the Good One, and be happy again. Sorrow and sighing cannot stay with us if we come into his presence. They must flee away while everlasting joy is upon our heads. Do you want to be happy? Yau are ransomed. Return to the Father.

DECEMBER 18—*"Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."* (I Cor. 6:20)

We are bought, not from God but from Satan and sin. Jesus Christ paid our debts for us and thus set us free. By the book of Job we understand that Satan had a claim on men, which God did not deny. He therefore did not take us away from Satan by sheer violence but annulled his claim by paying the price and buying us out of bondage. Now Satan has no further claim on us and cannot keep us, unless we ourselves, by our own free will, turn again to sin and darkness. We can do that because God did not buy us out of one bondage to put us in another. He bought us for real freedom, and being free, we may choose God or Satan. God wants no slaves. He wants friends. (John 15:15)

DECEMBER 19—*"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as a lamb without blemish and without spot."* (I Pet. 1:18-19)

Was there no other way to redeem us, except this bloody way? I do not know what ways were open to my God. But I know, if He chose this way for my salvation He must love me dearly. Was it Satan who would accept nothing but Christ's blood for a ransom? Was it God's righteousness that would not try to buy us out at the cheapest bargain which He could get, but would pay in full what we were worth to Him? I do not know. But I do know that it would be very hard to convince me that God loves me, except by what He has chosen to do for me. Since Christ has shed His blood for me, I believe God loves me and seeks my salvation and happiness.

DECEMBER 20—*"Comfort ye, comfort ye my people, saith your God."* (Isa. 40:1)

Many believe a Christian life is a very grievous one, because it puts us under a strict law that takes all the fun and joy out of our lives. To believe that is blindness. Our sinful lives make things hard and grievous for us. Therefore, God in His mercy paid the ransom for us and gave us freedom to be His people. And whosoever chooses Him will be comforted, for God's desire is that His people be comforted. A Christian life is not funny. That is true. But it is joyful and worth while, and nothing is forbidden in a Christian life that gives real joy, not fun in the foolish things of this world, but real joy in making our lives a real success.

MAKING AN APPLICATION

Kheru sat in his courtyard and around him sat his family, the five sons and the daughters-in-law. Some of the little children played near by or sat with their elders who were listening to the Bible lesson taught by the evangelist who had come to the village for this meeting. It would soon be the time for the harvest thanksgiving festivals, and the lesson was on the joy and blessing of giving. The Scripture story was the one of the widow who gave her all. Eagerly the evangelist sought to teach them that God is vitally concerned with our giving and that He values our gifts by higher standards than the world does.

When the lesson was over Kheru said, "The teaching is true. God sees and rewards. Here is this middle son of mine and his wife. They always show an interest in the things of God. They never miss a meeting. My daughter-in-law always puts aside the wee handful of rice when she prepares her meals. Besides giving that they also often have a money gift ready. Now look at their fields! In spite of the drought they have a fairly good harvest while some of my other sons will not even put the sickle to some of their fields. Truly, God sees and considers our giving to Him."

—*Mrs. C. H. Duerksen*

BUILDING GOD'S KINGDOM

Jesus told His hearers that the kingdom was not eating and drinking; neither was the kingdom based on miracles, even though Jesus did perform such in order to help people. Rather, one of His main phases of work was to teach people about the Father and what the Father stands for. He invited people to think His thoughts after Him; so He taught.

At Basna station a fine schoolhouse is being constructed. This is a very direct result of the working of the Spirit of Jesus in devoted mission friends in America. In this case it is through our sister in Christ, Mrs. Herman Jansen and her children from near Elbing, Kansas. This fine school building already does a wonderful piece of work in God's Kingdom. The way it works now in the kingdom is that it provides bread for many of our hungry brothers and sisters i this area. My readers will have read that the crop almost failed entirely here in this area last November It is still over four months before a new crop can be expected. Prices of rice, the main and staple food are double and more above normal. At least ninety-five per cent of all our Christians live from hand to mouth. Now some forty of the Christian fathers and mothers can earn their daily bread in helping build this schoolhouse. All the masons, the cement and lime mixers, the brick makers, the carpenters, and all carriers are Christians—every one of them. How grateful they are for the chance to earn their daily bread!

If the donors of this building could see this gratefulness they would be rewarded by this fine scene in itself. These, our brothers and sisters, feel rightly that they are building a house of God, because in this building children, young hearts, will be led into the fellowship of Christ. The kingdom is being built, and in the process our Christians have their daily bread.

—*John Thiessen*

« « JOTTINGS » »

—*Reedley, California, Church Bulletin: "Majorities.* Numbers do not make a people righteous. If only 'some' had received the Holy Spirit on the first Day of Pentecost and three thousand had 'mocked' that would not have changed the value of the Holy Spirit for mankind. The same thing is true in regard to questions and problems which confront us today. It is still true that God and one make a majority in things that really matter, even though that one may be made a martyr."

—*Rev. Howard G. Nyce* suggests in his church bulletin, "It might be well for all members to think about the old saying, 'If all church members were like me, what kind of a church would my church be?' "

—*Rev. C. H. Dirks* asks in the bulletin of the First Mennonite Church, Hutchinson, Kansas, "Are you reading the MENNONITE YOUTH pages or about the C. O. camps or other vital information in *The Mennonite?"*

—*Paul Robert Mohr,* members of the West Swamp Mennonite Church, and *Ruth Marian Boorse,* member of the Bethany Mennonite Church, were united in marriage on October 11, 1941, by Rev. A. J. Neuenschwander.

—*Rev. J. E. Kaufman,* pastor of the Mennonite Church at Inman, Kansas, was re-elected president of the McPherson County Council of Christian Education at its recent annaul session. Approximately fifty Sunday Schools were represented.

—*Mennonite Weekly Review*

HOME MISSIONS

A. J. Neuenschwander, Secretary

OUR WORK IN VANCOUVER, B. C.

We think the conference is doing a wonderful thing by sending news and accounts about the work that the Mennonites are doing for missions, and in bringing help to the needy all over the world. We are told in special leaflets how the heathen are brought the gospel of the Lord, the glad tidings of the love and kindness of Christ, our Saviour. We hear how the word of God is brought to people of all nations and languages, bringing hope and joy into their often dreary and sad lives. Then we read about the work in our own midst, in our Mennonite Home Missions. We are getting glimpses of the never ending, tireless work of our ministers and their helpers (the congregations) to strengthen the weak and help the erring ones to find the right path.

We here in Vancouver appreciate the *Messenger* leaflets very much, and we would like to be remembered by, and keep in touch with our brethren in the Lord all over the world.

Our work in Vancouver is quite new. Rev. and Mrs. J. H. Janzen started it in 1935. Two years later my dear wife and I took it over. The beginning was not easy. It was a work in quite unknown surroundings—a city full of danger and temptations for old, and so much more for young people. Besides, there was the responsibility for the working girls, the parents of whom were living in the country or even in other provinces. We often began to doubt if we would be able to do the work, but then the promise of the Lord would give us new strength and courage again and again.

Momentarily our community consists of a small but strong and active group of about sixty-seven members. Some of them are older residents, several families are newcomers from the prairies, and some are young people that joined after being baptized.

We are thankful that we have a place of worship, a place where we can forget our daily hardships and troubles, where we can gather and praise and thank our Lord.

As a little expression of our gratefulness, in October we had an auction of fancywork that our women's sewing circle had prepared. This brought a total amount of $172.25. The money is destined for foreign and home mission purposes.

We are asking the Lord to enlighten us and help us preach so that our words go to the hearts of our hearers. Our evening services are of an evangelistic character.

In our Home for Girls I am giving weekly Bible courses. The theme is "The Way of Salvation—in the Word of God." We feel that the Lord is with us and helps and assists us to discover ever more and more the glorious truths that are in His Word. We intend to keep up this theme for the duration of the winter months.

Our visits in the various homes give us the opportunity to share sorrows and joys. We learn to know our people better, and in these heart-to-heart talks God has revealed to me riches where I had not expected to find them.

We are thankful that there are always brethren and sisters in the Lord who are inspired by the heavenly Father to sustain this mission work in Vancouver.

—E. and J. B. Wiens

GREAT DEER, SASKATCHEWAN

By the wonderful grace of God another year with its seeding time and harvest is passing, and we people of Great Deer view retrospectively the spiritual life of it. Our two meeting places, the Bethel church as well as the Walter Scott school, which is also used for mission work, are under the supervision of Rev. C. F. Sawatzky, Laird, Sask., and are also attended by Brother Isaac Nickel and me of Great Deer as helpers in mission work.

It was a pleasure to observe how willing all opened heart and hand to donate for the collections that were made for the poor and needy ones of the bombed-out areas. The two Ladies' Aid Sewing Circles of the Walter Scott District did particularly well. They turned over a large share to the above-mentioned purpose. May the almighty God help us so that we never get tired of these sacrifices. The suffering of the people in the war-torn countries should touch the heart of every Mennonite very closely. It is again a God-sent opportunity to make, even for the benefits of the liberty and peace we are enjoying in our countries.

On two occasions our community has been able to keep holy communion, as Christ bids us in John 14:15. More than fifty persons participated.

We have received a considerable number of new brothers and sisters in our community by way of baptism as well as by entering as members. May God bless us all, and may the home mission be supported.

It is wonderful how God sends His light into the hearts of men, so that they may see the way. We came across an old man more than sixty years of age. He wanted to see the light clearly; why we sinners should receive grace. It was the Lord who attended our prayers to make it plain to him that Jesus has borne our sins and asks us to become holy. We trust that the Lord will help use be His children always.

As the Bethel church has been turned over to the General Conference, we wish to express our thanks for its use. As a small token of gratitude we have done some work in the church, on the yard, as well as the cemetery. The church was nicely cleaned, the fence thoroughly fixed up, and the cemetery was repaired. We also wanted to give the church a *new* coat of paint, but on account of meager crops, it has been postponed.

We wish to ask everyone to pray for us so that the Lord may assist us, as always, in this important field of mission work. May the Lord bless you all.

—*N. J. Kroeker*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 21, 1941

THE COMING OF GOD'S SON

Isa. 9:6,7; John 1:1-4, 10-14; I John 4:9-11

Introduction

The coming of God's Son to earth stands out as the greatest occurence in all history. It is greatest in importance, in its significance, and in the supernatural element involved. This great event took place because man had sinned and the human race had fallen and needed a Saviour. God must intervene and provide salvation, for man could not save himself. God provided a way for man's salvation at a great cost to Himself.

A Marvelous Prediction Isa. 9:6,7.

Over seven hundred years before its occurence, Isaiah spoke of the birth of the Messiah as an accomplished fact. He predicts his coming and describes this child in language which can apply only to a divine being (vs.6). He describes the character and offices of the Messiah. The ensign of office rests upon His shoulders. His name signifies His characteristics. He is our "Counselor," "the mighty God," and the "everlasting Father," signifying his absolute union with God the heavenly Father (John 10:34). He is the arbiter of peace between God and man (Eph. 2:14). His endless rule is described (vs. 7), indicating that He is everlasting. His reign shall extend throughout the endless cycles of the heavenly state.

A Wonderful Fulfillment John 1:1-14.

John's gospel is intensely deep, and this lesson is the deepest part of the book. John carries us back to the dawn of the history of the universe, and there we see a being who *was then already* (Gen. 1:1). This eternally existent being is "the Word." John's beautiful prologue to his Gospel tells us how Christ, the pre-existent Word, who was with the Father from all eternity, became flesh and dwelt among men. This Word (person), "was with God," in close intimacy with Him. He "was God," a very definite statement of the true deity of Him who dwelt among men in the person of Jesus Christ. John's entire Gospel revolves about this center (John 20:31).

He, through whom all things were made, came into the world to live a human life. In Him was life in its widest sense, both physical and spiritual (vs. 4). He is the eternal source of life. Eternal life is in Him. He was Himself the life, and He was also "the light of men" (John 8:12). He was the true light which lighteth every man that cometh into the world (vs. 9). He shines forth as a heavenly light in the darkness of the world's sin. When sin came, night came. He, the shining light, was not recognized by the world of his day (vs. 10), and it does not recognize Him as divine today. His own people, Israel would not receive Him to themselves (vs. 11). There were those, an elect few, who did welcome Him and accepted Him as Son of God. To them the door of the Father's house was opened, and they became sons (children) of God (vs. 12). We become children of God only as we believe in and trust in Christ. Man's natural heart will not receive Christ. A new birth of God is necessary.

God entered the life of the world in the fleshly form of Jesus. God in Christ's person was present among men. Verse 14 is an exact statement of what we mean by the incarnation. Jesus' character revealed the character of God. The incarnation itself is the greatest of all miracles. God's gift of His Son stands as a sure proof of His love. God sent his Son because humanity needed a Saviour. Christmas will be valuable to us so long as we keep alive our appreciation of who Jesus is and what his coming means to and for us.

Why did the world not know Jesus when He came?

What should His love toward us prompt us to do?

The Hour Before You Go to Church

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation.

How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity—what can ministers do? They can do nothing but beat the air.

What else can they do, if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts.

—Selected

C.P.S. CAMP NEWS

COURSE IN OBJECTIVES BEGINS WITH STUDY OF PACIFISM

(Colorado Springs C. P. S. Camp)

The Core Course, an all-camp study group, held its first sessions this week, (November 10-16). Planned to be the major contribution of the camp educational program the Core Course is to be a survey or orientation course centered about basic Christian and pacifist objectives.

As planned by the camp staff, the tentative outline for the course includes four sections of study, each six weeks in length: Pacifism and Non-Resistance, Historical Rootage of Our Way of Life, The Rural Community, and Christian Citizenship.

The plan for the course of study is based upon the expressions of interest of the campers and constituency, as well as the purpose and policy of the Mennonite Central Committee and the National Service Board. Leadership for the course will be drawn from the camp and camp staff, from the local community, and from the personnel of the church colleges and institutions.

Class sessions are to be held on Monday and Thursday evenings. Outlines of the first section of the course have been presented the class members. All campers are urged to participate in this course of study.

Thursday evening the group began the study on "Pacifism and Non-Resistance" with a panel discussion on the subject of "Why Do We Choose Civilian Public Service?" Rev. Francis Bayles, Rev. L. C. Miller, and four campers participated in the panel. The heart of Section I will be devoted to the scriptural basis of peace principles.

Other subjects that will be studied under Section I are the history of the peace movement, the peace movement today, the conscientious objector, the C.O.'s peace testimony to the world, the C.O.'s peace testimony in the home community. The section on "Pacifism and Non-Resistance" will be concluded with a panel discussion on "After CPS, What?"

NEW INTEREST GROUPS ORGANIZED

In addition to the new typing class several courses have been added to the camp educational program. Approximately twenty campers have enrolled for the Tuesday evening classes in elementary surveying. This interest group is taught by John Brelsford, a camper. Supplementing the class sessions, several hours are spent in the use of surveying instruments.

Mr. Robert Dearth, graduate student of Colorado College, is the instructor of the newly organized class in Spanish. To be started in the near future is a course in spelling and English Grammar. Also in the process of being organized is a camp dramatics group. This group plans to stage one-act religious plays, as well as other types of drama.

COLLEGE CREDIT COURSES OFFERED

Classes are being started in three college credit courses. These courses, which are being arranged with the cooperation of the Mennonite colleges, are offered free of tuition. Only a small registration fee is charged.

The college credit courses, with the instructors, are as follows: Algebra I, N. Paul Stucky; Accounting I, Ray Schlichting; and Church History—Reformation, Robert Kreider. —*Pike View Peace News*

NATIONAL SERVICE BOARD for Religious Objectors announces the following change of address:

from ---------------- 994 National Press Building
to ------------------------ 1751 N Street N. W.
Washington, D. C.

The above change in address became effective on November 15, 1941.

—From a Bulletin by Paul Comly French

CHALLENGES IN A C. O. CAMP

Dear Fellow Soldiers in Christ:

The greatest challenge to the men in the Civilian Public Service Camps, as well as to those ardent supporters in civilian ranks outside, is the thrilling thought of having a part in the writing of a new chapter in the technique of patriotism and national defense for a world at war. Here is an opportunity to be a Christian soldier without apologizing for the word Christian and without submerging the ethical and moral principles which Jesus taught.

The boys in the C. O. camps have an opportunity to blaze a new trail. The enthusiasm and the idealism with which they blaze it will determine the length and breadth of the trail and the goal to which it will ultimately lead. After this war is over and overshadowed by a new day, I hope the trail blazed by the C. O. boys will not appear like a short bad stretch of road that acted as a detour merely for the duration of the war, but I hope it will rather appear like a great white way leading to "the better way" which all men seek and of which the apostle Paul spoke.

I hope the boys in C. O. camps are thinking of their work as that of erecting a memorial. A memorial that will remind posterity that in the Second World War a little company of men chose to answer their country's call by shouldering shovels instead of shooting shrapnel, and that they attempted to exercise faith and truth that by doing constructive service in the spirit of love, destructive forces and evil could be overcome. It should be a reminder that these men were willing to pay the full price in dollars and in deeds that both their government and their God demanded of them.

This is the challenge which I think the C. O. camps might present to the boys composing them.

—*J. Winfield Fretz*
Pike View Peace News

RELIEF

All on a Saturday Morning

By *Helen A. Penner*

Lois and I were very much interested and amused at the activity this morning here at the Canet Plage Convalescent Home. (Lois is staying with me until arrangements are completed to open a similar home at Port Vendres.) This is Saturday, and it really is a busy day! Today, and every day, after the rising bell this place is suddenly transformed into a veritable squirming, wriggling, jabbering hive of human activity; is it any wonder when you stop to consider that there are usually around sixty children staying here? We had eight new arrivals Wednesday. We have them in assorted sizes and ages, from "pocket editions," age agout three, to age fourteen or so. Sometimes they forget to use their hankies, perhaps, don't have any, come down in the morning with the wrong shoe on the right foot, and wear clothing of every size, color, and description, but still they're cute! They are so happy to be here and appreciate everything we do for them. After breakfast some of the older children help the workers make beds, air bedding, scrub floors, tidy up the rooms and grounds, and prepare vegetables for the next meal.

We also have various nationalities represented; some speak French, others Spanish, still others German, and one can speak a little English. Some speak a mixture of languages. The grown-ups use many gestures as they speak; one almost wonders if they'd be able to express themselves if they had their hands tied behind their backs. It is convenient for us that they practically dramatize everything they say as it facilitates our understanding of what seems a long line of chatter at the rate they sometimes utter it.

On Saturday morning baths and shampoos are given wholesale. They have to start in the morning to be sure that each one of the sixty or so gets his turn. It is much warmer during the day so they take less chance of catching cold. The house isn't heated, so it is chilly most of the time. Fuel is used to heat the water for baths. Three of the older children help scrub the younger ones. They stand in line to wait their turns. Each steps into a pan of warm water and is thoroughly sudded and scrubbed. This is followed by a rinsing-off by dousing a pan of warm water over the child. A large warm towel is taken from the oven to be wrapped around him, and he steps out of the pan to make room for the next one. One of the workers combs him and helps him dress.

About ten o'clock we had some letters ready to mail, so we took about a dozen of the clean children with us and went for a walk, mailing our letters on the way. We came back along the beach. The children enjoyed shuffling their feet through the sand and stopped to pick up the small shells they saw along the shore. When we returned, the cook handed me two letters postmarked U. S. A., the perfect finishing touch to a beautiful Saturday morning!

November 8, 1941

REPORT OF THE FIFTY-FOURTH ANNUAL MEETING OF THE BETHEL COLLEGE CORPORATION

The fifty-fourth annual meeting of the Bethel College Corporation was held on Friday, November 28, in the College Chapel. It was a beautiful day and a large crowd attended, more than 4,500 votes being represented. There were about 350 visitors, not only from the surrounding communities, but from a distance as well—Dr. Langenwalter was here from California and Dr. Johnson from Hartford, Conn. Both had an opportunity during the day to say a word to the audience and express themselves in appreciation of the work that is being done here. The President's report was distributed in printed form. This report was supplemented by a personal word from the registrar, the dean of the college, the division heads, the dean of labor the assistant treasure, and a number of other faculty members. The treasurer's report indicated that there were more than 2,000 contributors during the fiscal year who made a total contribution of over $70,000, practically all of which has been used for endowment or the Memorial Hall. The net worth of the school therefore has inreased by about that much during the last current year, for all of which we are very grateful.

The nominees for the Western District Conference representatives on the Board of Directors were David C. Wedel, of Halstead, and Henry N. Harder, of Enid, Oklahoma. David Wedel was elected. The nominees for the Corporation were P. K. Regier, of Fredonia, C. C. Wedel, of Hillsboro, and John S. Friesen, of Inman. P. K. Regier was elected.

During the day a number of different points were brought up from the floor for discussion—especially the matter of religious emphasis and prayer among the college faculty. During these times the institution, as well as all those who stand for peace, will be subjected to criticism and fire from the outside, and it is natural that the institution can be sustained only through consecrated prayer on the part of the constituency and the entire school family. Repeatedly it was emphasized that we are living in a very critical time and Bethel College is most urgently needed to

(Continued on page 14)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Neb.

Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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Plea For The Concientious Objector

By *Ellen Hutchinson*

"Conscientious objector" they cry—
"Communist!" "Coward!" or may be, "Spy!"
Spies there are, many communists, too;
I have no patience with what they do;
But I plead for the man who is true . . .
True to his own conscience' inward light,
True to the faith that right makes might,
That force gains nothing that ever paid,
That what it gains is by far outweighed
By losses vast and by widows made . . .
By physical wrecks of once-fine men;
By minds deranged. Can you tell me when
War-gains paid for such? It never fails
That moral decay will tread war's trails.
Our C. O. says, "Put that on the scales!"
He sees modern warfare foul with sin;
Men refrain from naught just so they win.
Injustice, treachery, lying, greed,
Mark the army's march, who give no heed
Though women are killed and children bleed.
You call him "coward" who works 'gainst this!
Full well he knows that his country's bliss
Rests on justice, peace, and religion's sway.
Come jeers and sneers, yes, let come what may.
No cowards are they who this goal seek.
They'll get the earth, because they are meek.
To hate evil they never will cease.
Their spirit chimes with the Prince of Peace.
My full heart says, "May their kind increase!"
—reprinted from the *Gospel Banner*

What is a Man to Live For?

In his immortal story, "Where Love Is, There God Is Also," the great Russian writer, Leo Tolstoy, depicts the character of a man named Martin, who from the depths of discouragement and despair, asks the question, "What is a man to live for?" And the answer comes to him, "For God, Martin; He gave thee life, and for Him, therefore, thou must live."

How often, among the confusion about us and within us, do we too ask this question: "What is a man to live for?" Perhaps we forget the answer, forget *how* we must live for God. But we may find the answer in God's Word as did Martin in the old story. He found that to live for God he must live for others. When he had learned this lesson of helping others in need, he found that life was, after all, worth living. So, too, will we discover that when, in the spirit of Christian love, we help even the least of our brethren, we are living for God. —H. H. M.

HELP! HELP!

When we set foot on European soil for the first time October fourteenth, I couldn't help but think of the conditions under which the Apostle Paul first entered Europe. It was in answer to the call, "Come over into Macedonia and help us." There is surely a call for help from the countries of Europe today! We will all need to cooperate to the utmost to answer their cry. Even at that it is only a drop in the bucket, but, it is a drop! "As we work together, joining hands and hearts across the wide expanse of waters, and all keeping our hands clasped securely in those palms that are nail-scarred for a sin-cursed, suffering world, I am extremely confident of the great success that shall attend our labours." * —*Helen A. Penner*
(From a letter by Jesse Hoover)

Presenting Christ's Message

By *Miss Gail Yoder*

We cannot present a message if we do not have one. So, to present Christ's message we must definitely have it in our hearts, and by that I mean that we must be sincere Christians. We must show by our daily living that we have been with Jesus and know His message.

The first way of presenting Christ's message is by example. In a meeting of this kind it isn't hard to let people know that we are Christians, but when temptations come or we are out with the crowd, can we always show it? My thoughts, words and deeds must be right—for as a man thinketh in his heart, so is he. I must express my real self at all times by being sincerely friendly, never pretending to be a Christian when I am not. I must be honest. Honesty is the best policy, and from His word we have assurance that He will approve the way of an honest man. I must reveal the completeness of my equipment: (Given by Paul, Eph. 6:14-17) Loins girt with truth, breastplate of righteousness, shod with the gospel of peace shield of faith, helmet of salvation, sword of the Spirit, which is the word of God. I must reflect happiness and express faith—faith in God, country, leaders and in myself. (Faith grows just as we put confidence in God).

Another way of presenting Christ's message is through a life of service; service in the home, school and church. We should take our religion seriously and serve wherever possible in the church. We should not attend in a half-hearted manner, giving excuses, and seeking after pleasure when we should be in His worship. Christ said that he who would be great must be servant of all. So, feed the hungry, clothe the naked and visit the sick. Christ also said that if we serve the least of these, we serve Him.

We must be interested in our fellowmen if we want to present Christ's message, and we can show this interest by being "missionary minded." If we cannot be a missionary in a foreign field, we can at least pray for missions and give as the Lord has blessed us, presenting the message in this way.

We may present Christ's message through nature, history, prayer, reason and conscience, and, above all, during these times, through common sense.

And, In closing may I add, due to unsettled world conditions, the hatred and bloodshed, let us all become "missionary minded" in our own every-day living, and present Christ's message to those people who have not yet found Jesus.

Y. P. Disrict Representatives

Eastern District—Ernest Leitzel, Richfield, Pennsylvania

Middle District—Orlo Sprunger, Sterling, Ohio

Western District—Walter H. Dyck, 1408 North 9th St., Beatrice, Nebraska

Northern District—Stella Waltner, Freeman, South Dakota

Pacific District—Louise Richert, 1083 E. Cypress Ave., Burbank, California

Canadian District—Jacob C. Schmidt, Waldheim, Saskatchewan, Canada

SOME THINGS THAT WILL HURT YOUR SOUL

The ascendancy of the physical over the spiritual.
Too much frivolity.
Living in the neighborhood of questionable things.
Trickery in business relations.
Exaggeration.
Reading that does not feed the soul.
Infrequent and short prayers.
Living at high pitch emotionally.
Thoughtless conversation.
Thinking of your injuries too much.
Unkind criticism of others.
Neglect of Bible reading.
Indolence, irritation, and irreverence.
Failure to witness for Christ.
Love of money.
Familiarity with worldlings.
Overcaution about what others think.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

THE GIFT OF A NEW YEAR, Phil. 3:13-16

Program for December 28, 1941

I. Worship Service

1. Songs: "Still, Still with Thee;" "Nearer, My God, to Thee;" " Have Thine Own Way, Lord."
2. Reading of leading topic, and prayer.
3. Consecration service.
4. Offering for peace work.

II. Leader's Introduction

"The new year stretches before us. Its record, twelve months hence, will include our inscription. It is as though each day were a clean page on which we are to inscribe a message. Let us determine, by the grace of God and with confidence in His power, to make the message of our lives a testimony to Him whose we are and whom we serve."

III. Suggested Topics for Short Talks

1. Be not slothful; be sagacious, Heb. 6:10-12.
2. Waste no time; watch always, Matt. 24:42-46.
3. Cast off darkness; change to light, Rom. 13:11-14.
4. A perpetual gift, John 2:16.
5. Put off the old; put on the new, Eph. 4:17-24.
6. "Think on these things," Phil. 4:8, 9.

IV. New Year's Resolutions in Answer to Roll Call

Let all members share, either individually by a brief word, an appropriate Bible verse, or a verse of poetry.

V. For Study

More Stately Mansions

There is no more appropriate time than the beginning of the new year to try to follow the advice that the poet gave to himself, "Build thee more stately mansions, O my soul, as the swift seasons roll." The return of January the first is a reminder to us that time is rapidly passing away. It ought to remind us, too, that if we are going to build more stately soul mansions this year than last, it is time to begin.

The first requisite of soul mansions or of any other kind of mansions, is to have the foundations deep and strong. Paul said, "Other foundation can no man lay than that is laid, which is Jesus Christ." The first day of the year is a good time to stop and consider whether we have made Jesus Christ the foundation of our soul mansion. If we have done so, we are ready to go on with our building, and to help others to build.

No mere man can forgive my sin
And break its raging power within,
Or reach down to my deepest need
And give life that is life indeed.
That must my Savior be to me.
All that a God could ever be

VI. Illustration

Love Never Fails

"You do not love that Man," said Tolstoy bluntly to a Russian painter displaying a canvas in which Christ was the central figure. Tolstroy missed something in the figure. It was not adequate; it was not worthy. "You do not love that Man," he said. A painter must love Jesus Christ before he can speak for Him or work for Him effectively. Love to Christ is the touchstone for making the new year a success.

VII. Food for Thought

"You are writing a gospel
A chapter each day,
By deeds that you do,
By words that you say;
Men read what you write
Whether faulty or true:
Say, what is the gospel
According to you?"

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

MAKE 1942 YOUR BEST YEAR

Program for December 28, 1941

Prelude: "Cloister Bells" (Neustedt).

Call to Worship: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Ps. 121:1, 2, 8.

Hymn of Praise: "O Zion Haste."

Paul's Advice for the New Year: Eph. 6:10-20.

Prayer Hymn: "The Whole Wide World for Jesus."

Scripture Reading: Eccles. 12:1; Phil. 3:12-14.

Prayer by Leader.

Poem: **The New Year**

Upon the threshold of the year we stand,
Holding Thy hand;
The year holds mysteries and vague surprise
To meet our eyes;
What will its passing moments bring,
To weep, or sing?

We fear to take any step without Thy care
And presence there;
But all is clear to Thine all-seeing gaze,
Counting the days
From dawn of time, till ages cease to be—
Eternity!

Upon the threshold of the year we stand,
Holding Thy hand;
Thou wilt walk step by step along the way
With us each day;
So whether joy or woe shall come this year,
We shall not fear!

—Homera Homer-Dixon, F. H. Revell, Co.

Daily References:

Build on sure foundations,	Matt 7:24-27.
Large results from small beginnings,	Matt. 13:31, 32.
A developing character,	II Peter 1:5-8.
The supreme gift,	John 3:16.
Grow in grace,	II Peter 3:17, 18.
God giveth the increase,	I Cor. 3:6, 7.

Discussion: How we may improve on the following:

Health and purity Work Prayer Friendship
Service Love Worship Gratitude

Offering.

Poem: **God Is Faithful**

God will never fail us.
He will not forsake:
His eternal covenant
He will never break.
Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year.

—F. R. Havergal

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

"HIS NAME—JESUS"
"EMMANUEL—GOD WITH US"
"THE MIGHTY GOD"

Program for December 14, 1941

"Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle." Psalm 24:8.

Setting: This is the third Sunday in Advent. Three tall lighted candles, cedar, an open Bible, turned to the story of the Annunciation, and the beautiful printed verse (Zech. 9:9a, b.) helps us "feel" the greatness of the joy that His coming brings to the heart.

I. Worship Period

1. Prelude "Holy, Holy, Holy! Lord God Almighty!"
2. Call to worship: "O magnify the Lord with me, and let us exalt His name together. O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:3, 8.
3. Sing in unison: "Holy, Holy, Holy!" vss. 2, 3, 4.
4. Scripture reading by a Junior boy: John 1:1-12.
5. Sing prayerfully one verse of "Come, Thou Almighty King."
6. Leader's opening prayer.
7. Poem by a Junior girl:

Mighty God

"His Name is 'Mighty God,' the Lord,
All might is found in Him,
No power can stand before His might,
No cause He cannot win.
His mighty love will kill all ill,
His power will keep from self,
His mighty grace will bless our life,
And give eternal wealth."

—F. E. Marsh in **The King's Business**

8. Song: "Joy to the World."
9. Story by a Junior girl: "Making Jesus King,"

Intermediate Christian Sunday School Quarterly, No. 4, Vol. 3, p. 71.

II. Study Period

Aim: To bring to the hearts of our Juniors the comfort of knowing that we have a "Mighty God" who is kind and merciful.

1. Introduction by a Junior girl:

Another name that we find for our Lord Jesus in Isaiah, chapter nine, is the "Mighty God." When Jesus was here on earth the people who were with Him were amazed because everything obeyed Him. The storm at sea, the fish, the trees, every kind of disease, even death obeyed our Lord Jesus, because He is the "Mighty God." He could feed thousands with just a few loaves and fishes, and because He is the "Mighty God" He could forgive the sins of the people.

2. In concert repeat "Isaiah 9:6."

3. Talk by a Junior boy: "The Mighty God created everything." John 1:3; Acts 14:15; Rev. 14:11.

4. Scripture reading: (all Juniors follow in their Bibles) Jeremiah 32:17-19, 27.

5. Bible story told by a Junior girl: "The Mighty God can alone forgive sin." Mark 2:7, 10; John 1:12; Rom. 3:23.

6. Talk by a Junior boy: "A Paralysed Man Cured," Mark 2:3-12.

7. Talk by a Junior girl: "The Mighty God knows us and cares for us," Acts 14:17; Romans 2:4; II Cor. 1:3; John 3:16.

8. Leader's heart talk.

III. Mission Minutes

1. Name the Indian tribes to whom we have sent missionaries. In what states do they live? Who are the missionaries on these different fields? In which Indian Mission field was a church dedicated this fall?

2. Plan to send a gift to one of the Sunday School classes in each field.

3. Pray for our workers among the Indians.

IV. Closing Moments

1. Finish memorizing the song for the month.
2. Repeat in concert the verse for the month.
3. Pray the prayer for the month.
4. Sing softly: "Into My Heart."

By Mrs. J. E. Entz

HIS NAME—JESUS
EMMANUEL—GOD WITH US
THE PRINCE OF PEACE

Program for December 21, 1941

"Peace I leave with you, my peace I give unto you." John 14:27a.

Setting: A transparency showing the manger scene (to one side). An "Advent-tree" with its four lighted candles, hung with stars upon which are printed passages of scripture containing promises of the coming Messiah. A large five-pointed star drawn on the black board with one of the names we are studying printed in each corner. This is the fourth Sunday of Advent and Christmas is near. Let us help our Juniors feel this.

I. Worship Period

1. Prelude: Melody of "O, Come All Ye Faithful."

2. Call to worship: Ps. 34:3, 8. "O magnify the Lord with me, and let us exalt His name together. O taste and see that the Lord is good; blessed is the man that trusteth in Him."

3. Stand and sing together: "O, Come All Ye Faithful."

4. Leader's opening prayer.

5. Scripture reading by a Junior boy: I John 4:7-16.

6. Sing: "Joy to the World."

7. Poem by a Junior boy:

Christmas Feelings

"We're dull indeed if we can't see
What Christmas feelings ought to be,
And dull again if we can doubt
It's worth our while to bring them out.
'Glory to God; good-will to men!'
Come! **Feel it, show it, live it,** then."
—Selected.

8. Solo from rear of church: "Silent Night."

9. Gathering of Christmas promises from the Advent-tree. (Have each Junior read the passage he finds on the star he has gotten from the "Tree.")

10. Singing of a favorite Christmas hymn.

II. Study Period

Aim: To help our Juniors into an appreciation of the "peace" that Christ came to bring. To help them seek to be "peace-makers."

1. Introduction by a Junior girl: Just a few days and then Christmas will be here. Already the air is a-tingle with joy and happiness; for several weeks the very air has seemed full of peace and good-will in our homes and schools. All this is because two thousand years ago Jesus came into the world.

2. All Juniors repeat in concert: John 3:16.

3. Reading of the Christmas story from Luke: by a Junior boy.

4. All Juniors repeat in concert: "The Angel Song."

5. Talk by the Pastor: "'The Prince of Peace' Alone Can Bring Real Peace."

6. Song: "Peace, Perfect Peace," **Service Hymnal** No. 499.

III. Mission Minutes

1. Refer to **The Mennonite** of November 18. List all the names of missionaries who have sent in a report to this mission number.

2. What interesting fact do we find on the first page of this **Menonite?**

3. Plan for a bit of Christmas cheer for some one who is lonely.

IV. Closing moments

1. Repeat the verse of the month: Isa. 9:6.
2. Pray the prayer of the month: Psalm 16:1, 11, 9a.
3. Sing the song of the month: "O Come, All Ye Faithful."
4. Leader's closing prayer.
5. Sing softly: "Into My Heart."

IN MEMORIAM

PETER L. FRANZ was born in Crimea, Russia, May 22, 1874, and died at the St. Luke's Hospital, Spokane, Washington, Tuesday morning, June 24, 1941, at the age of sixty-seven years, one month, and two days.

He was brought to America by his parents, Leonard and Eva Franz, when one year old. They settled in Yankton, South Dakota, later moving to Parker.

He was baptized on September 13, 1896, by the Rev. Christian Kaufman at the Salem Zion Church east of Freeman. On January 9, 1902, he married Agnetha Ewert at Dolton, South Dakota, and they came west in October of the same year, homesteading near Warden, Washington, and later moving to the present home in Schrag. To this union were born four sons and two daughters, all of whom survive him.

Mr. Franz has always been active in the community and the church. He joined the Menno Mennonite Church, Lind, Washington, by letter in 1903 and has been the teacher of the Men's German Bible class for many years. He was a school director of the Schrag District for twenty-five years.

Mr. Franz had been ill for less than a week, and had undergone a major operation on Monday, June 23. Though the operation seemed successful, his heart was not strong enough to stand the strain. Funeral services were held at the Menno Mennonite Church, with Rev. E. J. Miller in charge, preaching on the subject, "The Village Tragedy."

Surviving him are his wife, Agnetha Ewert Franz; four sons, Walter, Victor, and Albert of Schrag, and Arnold who is in Alaska; two daughters, Bertha and Sylvia, also of Schrag; four brothers, Leonard of Schrag, Julius and William of Toppenish, and David of Auburn; one sister, Mrs. Cornelius Allert of Pullman; and many other relatives as well as a host of friends who deeply regret his passing, but who know that he has gone to a better land than this where God shall wipe away all tears and where there shall be no more sorrow nor pain.

LEVI S. MOYER passed to his eternal reward on November 10, 1941, at his home near Chalfont, Pennsylvania. Levi S. Moyer, senior deacon of the Deep Run Mennonite Church, attained the age of seventy-seven years, five months, and eighteen days. He is survived by three sons and seven daughters, nineteen grandchildren, three great-grandchildren, and four brothers. Funeral services were held on the 14th at Deep Run. Rev. A. M. Fretz, pastor, was assisted by A. D. Hiestand of the Doylestown church. The text used by Rev. Fretz was II Tim. 1:12.

CORRESPONDENCE

NEW HOPEDALE MENNONITE CHURCH

Meno, Oklahoma

Beginning the third of November, and through the evening of the ninth, we were blessed by having Rev. J. J. Esau, the blind evangelist, bring us inspiring messages. From here he went to the Saron Mennonite Church at Orienta to conduct a week's meetings.

On Sunday, November sixteenth, Miss Aganetha Fast, who has served twenty-three years as a missionary in China, gave us a very interesting report of the work there.

Recently our semi-annual business meeting was held, and plans were made for the coming six months. There we decided to purchase *The Mennonite Hymnary* for use in our church services.

Our Sunday School was represented by Brother Victor Graber at the Northern District Sunday School Convention which was held in the Friend Church, Ringwood, Oklahoma, on November 16. Brother Graber's topic was "Christ, My Life." Brother Nelson Wedel gave a report of the state convention, and the Men's Chorus sang a double number.

Plans have been made to start our mid-week Bible class with Rev. J. R. Barkman in charge. The Ladies Mission Circle had their annual mission sale November 26. —*Corr.*

THE ONECHO FIRST MENNONITE CHURCH

near Colfax, Washington

This rural community, locally known as the Onecho community, has for several generations centered around the church and school. The school, and therefore also the church, is frequently designated by that name. The church is, however, known throughout conference circles as the Mennonite Church of Colfax, but this too has led to wrong conceptions; since the church is located twelve miles south of Colfax, in the above mentioned community and is better designated as *near* Colfax. The congregation was shepherded for nearly forty-five years by the well known brother, the late P. R. Aeschliman. Upon his retirement the congregation called Rev. W. Harley King who has now served the congregation for the last five years.

This year the congregation and community inaugurated a new move, that of a vacation Bible school. Six teachers and assistants directed the school and fifty-five scholars were enrolled. At the closing program of the school parents and friends were enthusiastic about the accomplishments and possibilities of such a community effort. Parents and children alike were hopeful that another larger and even better school might result another year.

While the pastor and his family were away attending the General Conference and visiting relatives, various ministers brought inspiring messages to the faithful worshipers. They were Rev. A. J. Wiens, Mennonite Church, Deer Park, Washington; Rev. Earl Shoup, Methodist minister at Onecho; Rev. P. D. Unruh, Mennonite Church, Newport, Washington; Rev. C. C. Miller, Church of God, and Rev. Lew Brown, Christian Church.

On September 10 the congregation was invited to rejoice with Mr. and Mrs. Arthur B. Nafziger in celebrating the twenty-fifth anniversary of their marriage. The commemoration was in connection with the wedding of their second daughter, Bernice, to Harold Franz and was held at the church.

The harvest this year was an abundant one, due to the frequent rains it was a long and drawn-out season. Much of the grain was damaged, and within the county some grain could not be salvaged.

In the past, visitors from other Mennonite communities have visited here; we welcome such visits and seasons of Christian fellowship. —*Corr.*

FIFTH CONVENTION OF THE UNION MISSIONARY SOCIETY

The fifth annual convention of the Union Missionary Society of the Mennonites of Indiana was held at Grabill on October 16, with Mrs. Harry Yoder, president of the group, presiding.

More than three hundred persons enjoyed a very inspirational program built around the theme "My Father Worketh Hitherto and I Work." A challenge to greater Christian service was presented through an exhibit of posters on "Service," supplied by the societies represented in the convention.

Mrs. Roy Jones was song leader for the day, with Mrs. Elwyn Blough at the piano. Devotions for the morning session were led by Mrs. Arthur Slagle, using "Faith" as her theme. After roll call of societies and introduction of guests, Mrs. P. A. Hauder, Miss Elma Sprunger, and Mrs. J. S. Slabaugh were appointed to act as a committee on resolutions. Many interesting and helpful suggestions for new projects and for meetings that are different were brought out in a panel discussion, very ably led by Mr. J. E. Hartzler.

Our honorary president, Mrs. Mary Burkhardt, reported briefly on a meeting held at her home where nine members of our group met with Miss White to discuss the work of the churches among migrants. An inter-conference committee of three was appointed by the group to continue study of the subject. Mrs. Burkhardt also urged study of the migrant problem by our societies, introducing literature available for that purpose.

The afternoon session was opened with a devotional service led by Mrs. Garth Stolz, who spoke on "Consecration in our Christian Work." In the current events period for the afternoon Mrs. N. J. Smucker reported news from the Congo and presented definite needs for that work. Miss Inda Sprunger reviewed the work of our home missions, past and present. Dr. Floyd Pannabecker, who had returned from China one week before the convention, very vividly described the difficulties under which missions in China are forced to operate because of the war with Japan. American mission boards are withdrawing many of their workers for the present, leaving the work in the hands of a few missionaries and native Christians. Mrs. Pannabecker, dressed in Chinese costume, gave a brief description of the Women's Missionary Society in China.

An invitation to hold our next convention at the Berne Defenseless Church was accepted during the business session, and the following officers were elected for next year: president, Mrs. Howard Gilliom, Berne; vice president, Mrs. J. S. Slabaugh, Nappanee; recording secretary, Mrs. M. E. Plank, Middlebury; corresponding secretary, Mrs. Jerry Sander, Grabill; treasurer, Mrs. O. J. Yoder, Topeka.

The Win One Missionary Girls of the local church provided a pleasing and helpful program during the fellowship hour, following the afternoon session. The concluding devotional period for the day was led by Mrs. O. J. Yoder, with a talk on "Christian Service."

Rev. R. L. Hartzler, director of Camp 13, Bluffton, Indiana, reported on life in a Civilian Service camp, including in his address the attitude of the boys toward camp life, the attitude of the government toward these camps, and the generous support by the churches. Rev. Hartzler stressed the need of both material and spiritual support of this new work undertaken by the Mennonite Central Committee.

Mr. Ted Claassen reported on European Relief Work by describing his work among English children in and near London during the past year. He pictured some very touching incidents and told of the blessings brought into destitute lives by our relief work.

The convention passed resolutions pledging full support to our Mennonite Central Committee and the inter-conference committee planning our work among migrants. We are deeply grateful for the gracious hospitality of the Missionary Societies of the church at Grabill. Profiting by the inspiration received from this convention, we can surely look forward to a year of blessing and progress in our societies.

Report of the Fifty-fourth Annual Meting of The Bethel College Corporation

(Continued from page 8)

help our church through these dark days. Leadership in the civilian service camps is largely coming from college graduates and recognition on the part of our government for our peace position is largely due to the work that has been done by college graduates.

The meeting was adjourned and the folks went home with a new determination to put forth extra ort, financial and otherwise, especially in the light the fact that a few larger gifts are in prospect from r non-Mennonite friends provided the Mennonites not lie down but keep up and, if possible, increase eir gifts during the coming year. It is hoped that e Jolliffe $50,000 challenge can be met by the ne of the Booster Banquet. If the Bethel College ends everywhere help to their capacity this should possible.

By special resolution the Corporation voted to aim an average contribution for the College of $10.00 r church member per year.

FOUR THINGS TO DO

"Four things a man must learn to do
If he would keep his record true:
To think without confusion, clearly:
To love his fellow man sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."
—*Henry van Dyke*

Report of Offerings

RECEIPTS

. D. CONFERENCE HOME MISSION TREASURY

OCTOBER, 1941

H. M. B. Gen. Conf., J. J. Plenert, $25.00; New opedale S. S., R. M. Koehn, $10.68; Bethel College n., Helen Penner, $25.55; Burrton Menn. Ch., V. Regier, $18.55; Gruenfield Menn. Ch., Dave hmidt, $23.00; Mennonville Menn. Ch., Mrs. O. C. ehmuller, $22.50; Goessel Menn. Ch., I. B. Fast, 2.85; Ebenezer Menn. Ch., A. H. Thiessen, $25.00; man Menn. Ch., D. P. Wiens, $10.50; Buhler Menn. n., H. B. Buller, $11.16; Lehigh Menn. Ch., C. R. uerksen, $14.23; Montezuma Ch., Rachel Unruh, .48; Home Mission Trust Fund, P. W. Bartsch, 49.91; Gnadenberg Menn. Ch., Leo Voth, $20.72; rst Menn. Beatrice S. S., Henry W. Penner, 9.21; Brudertal S. S., P. F. Funk, $53.86; New opedale Menn. Ch., Alpha J. Unruh, $38.00; Pretty rairie Menn. Ch., Jacob J. Graber, $75.00; Eden enn. Ch., Inola, Okla., G. J. Voth, $8.45; Hoffngsfeld S. S., Ed. R. Goering, $20.00; Herald enn. Ch., J. A. Harms, $26.62; West Zion S. S., ilson Rupp, $99.21; Hebron Menn. Ch., C. L. all, $26.71. **Total, $789.19**

Gratefully acknowledged,
G. A. Linscheid, Treas.

GENERAL CONFERENCE PEACE COMMITTEE RECEIPTS

OCTOBER, 1941

Western Dist. Conf. Peace Com., $250.00; Menn. h., Ransom, Kan., $9.00; Menn. Ch., Nappanee, d., $65.75; Herold Ch., Bessie, Okla., $5.75; Bethny Ch., Freeman, S. D., $55.00; Grace Ch., Panra, Ohio, $82.82; Mr. G. F. Busenitz, Newton, an., $15.00; First Ch., Newton, Kan., $92.29; "A Friend," $1.00; Mr. C. R. Duerksen, Lehigh, Kan., $3.00; Bethel Ch., Wolf Point, Mont., $65.64; Ebenezer Ch., Bluffton, Ohio, $29.00; Menn. Ch., Medford, Okla., $13.77; Hebron, Ch., Buhler, Kan., $131.75; Mr. I. H. Ewert, Newton, Kan., $5.00; Mr. and Mrs. H. A. Ewert, Newton, Kan., $3.00; Friedenstal Ch., Tampa, Kan., $25.67; Alexanderwohl Ch., Goessel, Kan., $180.92; Miss Elizabeth K. Linscheid, Boulder, Colo., $10.00; First Menn. Ch., Aberdeen, Idaho, $75.31; Bethesda Ch., Henderson, Neb., $171.50; New Hopedale Ch., Meno, Okla., $45.00; Mr. and Mrs. H. E. Wiens, Beatrice, Neb., $5.00; Mennonite Ch., Medford, Okla., $16.90; Salem Zion Church, Freeman, S. D., $43.01; Middle Dist. Conf., $100.00; First Menn. Ch., Mt. Lake, Minn., $247.00; Brudertal Ch., Hillsboro, Kan., $35.64; Johannestal Ch., Hillsboro, Kan., $44.97; Menn. Ch., Burrton, Kan., $29.48; Bethesda Ch., Marion, S. D., $38.83; Bethesda Ch. C. E. Soc., Marion, S. D., $15.00; Bethel Ch., Fortuna, Mo., $41.00; Eden Ch., Moundridge, Kan., $600.00; Mennonite Ch., Pulaski, Iowa, $15.53; Mr. John J. Fleming, Hillsboro, Kan., $2.00; Hoffnungsau Ch., Inman, Kan., $74.76; Mr. C. I. Krahn, Warroad, Minn., $5.00; Mr. and Mrs. J. P. Bartel, Turpin, Okla., $2.00; Mr. and Mrs. E. F. Bartel, Turpin, Okla., $2.00; Salem Ch., Freeman, S. D., $120.00.

Total Receipts for October, 1941, $2,774.29

Gratefully acknowledged,
L. J. Horsch, Treas.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR

OCTOBER, 1941

Foreign Mission General Fund:

North Star Sew. Soc., Drake, Sask., $10.00; Sew. Soc., Burn's Ranch, Didsbury, Alta., $12.50; Sew. Soc., Waterloo, Ont., $12.00; Jr. Mission Band, Berne, Ind., $50.00; Bergtal Sew. Soc., Corn, Okla., $12.00; Offering Women's Miss. Program, Western Dist. Conf., Hutchinson, Kan., $53.80. **Total, $150.30.**

Home Mission General Fund:

Jr. Mission Band, Berne, Ind., $50.00; Offering Women's Miss. Program, Western Dist. Conf., Hutchinson, Kan., $26.89; Bergtal Sew. Soc., Corn, Okla., $12.00; Miss. Study Circle, First Menn. Ch., Newton, Kan., $10.00. **Total, $98.89**

Retired Missionary Pension Fund:

Sew. Soc., Vineland, Ont., $5.00; Sew. Soc., Waterloo, Ont., $8.00; Sew. Soc., Pratum, Ore., $10.00; Miss. Soc., First Menn. Ch., Lima, Ohio, $2.80; Hebron Sew. Soc., Buhler, Kan., $6.31; Miss. Worker's Soc., Pawnee Rock, Kan., $7.00; Miss. Study Circle, First Menn. Ch., Newton, Kan., $34.04. **Total, $73.15**

For India:

Miss. Soc., Napier, Pa. (Biblewoman), $20.00; "Happy Hour" Circle, Hoffnungsau Ch., Buhler, Kan. (Two Biblewomen), $55.00; Ebenezer Miss. Soc., Bluffton, Ohio (Biblewoman), $30.00; Jr. Miss. Band, Berne, Ind. (girl), $30.00; Sr. Sew. Soc., First Menn. Ch., Hillsboro, Kan. (native worker), $35.00; Miss. Workers' Soc., Pawnee Rock, Kan. (evangelist and wife, Christmas), $2.00, (widow, Christmas), $1.00, (Leper work, Champa St.), $10.00;

Zoar Sew. Soc., Goltry, Okla. (leper work), $10.00; Miss. Soc., First Menn. Ch., Lima, Ohio, (girl's school, Janjgir St.), $10.00; also for girl's school the following—Mr. and Mrs. Peter Bergman, Frazer, Mont., $10.00; Salem Sew. Soc., Dalton, Ohio, $10.00; S. S. Class, Menn. Ch., Berne, Ind., $10.00; North Star Sew. Soc., Drake, Sask., $10.00; S. S. Class, Salem Ch., Munich, N. D., (Church bldg. fund, Basna St.), $1.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., (medical work), $10.00; "Mission Friends" Sew. Circle, Goessel, Kan., (Christmas), $10.00; Bethel S. S., Mt. Lake, Minn., (starving), $25.00, (expense), $.80; Salem Ladies Aid, Marion, S. D., (in mem. Miss Alfa Kaufman), $3.00.

Total, $292.80

For China:

Eden Ladies Aid and Miss. Soc., Moundridge, Kan., (Biblewoman), $37.50; Miss. Study Circle, First Menn., Ch., Newton, Kan., (Biblewoman), $30.00; Miss. Soc., Donnellson, Iowa, (Biblewoman), $5.00; Ebenezer Miss. Soc., Bluffton, Ohio, (native worker), $25.00; Ladies Aid Soc., Carrot River, Sask., (leper work), $9.35; Sew. Soc., Herbert, Sask., $10.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., $20.00; Zoar Sew. Soc., Goltry, Okla., $10.00; S. S., Menn Ch., Berne, Ind., $10.00; Conv. Women's Miss. Soc., Graybill, Ind., $44.00; Gnadenberg Sew. Soc., Whitewater, Kan., (Marvin Dirks, Christmas), $5.00.

Total, $205.85

Christmas Fund:

Sr. Sew. Soc., Hillsboro, Kan., $10.00; Bethany Ladies Aid, Quakertown, Pa., $10.00; Miss. Soc., Trenton, Ohio, $15.00; Miss. Study Circle, First Menn. Ch., Newton, Kan., $20.00; Jr. Mission Band, Berne, Ind., $15.00; Bergtal Sew. Soc., Corn, Okla., $8.00; Mr. and Mrs. Peter Bergman, Frazer, Mont., $40.00; Grace Miss. Soc., Pandora, Ohio, $15.00; Garden Twp. Sew. Soc., Moundridge, Kan., $5.00; Upper Milford Sew. Soc., Zionville, Pa., $30.00; Emmanuel Miss. Soc., Moundridge, Kan., $15.00; Bethel S. S., Mt. Lake, Minn., $25.00; Miss. Soc., Frazer, Mont., $14.24; Salem Sew. Soc., Dalton, Ohio, $10.00; Miss. Soc., Donnellson, Iowa, $10.00; Miss. Sew. Soc., First Menn. Ch., Newton, Kan., $10.00; S. S. Class, Berne, Ind., $30.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., $5.00.

Total, $287.24

Expenses of Ex. Com. and "Missionary News and Notes":

North Star Sew. Soc., Drake, Sask., $6.50; Sew. Vineland, Ont., $1.50; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., $1.80; Sew. Soc., Pratum, Ore., $7.60; Miss. Study Circle, First Menn. Ch., Newton, Kan., $12.50; Miss. Soc., Frazer, Mont., $1.00; "King's Daughters," Aberdeen, Idaho, $9.00; "Mission Friends" Group, Buhler, Kan., $1.00; Miss. Soc., Wadsworth, Ohio, $1.70; Deep Run Miss. Soc., Bedminster, Pa., $2.50; Mrs. David Peters, Delavan, Wis., $.25; Hoffnungsfeld Sew. Soc., Moundridge, Kan., $2.30; "Mission Workers," West Zion Ch., Moundridge, Kan., $4.90; "Serving Others" Circle, Upland, Calif., $.80; Gnadenberg Sew. Soc., Whitewater, Kan., $4.40; Miss. Soc., First Menn. Ch., Wichita, Kan., $.70; Hebron Sew. Soc., Buhler, Kan., $4.00; Miss. Soc., Bergtal Ch., Lowe Farm, M $1.10; Sew. Soc., Bethel Ch., Hydro, Okla., $1. Immig. group, Wernersville, Pa., $1.10; Sew. S Osler, Sask., $2.00; Mrs. Anna G. Boldt, Os Sask., $.50; Mrs. E. D. Miller, Newton, Kan., $. Mrs. Wm. P. Schowalter, Scott City, Kan., $. Mrs. J. S. Friesen, Meade, Kan., $.10; Mrs. N. Berkey, Bally, Pa., $1.00; Mrs. Wm. Schroed Madera, Calif., $1.00; Bergfeld Miss. Soc., Mt. La Minn., $1.40.

Total, $72

For Montana Stations:

Eden Ladies Aid and Miss. Soc., Moundrid Kan., $10.00; Christian Menn. Ch., Moundridge, Ka $10.00; Emmaus Sew. Soc., Whitewater, Kan., $10. Alexanderwohl Ch., Sew. Soc., Goessel, Kan., $5. Miss. Sew. Soc., Lehigh, Kan., $5.00; (all for A land Ch. repairs). Emmanuel Miss. Soc., Mour ridge, Kan., $5.00; Dorcas Miss. Soc., Halstead, Ka $10.00; (Ashland misc.). Ladies Aid Soc., Fi Menn. Ch., Allentown, Pa., $5.00; Bethany Ladi Aid, Quakertown, Pa., $5.00; (Lame Deer). Frier ship Circle, Inman, Kan., $10.00; Zoar Sew. So Goltry, Okla., $10.00; (Birney).

Total, $85.

For Oklahoma Stations:

Sr. Miss. Soc., Halstead, Kan., $5.00, (Bibles); S Miss. Soc., Ebenezer Ch., Gotebo, Okla., $5.00, (S. supplies); Bethany Miss. Soc., Kingman, Ka (organ) $5.00; Mr. and Mrs. Peter Bergman, Fraze Mont., $10.00; Salem Sew. Soc., Dalton, Ohio, $10. (both for organ; all above for A. Friesen stations Mission Workers Soc., Pawnee Rock, Kan., $5.0 Mr. and Mrs. Peter Bergman, Frazer, Mont., $10.0 "Mission Friends" Soc., Buhler, Kan., $3.00; (f J. B. Edigar St.).

Total, $53.

Miscellaneous:

Miss. Sew. Soc., Prettie Prairie, Kan., (returnin missionaries), $20.00; Miss. Soc., Trenton, Ohi (Mrs. D. Schirmer), $10.00; S. S. Class, Berne, Ind (Meno Bible Ac.), $20.00; Hoffnungsau Sew. Soc Buhler, Kan., (European relief), $21.50; Jr. Missio Band, Berne, Ind., (European relief), $10.00; Berg field Miss. Soc., Mt. Lake, Minn., (migrant work) $5.00; Jr. Mission Band, Berne, Ind., (migrant work) $10.00; Dr. Erwin R. Wedel, Ala., $10.00.

Total, $106.5

Grand Total $1,425.68

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treasurer

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENC OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, DEC. 16, 1941 NUMBER 49

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Getting or Giving

God so loved that He gave unto us Jesus Christ, His Son. Jesus so loved that He lived and died for us in order that we might know the forgiveness of sins and experience the love and fellowship of our Father in heaven. As the disciples of Christ we are to love so that others will find life abundant in Him. The love of Christ in the hearts of his disciples can have no other outlet than the one of giving.

Getting is one of the key notes of the Christmas shopping season. Hamlets, towns, and cities put up Christmas decorations. Are most of these put up in honor of Christ or are they put up to stimulate Christmas buying? One wonders at this annual action of chambers of commerce when one remembers some of the evils they condone during other times of the year. Stores whose owners and workers make no great efforts to attend church regularly put up Christmas decorations. Why? To honor the Christ whom they refuse to worship on Sundays? Hardly. Liquor stores have Christmas wines and whiskies. It is hard to imagine wise men bringing packages of fancy liquor to Christ. How must Christ feel when His birthday is used for cornering the dollar?

Getting is a note which strikes disharmony in many a home. Adults grumble when the exchange of "things" leaves them with the poorer possession. From an early age on youngsters are stimulated to irritate their parents with, "What am I going to *get* for Christmas?" Smiles and eager looks turn into stiffly-drawn faces when "Santa Claus" (Santa Claus harmonized with the note of getting, not Christ) proves disappointing. In too many homes, homes which have all necessary material goods, Christmas would be considered a failure if no material gifts came into the home, even though the riches of Christ were as available as ever.

Giving is the characteristic of those who are the disciples of Him who gave all. Above all should joyous giving be the distinguishing mark of Christians at a time when they commemorate the giving of Him who in turn gave Himself that men and women might give themselves to God and thereby do His will upon earth as it is done in heaven.

If a Christian rejoices in Christ, should he not above all seek to give Christ to those who have not received Him? How many empty hearts there are across the sea and right in our own neighborhoods who need the Christ of Christmas! Christ is the greatest gift that we can bring to anyone. Let us never become confused in our values. It is good to give material gifts out of a loving heart to those who are needy, materially and spiritually. But "the gift without the giver is bare." The Christ of the Christian heart must be given along or the gift will be very bare. When we give a material gift and fail to give Christ, we are but bringing relief to the recipient and not life abundant.

Above all this Christmas, let us give the most precious gift, Christ, and material gifts will be added unto our giving in their proper place. When we so give, then the worldly idea of getting will find little room in our mind and heart. "It is more blessed to give than to receive." —rw.

A Personal Query

By *Fred Scott Shepard*

Had I been with the shepherds there,
Upon that holy night,
Should I have seen the vision rare,
Which burst upon their sight?
Or would mine eyes have holden been
To glories which by them were seen?

Had I been there when wise men brought
Rich offerings from afar,
Led to the One for whom they sought,
By a mysterious star,
Would I have worshiped, as did they,
Or turned indifferently away?

The angel's song, the shepherd's word,
The Magi's witnessing
Proclaimed, with wonderful accord,
The birth of Christ, the King:
If I such marvelous things had seen,
What would my attitude have been?

Today, as in the long ago,
When Christ on earth was born,
Men either seek His will to know,
Or turn away in scorn;
If Christ, as Lord, they would enthrone,
Then would His "peace on earth" be known.

—*Moody Monthly*

A Joyous Christmas

To all the readers of *The Mennonite* a very Joyous Christmas. May Christ become yours in a greater and deeper way. *The Mennonite* is not published during Christmas week.

GIFT SUGGESTION

Perhaps, you are rushed and can't think of what to give to so-and-so. Why not give that individual, especially, if he appreciates singing very much, a copy of the new *Mennonite Hymnary*? This is an outstanding book. Someone who hasn't a copy, will be very happy to get his own private one.

CHRISTMAS

No sheep in the folds,
No star in the west,
No babe lulled to sleep
On His young mother's breast.
But sheep of God's flock
Straying far from His love,
Have a glorified Man
Interceding above.

No gold and no myrrh,
No sweet frankincense,
But the gift of the heart
When the sinner repents.
No music on earth
From the angelic bands,
But the praise and prayer
Of the saved of all lands.

Apart from the Christ—
No joy at His birth,
Though merry and gay
All the feasting on earth;
The candles burn out,
And the feasting is done;
But the glory of heaven
Shines forth in God's Son.

—*Betty Scott Stam.* (A rough sketch found penciled on an old envelope dated 1931—Yang Chow, China.)

CHRIST OR SANTA CLAUS?

The other day," says the *Lookout,* "a midwestern preacher asked the children of his Sunday School, 'What do you think of first when you think of Christmas?'

"Like an avalanche came the reply, 'Santa Claus'!

"If you were to try it in your Sunday school, the chances are the results would be the same."

Now would they? That depends entirely on the character of the entertainment furnished during the holiday season. If it is a Santa Claus-centered program, Santa Claus will be the hero of the occasion. If it is a Christ-centered program, memories of Christmas will be very properly associated with the Hero of heroes. After all, children only reflect the atmosphere in which they have been instructed.

—*Selected*

Greetings from Basna

It is with joy that we prepare to send out the second number of our *Newsette.* Looking back over the past months we realize that we have much to be thankful for. As we look forward to the birthday of our King and Redeemer, we anticipate a blessed Chistmas season, perhaps, more peaceful than you will have in the homeland. We see only an occasional car, and clanking street cars and shrieking train whistles do not reach us. We will be able to hear the songs of the carolers long before they reach our home and we will rejoice in the old, yet ever new message.

Some of you may be wondering just how much our work is affected by the present world condition. Very little! There is, of course, the irregularity of the mail service. And some materials, especially building materials, have gone up tremendously in price. But considering what so many others are facing at this time, then these inconveniences are scarcely worth mentioning.

"If thoughts of hope and joy and mirth
Can travel freely round the earth,
A host of them are on their way
To greet you on this Christmas Day."

(By the Basna missionaries, Dr. and Mrs. H. E. Dester, Mr. and Mrs. John Thiessen, Miss Augusta Schmidt, Mr. and Mrs. J. R. Duerksen, and Mr. and Mrs. Harold Ratzlaff, in the *Basna Newsette* of October, 1941.)

A MEETING OF THE PEACE COMMITTEE

On November 21 and 22 the Peace Committee of the General Conference met on the campus of Bethel College, North Newton, Kansas, to make its plans for action for this coming year. Four members were able to be present, as follows: H. T. Unruh, Bluffton, Ohio; L. J. Horsch, Ontario, California; Emil J. Waltner, Hurley, South Dakota; Ernest J. Bohn, Souderton, Pennsylvania. Dr. E. L. Harshbarger, North Newton, was not able to be present, due to his prolonged illness; John J. Rempel, Rosthern, Saskatchewan, also was not able to come.

At this meeting various activities were planned by our committee which we hope may be an aid to our people to meet the crisis we are facing these days. We feel that especially at this time we have a God-given task to perform, and we would appreciate your prayers for the uncertain days ahead of us.

Ernest J. Bohn, Sec.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REASONS FOR PRAYER AND THANKSGIVING

Now that we are fully in the world war, prayer is needed more than ever. While, as far as we know, our missionaries in China and the Philippines are all safe, we have wired to the State Department in Washington for whatever information they may have. We sent them the names and addresses of the five missionaries still in China (Brother and sister Brown, sisters Kuyf, Goertz, and Regier) and the six in the Philippines (Jantzens, Dirks's and Wuthrichs). After we had sent this wire, the secretary of the Foreign Missions Conference also asked for full information, so that the officers of this conference may help not only to get information but also to find a way for all of them to come home.

As far as China is concerned, the chief problem just now is, how to get money to our missionaries. They have some accumulated funds, which would be enough to pay for their home trip immediately, but if their home coming should be long delayed, this surplus would dwindle.

The last word we have is from sister Marie J. Regier about ten days ago, dated September 25, almost three months ago, which shows how slow the mail now goes. In September they were still happy in the work, with but little trouble. What trouble they had, was caused mostly by misunderstanding the turning over of the work to the Chinese, and the restricted turning over of the property, i. e., only for use, not for ownership.

A few months earlier sister Wilhelmina Kuyf reported in a letter to her home church, First Mennonite, Philadelphia, Pa. She also writes to clear up misunderstandings among people here at home.

While her letter is not expressly written for publication in the church papers, she will not object, if we publish most of it here:

Taming, Hopei, China

Dear Friends at First Mennonite:

Just this morning Marie J. Regier, my co-worker, received a letter in which her friend said that it was a pity that humanly speaking our work in China is breaking up.

It bothered me to think that some folks at home are under that impression, so I'm hurrying to write to you, my special friends, to tell you that it isn't so. The church of Christ is bigger than people, and it is going on here, with many consecrated Chinese men and women continuing their work as evangelists, Bible women and teachers.

Last Sunday our attendance in Sunday School here in Taming was 258, with a larger number than that in church. While church was going on, 62 children took part in a Junior worship service. The day before that we had the first graduation exercises of the Young Women's Home Training and Bible School, when four young women received their diplomas after three years of work. This morning all the members of six "character reading" classes had a combined program and meal together, and at the time given for testimonies, they had to be limited, they were so anxious to give their witness. Then yesterday Marie went out to see how two of our Bible women were getting along. They are in a village about 35 li from here. Some of you have heard about this place before, it is the home of the woman who used to be a witch (called that for want of a better way of translating it). She is now earnestly studying the Christian way of life. Marie found that the women were glad to stay out, in spite of the fact that the weather is hot, and home is a lot more comfortable, because of the big groups that come to listen each time they preach or teach.

Just had a letter from Miss Goertz in which she reported triplets born at our Kaichow hospital, the first in her history, and in the hospital's history too. Another woman, 36, was delivered of her first child after a long, difficult labor. Without our hospital the mother of the triplets would have died of hemorrhage, and in the second case it would have been a question of mother or child.

I mention these unrelated facts to show you that Christian work over here isn't breaking up. Our Chinese Christians are a capable group, and God never said that His church could prosper only under foreign direction.

Keep on praying for us all, that we may be found faithful, and above all, that we do not cheat ourselves by not staying close to the Master.

Hope all of you have a good summer, at home or elsewhere. Let me hear from you. God's richest blessings on you as you work there with Him.

Sincerely, in Christian fellowship,
Wilhelmina Kuyf

Missionar Paul A. Wenger und Frau sind auf dem Wege von Indien.

Gestern, den 11. Dez., erhielten wir das folgende Radiogramm:

"Via RCA-F Soerabaja, Dec. 10.
Wir kommen, lasst Verwandte wissen."
Wenger."

Da sie auf einem hollaendischen Schiff kommen wollten so kommt dies Radiogramm jedenfalls von ihrem Schiff, denn der obige Name "Soerabaja" klingt hollaendisch.

Der Herr wolle sie beschuetzen und sicher landen lassen.

P. H. Richert, Sekt.

THE SEASON'S GREETINGS

"A Merry Christmas" with "Thanks be unto God for His unspeakable Gift" (II Cor. 9:15), and "A Blessed New Year," thinking of "My times are in Thy hand" (Ps. 31:15). The gift coming to us thus will, undoubtedly, furnish perfect security to be in His hand. He has said, "Be of good cheer; I have overcome the world" (John 16:33) and "All power is given unto Me in heaven and on earth" (Matt. 28: 28). Look at the:

Wonderful facts: The Old Testament opens with man made in the image of God; the New Testament opens with God in the image of man!

Wonderful announcements: "Ye are the light of the world and the salt of the earth"; "Ye are my friends, little children, brethren, disciples, apostles, witness of me!"

Wonderful commands: "Go preach and teach the Gospel, make disciples of all nations, bid to the marriage!"

Wonderful opportunities: "To turn the world upside down; to cause new creatures among men."

On the mission fields of our conference, among the American Indians, Chinese, and Indians, reside hundreds of thousands, groping in utter darkness, who are yet to be evangelized.

Nations spend from fifty thousand to seventy-five thousand dollars to kill a single soldier; whereas it has not cost one percent of this amount on our mission fields to save from everlasting destruction a soul worth more than ALL riches of the world. There now live on the Indian field over two thousand cleansed saints. Oh, how wonderful!

"The silver is mine, and the gold is mine; every beast of the forest is mine, and the cattle upon a thousand hills; prove me, if I will not open for you the windows of heaven and pour out a blessing, that there shall not be found room enough to receive it; is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you!"

During 1940 the Sudan Interior Mission sent thirty new missionaries into their African field. By July of this year twenty-three had already gone out. Thus last year's number may be equalled or superseded.

We are told to "ask," "seek," and "knock." We have such promises as, "Will be given," "Shall find," and "Shall be opened." Could we not take from this a lesson in simple faith? It is easy for a person who believes.

Yours in His service for more than thirty years,
P. W. and Mathilda Penner

"If millions of others, all over the world, were just like me, would we have peace and joy?" —*Arthur Platt White*

SNAP SHOTS FROM JANJGIR

By *S. T. Moyer*

He had just returned from school. He would no lift a finger to help in the home chores nor in the field labors. A prayer in my prayer room and a frank talk with him before his father started him on a better path. Thus he established a good record for himself.

He came to my Sunday School class. After five months he accepted Christ as Lord and Saviour. Five more months passed. One morning the news suddenly spread. He had been caught out at night with a young girl. Condemnation of sin was universal. His only sin was serious indiscretion. And I, a missionary, had to be a *surgeon of souls.*

* * * *

A cement arch had to be built over a nine-foot span. The masons were on the walls and everything was in place. They were the best masons of which this place could boast. "You will have to tell us how to do it", they told me. And I, a missionary, had to know how to lay a flat cement arch over a nine-foot span, so as to hold the heavy weight of masonry above. I had to be a *teacher of bricklayers.*

* * * *

Since the time when Brother P. W. Penner went on furlough in 1938, the catechetical instruction of the local church had been somewhat neglected. "You will have to do that", said my fellow missionaries. So I became a *catechist.* Twelve were baptized at Christmas and three more before school opened in June. Two more classes are now running about twenty-five enrolled.

* * * *

We were making our first evangelistic effort since returning from furlough, and for us, at this new station. We had not yet arrived with the team of workers when unitedly we were "utterly captivated by Christ, completely consecrated to Christ, personally commissioned by Christ, heroically crusading for Christ."

Still, believing that our sharpest tool is the Word of God and that one of the best methods is teaching, we spent four days in retreat. "You tell us how to do it," said Eshwaridas.

So taking the newly enlisted workers, I had to become a *teacher of teachers* as we laid siege on Udeband. Two of the non-Christian leaders utterly opposed us with hearts as hard as stone. But when we came to leave after three weeks, one of them said, "The day will come when we will become Christians, and I will lead the entire group." This second year we had eleven campaigns, with perhaps, eight hundred non-Christians learning, thus permitting the Sword of the Spirit to pierce their minds and souls.
October 4, 1941

DAILY DEVOTIONAL MESSAGES

By Rev. Jacob Janzen, Waterloo, Ontario

DECEMBER 21.—*"Surely the people is grass."* (Isa. 40:7)

God's word denies no truth, be it as severe as it may. The people are grass that withers and dies at the breath of the Righteous One. There is no use denying this. We are under a law which we cannot fulfill and by that law we are condemned to death. No one can be saved unless he sees this. No lost man can get home unless he gets his bearings and finds out where he stands, to take the direction in which his home lies. No sinner can be saved unless he sees his peril and finds his way to the Father. Therefore repentance opens the doors of salvation for us. This is the hard part of our conversion. But God comforts those who see their peril, and saves them.

DECEMBER 22—*"But the word of our God shall stand for ever."* (Isa. 40:8)

If our peril is sure, then our life from death is all the more sure, because God says, "Live!" We are lost in our sins but not forsaken by God. He passed by us and saw us polluted in our own blood, and He said, "Live!" God's word is no withering grass and will stand even when heaven and earth shall pass away. We have to see and to admit our deadly sickness of sin, to come to the Great Physician to be restored to life by Him. To the sick man the diagnosis of the surgeon sounds like doom; he would not submit to the operation if the doctor did not tell him the whole truth about his condition. But the operation is for life, not for death.

DECEMBER 23—*"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."* (Isa. 40:11)

Why is God so much interested in our life? He is love, and love wants to live out her nature. He wants us to live, so that He might make us happy. The prophet shows this in the parable of the shepherd who feeds his flock and rejoices in the joy of his sheep. He needs our hunger to satisfy us. He needs our weakness to fill us with His power. He wants to hold us close to His heart and to carry us home in His arms. And if we have dependents ourselves and are filled with His love to care for them, then He will lead us gently to make our duty easy for us and to increase our love toward those whom He has entrusted to us as a flock. He is our all in all.

DECEMBER 24—*"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."* (Luke 2:10)

This is a day and a night of joy, for all that is necessary for our salvation has been placed within our reach, in a manger, fully accessible not only to us but also to the dumb beasts of the fields. Kings and shepherds, the wise and the simple, can find, and have found, their way to that manger and to the Christ Child therein. But the joy, which the angels proclaimed, has not yet penetrated and reached all the people. Bloody wars still rage. Unspeakable misery is being spread all over the world. And so many men and women are too foolish to let that joy enter their hearts. But the angel said that that joy shall be to all people, and it will finally fill the hearts of all people. Then wars will cease.

DECEMBER 25—*"For unto you is born this day in the city of David a Saviour, which is Christ, the Lord."* (Luke 2:11).

Many have come to present themselves to us as saviours, but they have all failed miserably. They had nothing to give man. They could not help him, because they were as weak and poor as man was. Then Jesus Christ came into our poverty and weakness; He is the Saviour, the Lord, who is mighty to help us, and rich to give us all that we need to be filled with eternal joy. As soon as the people will surrender to Him wars will cease, and joy and peace will prevail. As long as we pass Him by, no wisdom and no violence will bring us rest. Who is your Lord and King?

DECEMBER 26—*"On earth peace."* (Luke 2:14).

People blaspheme, saying, "The angels told the shepherds a lie, because there was, and there is no peace on earth, and never will be." But Jesus once said, "If a son of peace is there, your peace shall rest upon him; if not it shall return to you again." Peace has been on earth ever since the angels proclaimed it. But where are the sons and daughters of peace? To many people peace is here as a rejected gift. They deny peace, and refuse to accept it. Then they say, "there is no peace." The spirit of war is so strong against the spirit of peace that one justly fears, there must be very few children of peace on this earth. Only the peace accepted by men will overcome the spirit of war and make the wars cease. Peace is here. Are you a child of peace?

DECEMBER 27—*"We beheld His glory, the glory of the only begotten of the Father, full of grace and truth."* (John 1:14).

Our forebears were slaves of sin, and although there is some difference among their descendants some being great, some insignificant, they are all alike in being slaves also. But Jesus was a free man by His birth from the Father, full of glory and truth. Before his new birth every man is bound to sin. Many would like to be righteous, but Satan compells them to sin. Jesus was free to choose because He was the son of a free Father. Except for that freedom He was exactly as we are, in the same flesh and in the same weakness. But He was free to choose, and "Glory be to God," as our head He chose God, whom Adam and Eve had forsaken. And with the Head the whole body is restored to God. Are you with the Head, Jesus Christ?

DECEMBER 28—*"If the Son therefore shall make you free, ye shall be free indeed."* (John 8:36).

Because all men are slaves of sin nobody can redeem his brother from the bondage of sin. There is but One who can redeem us, Jesus Christ, the free born Son of the Father of Glory. If you are heavy laden under the burden of your sin, there is but One who can set you free and give you everlasting joy. Many despair, trying to redeem themselves. Many are deceived into the fellowship of such who do not know the way themselves and have no power to release anyone from his slavery. Many also believe themselves to be free by their own wisdom and might; but wisdom and authority over our fellow men, if given to us, put us only so much the more under obligation to do what we are unable to do. Whom the Son makes free, he is free indeed.

DECEMBER 29—*"Casting all your anxiety upon Him; for He careth for you."* (I Pet. 5:7).

Our Saviour is a free man, a Lord, and the King of Kings. We are His because He redeemed us from the slavery of sin and bought us at a great price. He careth for us, and if we grow anxious about something we minimize His glory and mistrust Him. He is interested in us as in His own treasury, and whosoever hurts us, hurts Him. The days of this year trickle away. God has kept us wonderfully so far. And if He saw fit to put a cross upon us, He also gave the strength to bear it. Why should we care anxiously? Our fate is in His mighty loving hands. As long as the Lord lets us live, we will work and strive, but we shall not care anxiously. We will do the sowing, and He will bring about the harvest.

DECEMBER 30—*"Father, I have sinned against heaven, and in Thy sight."* (Luke 15:21).

The year draws to a close, and we feel that the hour nears in which we will be taken to account for what we have done and how we have redeemed the time entrusted to us. Our conscience is against us; I believe, our confession will be just, "Father, I have sinned." We have sinned against the subtle requirements of our spiritual life or against heaven; we have sinned against our fellow men here on earth. Peter had sinned. When the Lord asked him whether he still loved Him, Peter said, tears trickling down his creased cheeks, "Thou knowest all things; Thou knowest that I love Thee." We have sinned. But whosoever still loves Him will be reinstated in his office to feed the flocks of the Lord.

DECEMBER 31—*"Thou turnest men into destruction; and sayest, Return, ye children of men."* (Ps 90:3).

As the year is coming to its close, even so our lives will once terminate. We must die, and death seems to be destruction to us. Our dead are the departed to us. But that is a onesided conclusion. They depart from us for the time being, and return to the Lord. But, praise the Lord, He does not bid them to depart, but calls them to return when they die. He who brought us here, will also lead us further, even through the valley of death, into His presence. Even where sin abounded, His grace did much more abound. He will carry us through until we return to Him. Though everything terminates, we are His in life, His in death, and His in all eternity.

A TESTIMONY

Of late we have heard and read a great deal about the Historic Peace Churches, our peace program, our heritage, our opportunities to witness to the non-violent way of living, etc. It was our privilege to be at the Colorado Springs camp for a few months this year. It is the finest, the most congenial group of men I have ever worked with. They cooperate with each other and with the members of the staffs and respect each others' views not because they have to but because they want to. Voluntary cooperation is an inspiration. The brotherhood of man means nothing without the Fatherhood of God.

Last fall a man from that soil conservation area was at the camp for several days while working on some machinery used in the work of soil conservation. He occupied the guest room in our apartment during his stay. The first morning the devotion was closed by repeating the Lord's Prayer. He repeated it with us. After dismissal I waited for him to open the conversation. He did and this is, in essence, what he said, "You know, I was just thinking that this is exactly what we need in our C. C. C. camps. Some of the boys may have forgotten it when they walk through the door, but, at least they thought on it at that time. . . . The best way to begin a day's work is with a period of worship." This man spoke from personal experience.

The C. P. S. camps need our support, both prayers and finances. It is another way to testify to our way of life. Our educational institutions, missions, publications, and other agencies need our support as much or more than ever. In a time like this, more than ever before, we have the opportunity to express and to live the Christian life. Read I Corinthians chapter thirteen.

Our thoughts often go to the camps, the boys, and the technical staff as well as the camp staff. Naturally we think of the Colorado Springs camp.

—*Mr. and Mrs. John H. Gaeddert,* Burrton, Kansas

C.P.S. CAMP NEWS

C. P. S. CAMP NEWS

CORRECTION—An error appeared in the C. P. S. news released on November 19. The Cascade Locks Camp is located in Oregon and not in California.

The Marietta, Ohio, camp has published its first issue of "Whispering Pines," which is the camp paper. In its first issue, "Whispering Pines" gives an interesting glimpse of camp life at the Marietta Camp. It tells of the work project, educational program, recreation, and religious interests of the boys.

SPECIAL

Churches and individuals occasionally inquire as to how they may help our camps in a special way. We suggest the following steps:

First, write to the camp director to find out what suggestion he may have for donations. Second, limited storage space and danger of an over-supply of perishable goods require that at least a week's notice be given to the camp director before any deliveries are made to the camp.

With Christmas near, a splendid opportunity is at hand for showing interest in the boys who are in camp.

CLIPPINGS

(From *Pike View Peace News,* November 29)

VISITORS SPEAK

Dr. E. G. Kaufman, President of Bethel College, spoke of the challenges of the rural community in a meeting of the camp core course. In his interesting lecture he stated: that the Bible is primarily a rural book; that the rural individual is God-minded because he works with God; that we must guard against the loss of the true community spirit with the introduction of farm machinery.

Dr. Henry Fast, general director of Mennonite camps, paid his fourth visit to the camp on November 23. He was able to stay only one day while enroute to the new camp to be opened in Oregon. In his talks he pointed out the factors that contribute to a wholesome morale.

Mr. Carl Landes, rural secretary of the Fellowship of Reconciliation, also emphasized the benefits of the rural community. He stated that conserving the holy soil of our country is of utmost importance and is directly related to our beliefs.

ADVISORY COUNCIL VISITS CAMP

Four members of the advisory council met with the camp staff, Tuesday, November 25, to discuss the problems of this camp and to interpret the churches to the camp and the camp to the churches.

During the course of the meeting three major suggestions were made in the interest of the CPS program:

1. That the men in camps use their furlough time, as well as the time after they are released, to promote understanding of and encourage support for the camp.
2. That the various churches who send men to CPS camps give the assignees a charge before they leave for camp. They are entering a significant service and their departure for these camps should receive appropriate recognition.
3. That efforts be made to have intra-denominational Mennonite conferences in convenient geographic areas to discuss the CPS program and to obtain information concerning it.

The opportunities for spiritual education and growth were emphasized in the meeting. The feeling was also expressed that the home communities are not receiving adequate information about the camps.

MATRON ADDED TO CAMP STAFF

Mrs. Eddie Linscheid arrived in camp November 20 to assume her duties as matron of the camp. Having been without a matron since September, the campers received their new "camp mother" enthusiastically on Thanksgiving day.

Chief among her duties will be the supervision of the library, the work in the laundry, and the orderliness of the dormitories. She has already shown that she will help the men in countless other ways.

Mrs. Linscheid, whose home was originally in Hillsboro, Kansas, has come to us from Arlington, Kansas, where she has been operating a wheat and poultry farm since 1938. Her mother, Mrs. Rudolf Riesen, came with her to camp, and together they will make their home in the former J. H. Gaeddert apartment.

NEW CAMPS

Camp No. 21, Henry, Illinois, will receive its first assignment of men on December 9. The camp is administered by the Mennonite Central Committee, and the men will do soil conservation work. Four men from the Denison camp are making preliminary preparations.

Camp No. 22 at Cascade Locks on the Columbia River in Oregon is expected to open soon. It will be administered jointly by the Brethren Service Committee and the Mennonite Central Committee, and the work will be in the forestry service.

SIXTEEN COMPLETE FIRST AID COURSE

First Aid Class I completed their course November 19. They used the first aid book of the Red Cross for a textbook. The class was taught capably and efficiently by Mr. Billy Griffiths of the local Red Cross unit. Those who finished the course will receive the Red Cross card authorizing them to render emergency first aid.

THANKSGIVING

Sixty guests were entertained by the camp at a Thanksgiving banquet in the dining hall Thursday evening, November 27.

The dining hall and the tables were decorated in holiday garb. The turkey and other items on the menu were contributed by friends of the camp. A brief program, arranged by the campers, was given after the meal.

Following open house in the dormitories and the new recreation lounge the choir of the First Methodist church presented a concert.

NEWS IN BRIEF

The SCS office received notice that four new Ford trucks will be delivered to our camp in February. The trucks will be used to take the crews to the work projects.

The Mennonite Central Committee informs us that the money that was saved through our Armistice Day fast has been put into the fund for European relief. The amount was slightly over twenty-five dollars.

A program rendered at the United Presbyterian church November 23, included numbers by the camp quartet, the men's chorus, a violin solo by Arlo Sonnenberg, and a talk by Albert Gaeddert on the subject "Gratitude for Liberties." Earlier in the evening Rev. Gaeddert spoke at the Evangelical church. The quartet sang at Union Printers Home on Sunday afternoon, November 9.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 28, 1941

THE CHRISTIAN'S HOPE

John 14:1-6 Rev. 22:1-5

Introduction

In our common usage, *hope* is a desire accompanied with more or less expectation of attaining the thing desired. In scripture the term *hope* is applied to our future reward and to our Lord's return, and in this there is no element of uncertainty. It is as certain as the absolute promise of God and of Christ can be (Heb. 6:18, 19). Paul speaks of "the hope which is laid up for you in heaven" (Col. 1:4) and "the hope of eternal life" (Titus 3:7) as one of the most certain of all things. The gospel of Christ has a message full of assurance and comfort on which we can absolutely depend.

Jesus' Words of Assurance, John 14:1-6

"John 14 is the richest vein in the most remarkable gold mine in the world—the Bible" (Torrey). The keynote of the chapter is in the first clause of verse 1. The second clause is Jesus' prescription for heart trouble. We take our choice between believing hearts and troubled hearts. When faith enters, anxiety leaves. The disciples had troubled thoughts because Jesus had been speaking about his going away. Jesus urges them to hold firm faith in Him, even as they believe in God. Jesus is our supreme authority concerning the future life. His words are most comforting. They resound like music in the souls and fill the heart of the Christian with gratitude and joy. Heaven, the Father's house, is a large place—many abiding places—with room enough for all of us in his presence (vs. 2). Jesus went to prepare this place—a glorious assurance for us.

Jesus is coming again to take us to that place (vs. 3). He will return personally to earth, and, in a sense, He comes for each believer at the hour of death. We need to so live that we may be ready for His call. There will be an eternity of bliss with Him and the Father. He will not send for us; He will come Himself. The return of our Lord is the "blessed hope" of believers (Titus 2:13). To be with Christ will be unalloyed happiness.

Jesus reveals the way to the Father's house, the way to life everlasting. He Himself is the way, the *only* way. The "I" in verse six is very emphatic in the Greek. Jesus is the "truth" incarnate. Others teach the truth. Jesus *is* the truth. He reveals God fully. He is "the Life." Through Him spiritual life is imparted to men.

The New Jerusalem, Rev. 22:1-5

This is the closing section of John's remarkable description of the heavenly realm (Rev. 21). The "pure river of water" flows forth from the very presence of God and Christ (vs. 1). The true water of life is the Holy Spirit (John 4:10, 11). He proceeds from the Father and the Son (John 15:26, Acts 1:4, 5). The tree of life, nourished by the river (vs. 2) gives fruit in constant supply and in abundance. It is the symbol of true wisdom, and there is healing for all spiritual diseases through our Christ. All sins and ills will be healed in the heavenly city. Christians need daily spiritual refreshment, which comes through the Holy Spirit.

God's throne is in the midst of His people. The curse of sin cannot enter the city. Nothing defiling can enter heaven. God's servants shall see His face and rejoice in the eternal light. God Himself is the light of the city. All light is derived from Him. Eternal fellowship with Christ is the final reward of the Christian. Christ so desires it. In the child of God eternal life begins here on earth. The life hereafter is a continuation and enrichment of that which he knows and enjoys as a child of God in this world. The sinner, when he dies, steps out into the night; but the Christian finds the lights of home at the end of his earthly walk. His hope of heaven is glorious and sure.

Why is definite information about the future life especially welcome?

Why, in your opinion, do so many people ignore the hereafter?

Jesus said, "I am the way." What does that mean to us?

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Editor
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500 Bell Street
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Mennonite Youth

"A UNITED MENNONITE YOUTH IN CHRIST"

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"Until . . . The Day Star Arise"

By *Arline Yoder*

"Hallelujah! Oh, how the angels sang!
Hallelujah! how it rang!"

Rita and Joy were standing along with others outside the church, the words of that last song still ringing in their hearts. They had helped to sing it. The chapter of another annual Christmas program was closed. Their hearts had been strangely warmed and thrilled in the celebration of the birthday of the King of kings.

A light snow had fallen and the night was so still—so calm, that one could almost feel the quietness around. Bright stars glittered in the heavens and a pale moon hovered above as a beacon to a Christ-worshiping world.

Joy, her mind apart from the conversation, was watching the sky.

"And the sky was bright with a holy light,
'Twas the birthday of a King."

"Yes, tomorrow will be Christ's birthday—and mine. That is why I was called Joy, because I was born in such a joyful season. "Dear Jesus," she prayed, "I thank Thee for Christian parents who love Thee, and who constantly pray for me that I may always do the right."

"What are you staring at the sky for, Joy, I almost forgot you were here?" questioned Rita as the conversation was broken up by the departure of some of the girls. "Oh, here come Jim and Dave—looks as if they have something plotted. It looks as if we may have a double date, Joy."

Joy liked Jim, but he was a bit worldly minded, as were also Dave and Rita. But she was never a "wet-blanket"—even though her conscience did trouble her at times. She loved fun too much herself to spoil it for others. But tonight Joy did not want to be brought back to earth. Her mood was too worshipful,—she wanted to stay on the mountain top to which she was borne on the wings of the birthday songs of her King.

For a long time Joy sat quietly in the car beside Jim, her mind scarcely on the conversation, though the laughter irritated her.

Finally, Jim ventured, "Joy, what makes you so unearthly quiet tonight? Rita doesn't give you a chance to say anything, I know. She's so talkative." They laughed—that is, all except Joy.

"I'm sorry, Jim; I didn't mean to be rude. But it is such a quiet and beautiful evening, and after such a wonderful service I can't get my mind off the fact that it is so wonderful to have a birthday on the same day as my Lord. But where are we going, Jim? May I ask?" politely.

"Dave and I had that all planned—a Christmas surprise for you girls. We must celebrate, you know."

Considering the direction in which they were traveling, Joy concluded that they were on their way to G————, a large city not far distant. That meant one thing—what it had meant a number of times before. Each time her conscience troubled her a bit less.

But tonight she wondered how she could endure to sit through a two-hour performance at the theater. All the wonders she had experienced that evening would be swept aside. And as she would step out into the stinging cold from a hot, stuffy balcony, weary-worn, the only thing left would be an empty heart. If they only felt as she felt—but there must be a way out some way. Maybe Jesus could help her. She thought of her parents praying for her at home—what if they knew? They would be grieved. There was a tug at her heart. She pleaded with Jesus, with her whole heart, soul, and mind that they would not take her to the theater. She truly did not want to go.

"Still enjoying the evening, Joy?"

"Yes, Jim, do you mind—?"

"Not at all—this is your birthday party."

Rita and Dave in the back seat became engrossed in conversation of their own, leaving Jim and Joy to their own meditations.

At last they reached the city. The dazzling lights and decorations blinded them as they entered.

Suddenly Rita sat forward in her seat and looked searchingly out of the window.

"Say, Jim, do you mind turning around up here? I think I saw something on that church signboard back there."

"Sure, Rita; don't tell me you want to go to church again after sitting in one all evening?"

"Well, if it's what I think I saw, I do. The rest of you can go on to the show if you want to, and pick me up here. I'm going to hear this if I have to walk home."

Joy's heart leaped. Whatever it was, it must be better in a church than a theater, especially on this particular night. "What was it, Rita?" Joy suddenly beamed with interest.

"I don't know; I'll tell you later when I'm sure."

Jim turned the car around, and drove back slowly. He parked directly in front of the signboard.

"That's it—I thought I saw right." In bold letters—"Kay Curtis—Converted from the Stage." "That's the girl who was a star toe dancer a few years back in all the largest theaters. She danced in the best theaters in Broadway. My cousin, Fred, lives in New York, and I heard him talking about her. And now that tells me she is speaking in this church. Did you ever hear anything like it? I'm going to hear this."

"I'd like to, too," ventured Joy.

'But," laughed Dave, "it's nine forty-five and church is probably over. You don't see anyone around."

"But the signboard says 7:30 and 9:30. The second service is going on now, I'll bet." Rita was sure.

"That is unusal to have two services in one evening, isn't it?" asked Joy.

"They do occasionally when the crowds are too large to take care of," Rita informed.

"Well, let's go in and see what we can see." Jim was reluctant.

As they opened the door they saw no available seats. There was standing room only, as many others had discovered before them. So they lined up along the back wall with the rest of the standers.

Kay had just risen and was facing the large crowd. How wonderful she looked in her Christian beauty! thought Joy. She could scarcely visualize her as a dancing girl on the stage. Her heart was touched. Kay could not be any older that Rita herself,—and there she was,—speaking before large crowd after large crowd, giving her testimony to the saving power of Jesus. But what was she saying?

"My heart goes out to you Christian friends, tonight, to make Jesus *real* in your lives. Is He *real* to you? Tomorrow we celebrate His birthday. Is it *real* to you? I've been asked to give my testimony, and may it bring many into a fuller realization of who Jesus is. Ever since I can remember I was interested in dramatics. As soon as I could toddle on the stage I toddled on to entertain the public. I took dancing lessons from as far back as I can remember. I loved it. I dreamed day and night of what I wanted to be—what I wanted to do.

"I hung around stage entrance doors until I finally found enough nerve to enter for an audition. The producer was astonished at my beautiful dancing. I at once signed a contract. I was thrilled. I climbed up and up and up. It was hard work too. We had to keep constantly ahead of the other person. The devil does not want 'good-enough's.' He wants his work well done. Many times we went to stage rehearsels at ten in the morning, danced all day and all night, and finally found ourselves crawling into bed when most folks were crawling out after a night of refreshing sleep. We had to keep ahead to keep our jobs. But anything seems good enough for Christ—if we don't feel like going to church or prayer meeting we don't go. Many girls have fainted on the stage from utter exhaustion—but Christians can't go to church when they have a little headache or some slight ailment. Christ demands our best work and interest. If He is *real* to us He will get our best.

"One time when I was dancing in Philadelphia I stayed with my cousins. They were very religious, and constantly talked about the Bible, and quoted Scripture. Something was happening inside of me. I couldn't explain it—but something was tugging at my heart. I was glad to get away, and back to New York. But even then, in my dressing room I found myself humming a chorus I heard so often in their home, 'In the cross, be my glory ever.'

"One afternoon I received a letter from my cousin begging me to attend a large church near where I worked. To satisfy my curiosity I went the next Sunday evening. That something was tugging at my soul again. The invitation was given,—I jumped to my feet and ran down the aisle. What would my friends say? I didn't have time to consider. I only knew I wanted to satisfy a longing within me. A Christian lady prayed with me. I knew something had happened,—and I was happy. I went to my room that night, happier than I ever was before. The next morning a card came calling me to rehearsal in the production that I had wanted so much to have a part in. But the devil was too late,—I had signed my contract with Jesus. But I had failed to consider the future. I was the sole support of my widowed mother. I walked the street day after day looking for a job, while my mother, frail and ill, was forced to work hard to keep our bodies and souls together. Though she did not complain, yet she did not understand.

"Job's comforters, my friends, came around with their advice. They called me lazy and foolish for leaving the stage with a good salary, and let my poor sick mother support me. I had a hard battle. Perhaps they were right. Perhaps Christ didn't want me to leave the stage. I had always lived a decent life. Perhaps I was too young to be a religious fanatic. I was just beginning to learn what life was all about. I had given Jesus a chance. I showed Him I wanted to leave the stage. But He hadn't given me a job. Yet I couldn't feel that I could follow Christ and at the same time dance on the stage where we are gazed upon by the eyes of greedy, lustful men.

"As I walked up and down Broadway the lights of the theater dazzled me. The doors seemed to swing out telling me I belonged there. I was tempted to yield. But I felt to do that would be to turn my back on Christ. I left the stage because I had fallen in love with Christ, and I couldn't turn my back on Him now.

"Finally, I came to the end of myself. I told Jesus I couldn't stand it any longer. Something had to be done. The battle was too great.

"One evening, a few weeks after I accepted Christ, there were baptismal services in the church. Preceding that was a consecration service. I found out I had been fighting my battles alone—I went to the altar and surrendered my will to Jesus and gave my battles to Him.

"As I sat there waiting for baptismal services to begin I helped to sing a hymn. As we came to the second verse, I could not sing. My eyes were glued to the words:

" 'Though the way seem straight and narrow,
All I claimed was swept away;
My ambitions, plans, and wishes
At my feet in ashes lay.'

"That was a perfect picture of me. I had left Broadway with its glittering lights, and chose the narrow way. Now all I had ever dreamed, planned, and wished was in ashes at my feet. I had surrendered all to Christ—He would take care of that. I had to surrender before He would show me my work. I wast baptized and far happier and contented.

"As I walked back along Broadway towards home I had to pinch myself to see if it were really me. There were no dazzling theater lights—no opening doors. They were there,—but not for me. All desire was gone. Christ had won my heart.

"I was no longer ridiculed by my former friends. They respected me, for I practiced what I preached. Christ is *real* to me. My Christian life is *real.* I cannot compromise with the world. I faded out of the lives of my friends, for I no longer had anything in common with them. 'Old things are passed away; behold, all things are become new.'

"Soon I was called on to conduct young people's conferences, and God led me very directly into His mission field. I plead with you young people, *Stand for Christ!"*

There was not a dry eye in the audience. Joy and Rita were sobbing. Tears trickled down the cheeks of Jim and Dave. They felt, oh, so very much ashamed. It was a quiet group that rode home that Christmas eve. But each had made a solemn resolution.

Jim ventured one remark: "I thought our ministers and parents were cranky about show-going—trying to crush our fun. I enjoyed sneaking to the theater, thinking no one knew. Here we are with our Christian heritage,—and this young girl has more Christianity than we have. Her Christ is real to her,—He isn't to us or we couldn't go to shows. I'm so ashamed that my Christian testimony has not rung true. Never again shall I darken the doors of a theater or do anything that would disgrace my Lord."

"Neither will I," echoed back the others.

Christmas dawned more beautiful than ever before to these young people who had consecrated their lives anew to the Saviour of the world.

—*Christian Monitor*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

THE MESSAGE OF THE CROSS IN SUCH A TIME AS THIS

Program for January 4, 1942

In the book, **Christ at the Round Table,** by E. Stanley Jones, the chapter, "The Cross—The Key to Life," is a real challenge to us in such a time as this. If your society has this book (get from Mennonite Book Concern) the chapter referred to might be reviewed by someone who will present it as a challenge for our lives, for such it is.

I. Quiet Music: "Break Thou the Bread of Life."

II. Call to Worship: "When I Survey the Wondrous Cross." (To be sung as a solo, unannounced). (Note: If the meeting is held in the church it would be effective to have a cross before your group and have it lighted when the soloist begins to sing the hymn).

III. Leader's approach: In our service today I trust that with our theme, "The Message of the Cross in Such a Time as This," we shall have not only a program, but that the message of the cross shall be a message to each of our hearts, one that will send us out with a new spirit of power and victory in our own lives. Let us pray that this may be realized. (This period of prayer may be silent, voluntary, or directed, as the leader feels led to conduct it).

IV. The Message of the Cross, as Revealed in the New Testament: (The scripture references should be marked beforehand so that each in turn can be found immediately and read with no break in thought). When we turn to the New Testament we read the message of the cross from the very lips of Jesus—the message it had for Him, and for us who would be His followers. Hear the words from His lips. (Luke 9:23, 24; John 12:32).

One cannot read the New Testament without becoming aware that a strange, new something was stirring at the hearts of His followers, driving them into all the world for the love of His name. Amid the conflict of early persecutions Peter and those who laid the foundation were fired with a devotion which their enemies could not understand, for the record goes on to say of them—Acts 5:41, 42.

Again and again Paul returns to the theme of his enthusiasm—II Cor. 5:14, 15.

The testimony is always the same. The cross of Christ has in its keeping the power to capture the hearts of men and send them forth as ambassadors of Christ and His Gospel. Across the centuries, out of every situation we hear the refrain, "The love of Christ constraineth us."

V. Short Story: In a certain mission station, a girl who had come into contact with Christianity, would not respond to the message of the cross, nor to the spirit found there. The missionary did all she could, but the girl was unresponsive. Finally, when all other things failed, she called the girl into her room, bared her arm, and said, "I am going to thrust this needle into my arm."

The girl was shocked and protested, saying, "But that will hurt you."

"Yes," said the missionary, "it will, but it will not hurt me nearly so much as what you are doing is hurting me."

She thrust the needle into her arm, and as the blood trickled down, the girl looked at it for a moment and then threw her arms around the neck of the missionary. "I didn't know you loved me like that," she sobbed. "Forgive me for what I've been and done." She was changed from that hour. That outward blood was a sign of an inward wounded love—wounded on account of sin—and showed the girl what she had not seen before.

How could we who are limited by our senses know of that inward cross that is upon the heart of God on account of our sin, unless He showed it to us by the outward cross? Now we know what God is like. The cross has lighted up the nature of God. He is self-giving love and bears upon His heart our sins. That is the meaning of the cross. And it must be the meaning of our lives too.
—(From **Christ at the Round Table,** by E. Stanley Jones)

VI. Poem **To Give One's Life**

To give one's life through fifty years is harder
Than to give it in one moment gloriously;
To make each instant a brown willow basket
Heaped with fresh flowers and ferns, to still be

A cup of never failing cool spring water
To those who walk a dusty road alone,
To succor with life giving bread, rewardless,
Those who expect a stone.

To give one's life, on weary days and hopeless,
To give one's life, hour after hour; and be
Ready to give again, again—is harder
Than to give it in a moment gloriously.
—Mary Carolyn Davies

VII. Meditation: (While the pianist plays softly, "I Gave My Life for Thee," let the message of the story and poem speak its message to each one. As a closing for the meditation, while the pianist continues to play softly, the following verse may be read).

"When I remember all the way
My Saviour trod for me,
And all the weary paths that led
His feet up Calvary.
When I consider all the price
With which I have been bought,
I cannot render to my God
That which has cost me nought."

VIII. The Message of the Cross for Our Modern world: In our modern world we see the cross way ahead, beckoning us to follow. And as we look upon it we see two pictures. One is that **of Jesus** on His way up to Jerusalem for the last time. The record says, "They were on their way to Jeruralem, **and Jesus was going before them,** and they were amazed, and they that followed Him were afraid." What a picture! Jesus marching before them, His face set. The disciples as they watched were afraid, and yet, imperfect as their following was, they followed Him.

The second picture is still more stirring. Jesus is on trial. He has been brought before the High Priest. Caiaphas asks Jesus some questions, one of them is this, "What of your disciplines?" What of them that early morning when their Master faced death? Where were they when it cost something to be known as a disciple?

The world today is looking at Jesus and asking, "What of Thy followers?" Where are the Christians when it costs something to be known as a follower? Where are we when great political, moral, and social issues are at stake? Where are we when material security is slipping away? Can the world see in Christians a faith and courage which it does not possess? Is the world saying today, "Where are Thy followers?" The followers of Christ have the answer to the world's deepest need, but to meet it requires that we must be willing to pay great prices. It will involve sacrifice. There has been discovered no other way than the way of the cross, Christ's way.

IX. The Message in Song: "Were You There When They Crucified My Lord?"

X. Short Message: Perhaps we will not see the application of the cross to every-day life until we see it more fully expressed in the life of the church. "If a grain of corn fall into the ground and abide alone it dies, but if it dies it bringeth forth much fruit." That is the message of the cross for the church as well as for the individual. The church that loses itself for Christ's sake will save itself.

"The ancient cathedral of St. Sophia in Constantinople, once a Christian church and now a Mohammedan mosque, is being cleaned of the accumulated whitewash of centuries. The old mosaics are coming out in beautiful lines. Christian texts are being revealed, and up in the dome the great central cross is shining out once more. The church must recapture the dynamic of the cross."
—(From **The Christian Mission in America** by Kerr)

XI. Preparation for Prayer: (Note: May these questions stir our thinking and our hearts and lead us to our Father in prayer). Do I shun the cross or do I accept it as a natural part of a Christian's life? Do I make of my cross a victorious testimony to the power of God? Can Christ count me among

His followers when it costs dearly to stand up and be counted? Is our church saving itself or saving others? Is it zealous in extending His kingdom to the uttermost parts of the earth as it is in extending its program in our community? Do I pray daily for the missionaries of the cross, praying for them by name and for their individual needs?

XII. Prayer Period:

XIII. Closing Hymn of Challenge: "Am I a Soldier of the Cross" or " Jesus, I My Cross Have Taken."

—(Adopted from a mission program)

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

THE NEW YEAR

Program for January 4, 1942

How Shall We Make the New Year New?

A. Forget your past failures

We are all human and we all make mistakes at one time or another, therefore we should never let a mistake of the past keep us from doing our best today. None of us would have learned to walk or talk if we had let failure discourage us. There are many big words which babies cannot pronounce, but are they discouraged? They are not. In learning to walk the baby falls many times, but does he give up? He does not.

It is said that Disraeli was laughed at when he made his first speech, yet he lived to be listened to with respect by the same men who laughed.

Nearly all writers fail at first. Israel Zangwill, who wrote "The Melting Pot" when a teacher, sent some verses in to a magazine. They were promptly returned. Was he discouraged? No. And years later the same magazine paid a big price for the lines they had turned down.

B. Make each failure a new starting point

At the end of each failure there is always a chance to start anew. Your life may seem a failure, but if you will take a fresh grip on yourself you can still be a glorious success.

John Cassell, founder of great publishing house in London, began life very humbly. He was extremely poor, and, after working in a cotton factory, then in a velveteen factory, he took to carpetering, though he was unskilled, doing odd jobs.

Then he heard a talk on temperance and was so touched that he traveled over the country in his workman's apron, speaking on this cause. One day the thought came to him that if the people had entertaining literature and mental food they would not thirst after liquor. So he began to issue a cheap paper called the "Workingman's Friend," and gradually built up the great publishing house in England which is today called Cassell and Company.

C. Have Confidence in yourself

If you are sure you can do a thing, it is half done. If yon determine to learn your lessons, they are already half learned. If you know a thing to be wrong and start in earnest to master it, the fault is half overcome.

If you make up your mind to confess a sin and turn away from it, surely you are already on the road to forgiveness.

One of the greatest sins in the world is the sin of disbelief—or the lack of confidence. There are more people lost in this way than in any other. So many say, "I know I should give my heart to Jesus, but I'm afraid I couldn't remain a Christian." And because of this lack of confidence thousands go to meet the eternal Judge sadly unprepared.

So believe in yourself and you will be well on the way to success.

D. Remember the Lord Jesus Christ

Let us ever keep before us the life and deeds of Jesus, and they will serve as a beacon on our path during the new year.

Jesus was never discouraged, He had faith that God would make things come out all right in time.

For thirty years He prepared Himself for His life work. Yet He knew that He would be allowed only three years of service after all this preparation. Yet He wasn't downhearted, but put His best into His work.

Sometimes we have to wait a long time to see the results of our work. Many missionaries have labored for years before there has been one convert to Christianity.

In the three years of Christ's ministry, the greatest Teacher of the ages, He had, you might say, only twelve converts, and one of these were false—but this did not dampen His faith.

Sometimes we have to wait a long time before we see the results of an education, or from having been faithful in our studies. But Moses and the people had to wait forty years before they could enter the promised land, and then some could not see it. God is patient—so we have the courage to wait.

Our Saviour's life and work were seemingly a failure, but He trusted in God to make it "all right." It has taken almost two thousand years, and Christ's work is not finished. So when our work fails, or we are discouraged, let us remember Jesus Christ—His life of service, His courage and His patience.

—Int. Ex. Service by permission of Standard Publishing Company

JUNIOR DEPARTMENT

By Mrs. J. E. Entz

HIS NAME—JESUS
EMMANUEL—GOD WITH US
EVERLASTING FATHER

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8.

I. Worship Period

1. Prelude: Melody of "This Is My Father's World."

2. Call to worship: "O magnify the Lord with me, and let us exalt His name together, O taste

and see that the Lord is good; blessed is the man that trusteth in Him." Psalm 34:3, 8.

3. Leader's prayer.
4. Juniors sing: "This Is My Father's World."
5. Moment of silent prayer.
6. Scripture (read responsively).

Leader: Ps: 90:1, 2 "O Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."

Juniors: Ps. 90:4 "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

Leader: Ps. 90:12 "So teach us to number our days that we may apply our hearts unto wisdom."

Juniors: Ps. 90:14, 17 "Oh satisfy us in the morning with Thy loving kindness; that we may rejoice and be glad all our days. And let the beauty of the Lord, our God be upon us; and establish Thou the work of our hands upon us; Yea the work of our hands establish Thou it."

7. Duet: "Father Almighty, Bless Us With Thy Blessing." **Mennonite Hymnary,** No. 59.
8. Poem by a Junior girl:

THE EVERLASTING FATHER

By F. C. Marsh

"The Everlasting Father," too,
Is Christ, the Lord Divine,
He was—He is—and is to be,
Himself the Living Shrine
He cares for all, He cares for each,
He knows our every need
And so we trust all cares to Him,
Fo He will surely lead."

II. Study Period

Aim: To help our Juniors to realize that we have a kind, loving Heavenly Father, who can and does care for us.

1. Reading of John 14:7-11 by a Junior boy. (Should be memorized).
2. Talk on "Our Father" by a Junior boy.
   a. Our Father loves, John 3:16.
   b. Our Father guides, Ps. 32:8.
   c. Our Father provides, Ps. 23:1; Matt. 6:26.
3. Solo: "Take Thou My Hand, O Father," **Mennonite Hymnary,** No. 561.
4. Talk on "Eternal Father" by a Junior girl. Ps. 72:17; John 1:1, 2; Rev. 1:8.
5. Leader's heart talk: "He is forever the Father of all who accept Him, love Him and serve Him."
6. Sing "God Will Take Care of You."

III. Mission Minutes

1. Review the names of the missionaries studied this year.
2. Tell one thing about each missionary.
3. Plan to be more faithful in the support of missionaries. (How can we earn money to help the work of missions?)
4. Sentence prayers for the work of our missions.

IV. Closing Moments

1. This last Sunday of the old year should be closed with prayers of consecration by each Junior present.
2. Sing: "O Come, All Ye Faithful."

BERGFELDER MENNONITE CHURCH

Delft, Minnesota

"Great is the Lord, and greatly to be praised." We have again experienced this fall the goodness of our Heavenly Father. He has given us a bounteous harvest and has supplied our needs, for which we are truly thankful.

In October our pastor, Rev. John Bartel, conducted a series of meetings in the community near Huron, South Dakota. He was gone for two weeks. From November 10 through November 16 he had special evening services especially for young converts. Both young and old were blessed through his clear, simple messages on Christian living, etc.

Our church observed its harvest home festival on Thursday afternoon and evening, November 27. Dr. P. A. Penner was the guest speaker for the afternoon program. He again related experiences and informed us of the ever interesting and important mission work in India. Pictures of their work and of the India mission field in general were shown in the evening. These also were very interesting and greatly appreciated, for they seemed to bring us much closer to our great responsibility in mission work. We are always happy to have Dr. and Mrs. Penner with us.

Our Sunday School is busy with preparations for the Christmas program. May we as Mennonites be very careful not to forget the true meaning of Christmas. —*Mrs. Abram P. Baerg,* Corr.

BETHANY MENNONITE CHURCH

Quakertown, Pennsylvania

Another year is coming to a close, and it is well to look back and count the blessings we have received during the year. Many will never forget the blessings received while attending the General Conference at Souderton this year, a privilege some will not receive again.

The Thanksgiving season is over, and our church has had several interesting and inspiring meetings. On Sunday evening, November 23, the C. E. Society celebrated its fifty-first anniversary, at which time Robert Wetzel of Allentown gave a fine program of songs. On Thanksgiving morning we joined with the Bethany and Flatland churches in a Thanksgiving service held at Bethany. The service was well attended. On the evening of the same day the Young Women's Missionary Society held their sixteenth anniversary, and the Ladies Aid and Missionary Society had the fifty-third anniversary celebration in a joint meeting. At the meeting "The Bertolets" of Reading presented a fine program of songs and illustrated lectures. Everyone was greatly blessed for being there.

We are now preparing for the Christmas season hat is approaching. On December 21 the program will be given by the Junior Department. The following Sunday the adult department will present the Christmas pageant "What Shall I Give," and the White Gift Offering. —*Anna Bauman*, Corr.

BROTHERHOOD CONVENTION

The twenty-fourth annual meeting of the Eastern District Conference Brotherhood was held on November 22, 1941, at the Deep Run Church, Bedminster, Pennsylvania. The theme of our convention was "Our Brotherhood in a Time of Crisis." This was divided nto three sub-topics presented as follows: "Crisis in the Home," given by Robert Huffman, Second, Philadelphia Church; "Crisis in Education," by Rev. Freeman Swartz, Schwenksville; and "Crisis in the Church," by Ely Fretz of Deep Run. A very fine general discussion followed.

During the past four years the brotherhood has pledged to give up to $250.00 per year to aid John Boehr complete a college course at Bluffton. The treasurer reported that this project was nearing completion.

A new project in the form of a scholarship or students aid fund was presented at the meeting. It was decided to hold this for definite action until a special meeting to be called next Spring.

Newly elected officers are, president, Ely Fretz; vice-president, Melvin Clemens; secretary, Lester Schaeffer; and treasurer Harry M. Detwiler.

At the evening session we enjoyed a very fine message on our general theme given by Dr. Russell Stine of Muhlenberg College. Special music was furnished in the form of a trombone solo by a member of the Springfield Church and a men's quartet from the East Swamp church.

The resolutions committee presented the following report:

1. Resolved that we thank our Heavenly Father for the beautiful day and the leading of His Spirit through this convention.
2. Resolved that we thank the Deep Run Mennonite Congregation for their hospitality and the ladies for their care of our bodily needs.
3. Resolved that a letter of cheer and encouragement be sent to Brother John Moser, telling him that his presence at this convention was missed. We also hope and pray for his speedy and complete recovery.
4. Resolved that the brotherhood again cooperate with the Sunday School Union in keeping in contact with the boys called into both C. O. and military camps.
5. Resolved that we commend all those who had a part on the program for their fine contributions.
6. Resolved that the brotherhood executive committee again try to continue the brotherhood topics for the chapters.
7. Resolved that the brotherhood again observe a Brotherhood Day at Mennolan as set by the brotherhood executive committee.
8. Resolved that attempts be made to hold a brotherhood fellowship supper.
9. Resolved that the visitation of one brotherhood chapter with another chapter be encouraged.
10. Resolved that we endeavor to make the brotherhood a real spiritual power so as to meet the crisis in the home, school and church. We believe that a re-examination of the fundamentals of our faith will be a wholesome stimulus toward true Christian living.

Everyone present enjoyed this fine convention which was the best we have had for several years.

—*LeRoy K. Weidner*

—The *Mennonite Choral Society* of *Berne, Indiana*, gave the annual presentation of "The Messiah" at the First Mennonite Church on December 14. Freeman Burkhalter, music supervisor in the Berne schools was director. E. W. Baumgartner is president of the society and Carolyn Sprunger is secretary. This famous oratorio by Handel was first given in Berne in 1892.—The Women's Missionary Society of the Berne Mennonite Church, in a recent program, dwelt upon these two themes: "Buy Constructive Christmas Toys" and "Uncommercializing Christmas."

—Adapted from *The Berne Witness*

—Fourteen students are taking a course in Community Nursing at the *Mennonite Hospital, Beatrice, Nebraska*.. The Beatrice Mennonite Hospital and the Newton, Kansas, Mennonite Hospital are the only two remaining deaconess hospitals in our General Conference.

—The predominating family names at *Bethel College* are: Goering, 12; Regier, 11; Schmidt, 11; Krehbiel, 10; Stucky, 9; Bartel, 8.—The "Messiah" rehearsals under the direction of Prof. Hohmann are making good progress. About 150 persons turned out for practice recently. The concert will be given in the new Memorial Hall. —*The Bethel College Bulletin*

—*George Koppes* of *Arlington, Kansas*, was ordained to the ministry by Rev. Clyde Dirks of Hutchinson, Kansas, on October 12.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
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RELIEF

Mennonite Central Committee Relief Notes

FRANCE—On November 24, Brother Jesse Hoover, relief worker in France since last March, arrived at New York on the *S. S. Excambion*. Brother Hoover tells of meeting the new relief workers (Byler, Gunden, and Penner) and helping them become oriented in their work before he left for America. Brother Hoover also spent three days with Brother M. C. Lehman who came from Germany to southern France before Brother Hoover's sailing.

Brother Hoover reports the opening of a new home for convalescent children at Port-Vendres. The home will accommodate 150 children, and Sister Lois Gunden will be in charge of it. Sister Helen Penner is at Canet Plage where she is directress of the children's convalescent home which has been in operation for some months.

Brother J. N. Byler in a letter to his wife, dated November 2, says: "I want to get busy now and learn French as fast as possible so that I will be able to help more efficiently here in the work. We will have quite an extensive program of milk and dried vegetable distribution here in Lyon this winter. Hoover has purchased some milk from the Quakers this week. We hope to get this into the schools here without much delay. . . . The dried vegetable distribution program is still in the process of being worked out. Part of it will depend upon the foods available. Hoover will report fully on this when he returns."

GERMANY—Brother M. C. Lehman is in good health and spirits, according to Brother Jesse Hoover. While limited in certain of his undertakings, Brother Lehman continues to be busy in working out plans, for relief in German-controlled countries, especially Poland.

PARAGUAY—In a letter to Brother P. C. Hiebert, dated September, 1941, Brother Nicolai Siemens, Fernheim, Chaco, gives the following:

"I am happy that I can give you the good news that twenty young students again enrolled in this year's Bible class. At the time Brother Miller was here, the outlook for such enrollment was not at all promising, but again God has led in making the continuation of this work possible. Another cause for rejoicing among us has been the first spring rains which have just come the last few days. The dry season this year was unusually long."

* * * *

A bulletin on relief in Fance, just issued by the American Friends Service Committee, gives this picture of France's needs:

"The chart of want is sharply etched. Further curtailment of fats, cheese and potatoes became effective October 1. Children are increasingly listless in the classroom, sit on benches in the play yard because they do not have physical energy for play. Phy cians continue to report a rise in infant mortality, the incidence of tuberculosis, predict a continuing u ward sweep in mortality and morbidity charts." (Compiled by *Grant Stoltzfus,* released Nov. 29, '4

« « JOTTINGS » »

—*Freeman Junior College News:* Rev. Jack Adri of Jamestown, Colorado, was the guest speaker chapel recently. He used as his subject, "Put the whole Armour of God." For sometime Mr. Adria a former student, has been located in Jamestow Colorado, where he has a charge. He returned he to be ordained to the ministry.—Dr. J. D. Unru Principal E. P. Graber, and Mr. John C. Miller, secr tary of the board of trustees, attended a conference church related colleges in Omaha, November 12. To ics presented by various representatives were focus on: (1) "Qualities of Character Which an Alumn of a Church Related College Should Possess," and ("How Assist the Public in Recognizing the Superi Advantages Offered by Church Related Colleges Eighty representatives from fifty-two colleges, repr senting ten states, attended this conference.

—The lawn area at the new *Bethel Mennonite Churc* Mountain Lake, Minnesota, was leveled off last we (November 23-29). The basement under the o structure has been filled up, and much of the dirt th had been stored for filling and leveling has been tak away. The plastering is complete and the workm have installed the nu-wood ceilings. The doors ha been fitted, and the stained glass windows have be ordered. —*The Mountain Lake Observ*

—The *Bluffton College Choral Society,* with Pro Russell A. Lantz as director, presented the annu rendition of Handel's "Messiah" on December 14. Th 150 voice choir, composed of college students an members of the Bluffton community was accompani by the college orchestra. The Choral Society, orga ized in 1902, has with the exception of a few yea presented the "Messiah" annually. From an organ zation of thirty people it has grown to its present siz

—*Dr. E. G. Kaufman* delivered the morning messag at the First Mennonite Church, Lehigh, Kansas, o November 23, while Rev. B. H. Janzen delivered th morning message at the Bethel Hospital, Newto Kansas. William Hiebert of the Lehigh church le for the Civilian Public Service Camp at Henry, Ill nois, on December 8. By December 8 a total of 12 conscientious objectors from Kansas had gone to Civ ilian Public Service camps.

—Adapted from the *Hillsboro Journ*

—*George Koppes of Arlington, Kansas,* was ordaine to the ministry by Rev. Clyde Dirks of Hutchinso Kansas, on October 12.

MR. P. P. SCHMIDT
RURAL ROUTE 3
NEWTON, KANSAS

JA 43

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVI NORTH NEWTON, KANSAS, DEC. 30, 1941 NUMBER 50

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Common Ground

Individuals, by nature, seek that feeling of satisfaction which comes from union with other human beings. Mary would rather play dolls with Sue than alone. Jack is a member of a boys' club. Joan, who goes to high school, reads books on popularity. Mother thinks a quilting party is a lot of fun, and dad enjoys that approach which acclaims him as an acceptable member of the community. Christmas cards brought joy, because through them we felt united with others. Loneliness chokes the heart. Proof, the prison cell. Separation brings pain and union affords joy.

However, union can only be achieved by having something in common. Consequently, last year's hat which has gone out of style is extremely painful to many a woman. Youths begin to smoke in order to be one of a group for which it is the acceptable thing. Some join in a "friendly" glass of beer. Others don a uniform and chant, "We're in the army now!" Again others are united by singing together Christmas hymns. Highest and most thorough is the union achieved through a common acceptance of Jesus Christ. We are a United States because we have much in common. We can be united human beings only by having something in common.

It is evident that union can be achieved on different levels and at different costs. Very often all that is necessary to be accepted as a "good fellow" is to lower oneself to the standards of others. That is the easy way to union. The price is low. The result is destructive. To establish union with a person of lower standards by lifting him up to your own higher standards, is hard, but constructive. Consequently we face the temptation of lowering our standards in order to achieve union. In this critical time we are, especially, tempted to adulterate our peace principles for the sake of achieving union with others. That is the easy way. To keep our peace principles intact and to achieve a certain measure of union with others in spite of them is the hard way, but it is the way of the cross which Christ would have us take.

Christ came "eating and drinking." He dined with a tax-collector who had been none too scrupulous. He defended a woman taken in adultery. He called Judas "friend." Never did he lower himself to the standards of others. Always did he meet the basic needs and wants of human beings lost in sin. He had in common with sinners that which was not sin. That was a point of contact. From there he began to lift and to win them. He did not cut himself off from others.

Neither can or should we. But neither can or should we lower our standards. We are to go the way of Jesus, the hard way. We are to be in the world, but not of the world. We are to overcome the world, and not the world us. That means for us the achievement of superlative Christian character, that kind of character that is honorable in the sight of all men when they are at their best. We must be ardent peacemakers who have common ground with those Christians who do not believe in peacemaking as we do. How can we?

We can have common ground with others by emphasizing that on which we agree. Far too often we forget how large and important this area is. For instance, most Christians cherish such ideals as faithful prayer, faithful reading of the Bible, regular church attendance, the reading of church papers and religious books, cleanliness, truthfulness, faithful stewardship, proper recreation, humility, and patience. Many may not realize all the implications of these ideals, but they value them. Christians generally respect him who is faithful in these ideals, who makes them the delightful lubricant of every day living. People, generally like genuine Christians.

If we as peacemaking Christians would stand high in the estimation of militaristic Christians then we must excel in those traits of character which they recognize as virtues. They will judge us favorably, not so much by the quantity and quality of our pacifism, but rather more by the virtues which they acknowledge. What if we fall below the average in these virtues or only reach the average? Then our critics will associate mediocre Christian living with pacifism and will have little respect for either.

On the other hand, if we as peacemakers excel in the generally accepted Christian virtues, then men will put deep Christian living and pacifism together. Respect for the former will make them more thoughtful and sympathetic towards the latter. By such manner of association we accept many things in life. We put good health and spinach together, and we learn to like the spinach. Very few people accept the fruit of pacifism for the sake of good spiritual health. It is up to us to associate the two again and again until the vitamins of pacifism will bring a glow of spiritual health to many who are now suffering from spiritual malnutrition.

Today many Mennonites are tempted to win the approval of others by whittling down their peace principles. This is the easy way, for it does not require any effort. The harder way, the Christ-like way, is to win the approval of others by *excelling* in those Christian virtues which are acceptable to them and also to us, while holding to our peace position in an "all-out" manner. The feeling of union achieved in this way is Christ-like, for it is redemptive. —rw.

What if They Say

What if they say, *"Let every soul be subject unto the higher power,"* meaning thereby that a Christian must obey all orders given by temporal governments? What if they insist that to "be subject" means to "obey?" Then suggest a word study.

The original Greek word which our English Bible translates "subject" (hupotasso) means "to set in array under" or "to place under the power of another." Romans 13:1 teaches that Christians respect governments as stewards over civil matters. They are on the side of law and order. The opposite of "subjection" is "anarchy." Every Christian recognizes civil authority. He obeys "for conscience sake" (Rom. 13:5) unless he cannot do so "for conscience toward God" (I Pet. 2:19). He remains "subject" either by obedience or by accepting the penalty. Peter and the apostles remained "subject" (Acts 5:26-29), while they continued to disobey the officers. They were brought in "without violence" (vs. 26). No Christian resists arrest. When "suffering wrongfully" (I Pet. 2:19) he suffers willingly. When asked to explain, he says, "We ought to obey God rather than men." Should our government choose to say, "I want you to learn the art of killing." My answer would be, "No, Jesus taught us to love our enemies." Should they say, "This means the penitentiary for you," then the Christian answer would be, "I accept the penalty. I am determined to remain subject even though a higher loyalty makes me seem to be disobedient."

—Walter H. Dyck

SEMINARY BOARD MEETS

The Board of Trustees of Witmarsum Seminary in its recent meeting at the Y. M. C. A. Hotel in Chicago on Tuesday, December 2, considered plans and possibilities for carrying on seminary work. Some plans are under further consideration. The board reorganized by electing A. S. Rosenberger, president; Allen Yoder, vice-president; J. N. Smucker, secretary and Elmer Baumgartner, treasurer.

RELIEF

Traveling in France

By *Helen A. Penner*

So this is France!

The Mennonite Central Committee decided that it would be a good idea for new workers to see the work that is being done at different centers before settling down to their particular work; so that is what Mr. Byler, Lois Gunden and I are doing. We crossed the French border a week ago Sunday, on the nineteenth of October. After the final examination of both baggage and ourselves in a Spanish customs house we again boarded the train at Port Bou and soon entered a tunnel in the Pyrenees about a mile and a half long. We emerged in France at Cerbere near the Mediterranean shore. Jesse Hoover and Henry Buller met us at the French customs house. The Mennonites have such a good reputation here that we went through customs with very little trouble. We were given temporary food tickets and were warned that it would be more tragic for us to lose our food tickets than to lose our money.

One can't help but admire the spirit with which the people accept the trying circumstances these days. The French people are noted for their good cooking and often apologize for what they have to set before us. They use such ingenious ways of preparing food. You will be served a dish, and the thought will run through your mind, "This is something different!" when, lo and behold, it is the same vegetable you were served the day before, but it has been disguised by preparing it in a different manner. They serve their food as attractively as one possibly could, without using butter, sugar, etc.

We see much beautiful scenery from the train windows. The mountain slopes are carefully terraced for cultivation. The fields in the valleys are small, and many are irrigated. One can see clusters of red-roofed homes, surrounded by cultivated plots. Rarely does one see a house standing alone. Here and there as we pass through some of the old cities, we see castles and towers and beautiful, ancient cathedral spires. It seems queer to pass fields of grapes instead of fields of wheat and corn. The trees are numerous. Most of them are olive, sycamore, and poplars. At this time of the year they are beautifully pruned, and in some cases topped, and the dry branches used for firewood. Many of the roads are lined with avenues of trees. We see women doing their washing on the rocks along the river banks. Washing machines seem to be unknown here. Even the washing for the convalescent home, and the colony is done by hand! Soap is also rationed, so you can imagine housekeeping must be more of a headache than a pleasure.

Enroute from Marseille to Lyon, we followed the Rhone River through a fertile valley in many places. As we approached Lyon, the temperature dropped lower and lower. Yesterday it snowed in Lyon. The ground was soon white, as the flakes were large and came down thick and fast. Just before sunset we saw clouds with silver linings, mountain peaks wreathed with fluffy clouds, and some snow-capped mountain tops. If the people could live on scenery they would not need to go hungry this winter!

An interesting incident happened while we were waiting to leave the train at Lyon. A man who had probably noticed the American Export tags on our baggage turned to Mr. Hoover and asked him in French, "You are an American?" When Mr. Hoover told him that he was, he asked, "Why didn't you stay there?" (as if doubting his sanity). When he explained that he was director of the Mennonite Aid for Children in France, the man replied with much emotion, "You are very welcome here."

The trains are crowded because much of the service has been disrupted by the war and by lack of lubrication and fuel. The trains have very shrill, almost deafening, whistles. Stations are not announced, and the conductors do not help one enter or leave the cars. That reminds me of the scare we had while traveling through Spain. After the train stopped at Barcelona, we tried to get a porter to help us with our baggage, but before we could get one, the train started to move. We were relieved to find that there were two stations in Barcelona, and we were supposed to get off at the second one. We thought surely we were headed for parts unknown!

Train time is figured on a twenty-four hour basis, so it is not unusual to take a train leaving at thirteen o'clock or twenty o'clock (one P. M. and eight P. M. respectively).

The train windows are all bordered with a strip of blue paint to prevent any light from showing outside after the shades are drawn at night. This is only one of the many reminders that we are now in war-torn Europe.

In France, as in Spain, one has the choice of traveling first, second, or third class. In first class, the compartments are divided in such a way as to accommodate six people. Second class has compartments for eight. There are two long cushioned seats facing each other in each compartment. Third class has very poor accommodations. The hard, unpadded, wooden seats are very uncomfortable, and the ventilation is poor. This section is always terribly crowded with people who may be carrying chickens, etc., with them. Even so, travel in France compares favorably with travel in Spain!

We had a forty-minute train ride from Perpignan to Canet Plage that reminded us of the "Toonerville Trolley." Mr. Hoover has lost the fillings of four of his teeth since he came to France, and I told him it was no wonder if he rode on that contraption often.

Mr. Hoover laughingly said soon after we arrived, "This would be a nice country if there weren't so many foreigners!" It is hard to get used to the idea that we are foreigners now. One's ears almost get tired of hearing a foreign tongue spoken constantly. The sound of the English language is music in our ears after traveling through Portugal, Spain, and now in France. It still seems queer to me that the children are so proficient in speaking a "foreign" language. I am hoping that I will soon be able to understand enough of the conversation to make it seem a familiar tongue. Many of the children and some of the personnel in the colonies are Spanish, so it will mean learning some Spanish and more French. I move that a universal language be adopted and put into use in the near future!

October 31, 1941

Note to Contributors

A hearty thank you to all contributors who have frequently sent in jottings and fresh, short, vital correspondence. Such jottings and correspondence compare with long correspondences going back many months like hot soup compares with cold soup. Your help in serving material that is fresh and tasty is much appreciated. An interesting news item during these times is the number of young men from each church which have gone to C. O. and military camps. "Thank you" to the dozen or so ministers who send in their church bulletins. The other twenty-six bulletins are also needed for the JOTTINGS section. All typewritten material should be double-spaced. *—Editor*

Often it is impossible to publish some material as quickly as a contributor desires because, firstly, material in the files that has been sent in previously must be used, and, secondly, the material in question may come in too late. All material should reach the editor two weeks before date of issue.

NOTICE

Please, address all material that is to appear in *The Mennonite* to *The Mennonite,* 500 Bell Street, Beatrice, Nebraska. All notifications of changes of address and subscription orders to *The Mennonite* should be sent to The Mennonite Publication Office, Newton, Kansas. Whenever any subscriber to *The Mennonite* changes his address, he should inform The Mennonite Publication Office of his new address immediately. If these suggestions are heeded many causes for delay will be removed.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

FAMINE

We must . . . let you know of the sufferings of our brothers and sisters in Christ, here in this area. Last year the crop was so small that many of the families had to live on chaff, wild fruits, and roots. Now the crop fails again because the later rains have not come. It is nearly harvest time (written in October) and the rice is not heading. It means famine for thousands. (Matt. 25:35) A few days ago one Christian brother came to us and said, "Please, give me some work so that I may earn a meal. I have not eaten since yesterday morning, and it burns so." And he put his hand on his stomach. What shall we answer? —*John Thiessen*

CHANGES

What a change four and a half months can make in the appearance of a station. When we left Basna for language school, in the middle of April, the walls of the new Janzen Memorial Schoolhouse were about two feet high. Today it stands complete and classes are being held in it regularly. A few hundred yards to the west of the Dester bungalow, where we are living, a new well was being dug and the foundation of a new school master's house had been laid. Today, not only are well and house finished, but the foundation of a house for an Indian doctor has been laid. The land to the north and east of the bungalow had never been cleared of jungle underbrush and trees. Today, this land is cleared and plowed, a fruit orchard has been started, and vegetables are beginning to grow in the new gardens. Yes, Basna has changed since we left. For these much needed material blessings we are grateful to God and to you people, but we are also praying that they may prove a spiritual blessing to the Indian people as they are intended to be. —*Ruth Ratzlaff*

THE LAST WORD FROM THE PHILIPPINES

On December 22, the following brief cablegram arrived:

"Children and mothers at Baguio, others carrying on." (The Methodist Board received this cable, and we conclude the same for our missionaries.) Three days later the radio reported that Baguio, where our six missionaries are, was to be evacuated.

Since then the report is that the main capital, Manila (Baguio being a secondary capital) was declared an open city, which makes it legally safe against bombing. It seems natural to suppose that our missionaries have gone there from Baguio. From China we have no word. Thank the Lord for protecting them so far, as far as we know.

P. H. Richert, Sec.

P. S. On December 23, the American Board of Foreign Missions received the following telegram from Paul A. Collyermdatee, December 22: "House destroyed, all safe, impossible contact Iloilo. Need funds. Merry Christmas."

CHURCH AND SUNDAY SCHOOL

World's Sunday School Day, September 21

Our Sunday School Superintendent has asked the three divisions of the Sunday School to meet in the shade of some beautiful trees near the church for closing exercises. We could not meet in the church building because it is too small. The attendance was 206 in Senior, 62 in Junior and 89 in Primary. This did not include the little ones that were still in mothers' arms or had not yet learned to sit still.

After a few remarks about the significance of the day the superintendent reminded us that we had come together to give, to decide what we would do with the money in the Sunday School treasury. There were 163 rupees on hand. A motion to give 125 rupees of this towards the work on the new church was passed, but some seemed dissatisfied. The reason became plain when someone made a further motion that 25 rupees more be added to this amount. It was a joy to see how gladly hands were raised now. "The Lord loveth a cheerful giver." —*Augusta Schmidt*

EXCERPTS FROM LETTERS BY REV. W. C. VOTH WRITTEN TO HIS FAMILY

Encouraged by the appreciative reception of excerpts from my husband's letters which appeared in the *Mennonite Weekly Review* in August, I have decided to send in another installment—edited, of course, to some extent. It is now over two years since our arrival home from China, and, considering that we are still under the Foreign Mission Board, perhaps, we should have reported more often to the church papers. Mr. Voth visited the churches in Saskatchewan and part of those in Manitoba before the General Conference session. Leaving home September 16, he went again to Canada, first to Ontario. Since October 1, he has been among the churches in Manitoba, which had not been visited before. From there he is to go to North Dakota, Montana, Alberta, and British Columbia. Prayerful remembrance of this work by readers of *The Mennonite* would be appreciated.

The family is living in Newton, where the children enjoy the fine school system. Stanley is in fourth year high school, Leland is in the sixth grade and Maurine in the fifth. However, they also remember

(Continued on Page Fourteen)

HOME MISSIONS

A. J. Neuenschwander, Secretary

Note: A few years ago many young people's societies and district C. E. unions contributed funds to help erect a much needed dormitory at the Swift Current Bible School. Sufficient funds were contributed, and the building has been in use every year. We felt this introductory statement would help you to appreciate the letters by the pupils even more.

—*A. J. Neuenschwander,* Sec.

Swift Current, Saskatchewan
December 5, 1941

After a few weeks of instruction we greet you with a cheerful "God reward," in regard to the effort you have brought forth in the work of the Lord in respect to the S. C. B. S. Again the Lord has made it possible for a group of students to attend school. As it was our desire that the school should consist of three classes, the Lord has given grace and made it a reality. At present we have twenty-eight students who are under the instruction of four teachers. We, as directors of the school, do not wish to say much, but we will give the pupils an opportunity. Imagine, dear reader, the students as they talk to you.

—*The Directors*

Letter A

"Thank and receive"—To God be glory and thanks that the Bible school could be opened again this year, for all those that are willing to obtain there, "and grace for grace." But our thankfulness goes also to all those that have assisted in making this work of the Lord possible. Many have helped by spending; many have earnestly prayed that the schools might be opened again. Other students relate how marvelously the Lord has been leading them. I myself had visited the Bible school occasionally, and my desire was to attend Bible school this winter. It seemed to be impossible in the summer. In the fall my way grew darker, but in spite of that, my desire was to attend Bible school. When I could see no way out, God had a way for me. Someone else took my place on the farm, and I was able to go and study God's Word.

So once again we thank all those who have put forth an effort in this work and invite you to come, "to taste and see that the Lord is good."

—*Jake Andres,* First Class
Rush Lake, Saskatchewan

Letter B

When I came home from work this summer my parents asked me whether I would like to attend a Bible school this winter. I was told how good it was to be at such a place, and I was glad to have the privilege to attend school. It was decided to which school I was to go. However, the last few weeks before school opening there seemed no way open to the Bible school after all, and it seemed impossible that I would go. But the Lord has made it possible for me to be here.

This is my first year here. When I came here I was very lonesome, but I got over that, and I like it very well. We have studied the Word of God for two weeks now, and the Lord has blessed us greatly.

I would like to say to all those that have a way of going to Bible school that they should not miss it, for I'm sure they'll never be sorry for a decision like that.

—*Tiena Thiessen,* First Class
Alexander, Manitoba

(To Be Continued)

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 4, 1942

THE SYNOPTIC GOSPELS: MATTHEW, MARK, LUKE

Matt. 1:1, 17; Mark 1:14, 15; Luke 1:1-4; Acts 1:1-5
Topic: *Different Emphases in the Gospels*

Introduction

During the next six months we shall study Christ's life as given in the Synoptic Gospels. The aim of this course is to give a connected view of the life and work of Jesus in all parts of Palestine and to give us a sense of the devotion of our Lord to his task of saving men, and to win our fuller allegiance to Him as Saviour and Lord. The purpose of this is practical and evangelistic. The Synoptic Gospels record chiefly the events of Christ's Galilean ministry. All three Gospels give a detailed account of His last week before his death.

The word "synoptic" is derived from two Greek words meaning "view" and "together," and these three Gospels present a similar view of our Lord's life. Today's lesson is introductory in character and is intended as a study of some of the important facts pertaining to these Gospels. All of the Gospels were written to promote belief in Jesus Christ as the Son of God. The facts related have definite religious meaning. They reveal Christ's power and picture His character as spotless. They set forth his teachings as our guide through life.

Emphases in Matthew

Matthew's Gospel has a definite Jewish atmosphere and emphasizes the fact that Christ and the kingdom as preached by Him are fulfillments of Old Testament prophecy. Matthew carries the genealogy of Jesus back to Abraham. From the Jewish standpoint it was quite important that Jesus' ancestry should be traced back to David, from whom the promised Messiah was to spring. Matthew wanted to convince the Jews that Jesus is the Messiah of prophecy.

Emphases in Mark

Mark is the earliest and shortest of the Gospels and begins when the gospel began to be preached. Mark was with Peter in 62 A. D., and he supplied Mark with the facts of the Gospel. Mark recorded the things Peter had related concerning Jesus, of which he was an eyewitness. Mark's Gospel largely represents the witnessing of an apostle as he went from place to place. Mark's aim was to win men to Christ and build them up in the faith. He records many of the teachings of Jesus in connection with narratives. He portrays Jesus as the Messiah, the Son of God, who preached the gospel of the kingdom of God and called people to repentance and faith. He proves Jesus to be the Son of God by his mighty deeds, by his teachings, and by his death and resurrection.

Emphases in Luke

Bible teachings agree that Luke's Gospel was written by a Gentile. Luke says that he wrote primarily that Theophilus might know more certainly the things pertaining to Christ (vs. 4). Doubtless too Luke expected his writing would be spread among the Gentile churches. Luke refers to written records of Christ's sayings and deeds then in existence (vs. 1). These were written by eye-witnesses of Christ's work (vs. 2). Luke had made a careful study of these writings and perhaps verified them as much as possible (vs. 3), so he could give an accurate account of the life and teachings of Jesus. He dwells upon the broad, universal aspects of Christ. He declares His full Messianic authority (A. 1:2). He makes prominent the human, tender, all-embracing compassion of our Lord. He presents Jesus to the Greeks as the Perfect Man, the Universal Man. Luke was broad in his sympathies, and he alone has preserved some material which has made a universal appeal, such as Christ's forgiveness of the penitent woman, and the parable of the Good Samaritan and the Prodigal Son. Christ's teachings, as revealed in the Gospels, are adequate to our needs.

Civilian Public Service News

C. P. S. PROGRAM CONTINUES

O. O. Miller, Mennonite Central Committee member on the National Service Board for Religious Objectors, reports that the N. S. B. met at a special session at 20 South Twelfth Street, Philadelphia, December 12 and 13. It was reported that from the several contacts with government officials during the week preceding, there was no indication of any material change in the plan for Civilian Public Service from what has developed to date. The several ammendments to the Conscription Act passed and proposed designating the term of service to be for the duration of the war and that draftees can now be used outside the Western Hemisphere wherever needed and of the change in age groups to be affected by the act would indicate that we can expect a steady growth in the total number of MCC-CPS campees. The Mennonite Central Committee and the National Service Board agencies will continue to keep in touch with pending developments as has been attempted in the past. It is, however, evident that in the main the program will continue as heretofore and that the same church relationships and responsibilities will continue. Six hundred fifteen boys were in MCC camps on December 1.

Spiritual Life Meetings at Bluffton Appreciated

A letter from two Bluffton campees tells of appreciation for the service of Spiritual Life Meetings held recently at the camp by Brother C. N. Hostetter. The letter reads: "I am sure I can voice a statement of sincere appreciation for all Bluffton campees for your efforts in providing the series of meetings conducted by Brother Hostetter. We are sure they have been a great blessing to all of us. We are looking forward to a time when we can have more such spiritual feasts. Thank you again for your efforts."

Report of Advisory Committee of Denison Camp

On November 23 and 24 a meeting of the Advisory Committee of the Denison, Iowa, C. P. S. camp was held at the camp. The committee discussed problems relating to the conduct, recreations, and religious life of the boys. It is the work of the advisory committee to help formulate policies and rules which will make for the highest social and religious welfare of the boys in camp. The report closes with these words: "After duly considering the efforts and accomplishments of our camp staff and campees in the high standards they uphold, we as a committee wish to commend them for what they have done and assure them of our hearty support and prayers."

More About M. C. C. Certificates and Stamps

The certificates and stamps mentioned in last week's notes are now available in any quantity through the treasurer of your relief organization or some other person designated by the respective Mennonite group.

The M. C. C. headquarters office assumes that:

(1) Only one person in each group of Mennonites will be responsible to the M. C. C. in handling all certificates and stamps for that group.

(2) Each person who is handling this work for his group will work out his own procedure for distribution of the certificates and stamps among his own church members.

(3) All individual requests coming into the M. C. C. office at Akron, Pennsylvania, will be referred to the proper person in the various groups.

Please note again that these certificates and stamps are receipts for donations to War Sufferers' Relief and Civilian Public Service.

—Compiled by *Grant Stoltzfus*
Released December 17, 1941

DAILY DEVOTIONAL MESSAGES

By *Harold D. Burkholder,* Quakertown, Pa.

JANUARY 1—*"There shall be a space between you and it . . . that ye may know the way . . . ye must go: for ye have not passed this way before."* Josh. 3:4.

When Israel was preparing to cross over Jordan they were admonished to follow the Ark of God, leaving a space between them and it. This was necessary in order that all might see the Ark and follow it.

The Ark of God is a type of the Lord Jesus Christ. If we are to know that the way we are taking, in 1942, is the right way, realizing that we have never passed that way before, we must not permit anything to blur our vision of Christ, our leader and guide.

JANUARY 2—*"Looking unto Jesus."* Heb. 12:2a.

The real thought in this quotation is, "Looking *off* unto Jesus." Let us *look off* from the burdens and trials of 1941; *look off* from the besetting sins; *look off* from the people around us, and *look unto* Jesus. Too often we pattern our lives after man instead of Christ who left us an example which we, as believers, are to follow. Discouragement comes in looking at the changing things around us. *Look up* Christian friend to the Unchanging Christ. *Look up* sinner friend to the One who can save to the uttermost all who trust in Him.

JANUARY 3—*"In everything give thanks."* I Thess. 5:18a.

Perhaps there have been times when we have felt it impossible to give thanks. Sickness, death, financial loss, etc., was our lot. Are we to give thanks in the midst of such things, we ask? Yes, if we are truly God's redeemed children. "For we know that ALL THINGS work together for good to them that love the Lord." We are to give thanks "always for *all things.*" The story is told of a woman who was always grumbling. One year she had the best potato crop in the community. A neighbor friend meeting her on the street one day reminded her of the bumper crop. The old lady glowered at him as she answered, "They're not so poor. But where's the bad one's for the pigs?"

JANUARY 4—*"But Daniel purposed in his heart . . . and continued . . . and so prospered."* Dan. 1:8, 21; 6:28.

As a young man, Daniel was torn from a Christian home. Thrown together with many others he was carried into the iniquitous land of Babylon. While there he "*purposed* in his heart that he would not defile himself." He did not believe that while in Rome he was to be like the Romans. Instead, he stood firm by his convictions and thus *continued* to live a separated life. As a result God blessed him, and Daniel *prospered.* There may be some young man in camp who will read these lines. My friend, PURPOSE in your heart to stay clean. CONTINUE living for Christ, and God will make you PROSPER. Daniel was unpopular among men, but popular with God.

"Dare to be a Daniel, Dare to stand alone,
Dare to have a purpose firm, Dare to make it known."
—P. P. Bliss

JANUARY 5—*"Sanctify yourselves: for tomorrow the Lord will do wonders among you."* Josh. 3:5b.

Sanctification means, "to set apart." Israel had murmured against God, worshiped idols, and had become like the nations about them. Before God could work wonders for them, they had to set themselves apart from these things.

God's children are a "peculiar people," different from the unsaved around them. We are to live a separated life, if God is to work wonders through us. There are too many borderland Christians who like the little boy when asked by his mother why he fell out of bed, replied, "I stayed too near the place I got in."

JANUARY 6.—*"But God . . ."* Eph. 2:4a.

These two words are a gold mine in themselves. Many of us get into "wits end corner" where we hardly know which way to turn. Someone has said, "*then* turn to the *right* and go straight ahead." It is only God, who when fully trusted, can bring us through. When burdened with sin, "Who can forgive sins, BUT GOD only." It was while man was walking according to the course of this world, dead in trespasses and sin that we read, "BUT GOD who is rich in mercy . . . loved us." If you are bearing a heavy burden remember that GOD IS ABLE.

JANUARY 7—*"These things have I written unto you that believe on the name of the Son of God: that ye might know that ye have eternal life."* I John 5:13a.

In these days of uncertainty it is encouraging to know that there are still some things we can be sure of; salvation, through faith in Christ, is one of them. Paul said, "*I know* whom I have believed." The blind man who had his eye sight restored said, "One thing I know, whereas I was blind now I see. . . ." If God means what He says in His Word, then we can certainly know whether or not we are saved. "Believe on the Lord Jesus Christ and THOU SHALT BE SAVED."

"Blessed assurance, Jesus is mine!
Oh, what a fore-taste of glory divine!"
—Fanny Crosby

JANUARY 8—*"Come and dine."* John 21:12a.

Every healthy person responds immediately to such an invitation. Before Jesus invited the disciples to "dine" with Him, He invited them to come with their load of sin, "Come unto Me all ye that are weary and heavy laden and I will give you rest!" We must *come for salvation* before we can come for fellowship. What a pleasure to be a guest of Christ's; feeding on the riches of His Grace.

"Come ye weary, heavy laden,
Lost and ruined by the fall
If you tarry till you're better,
You will never come at all." —J. Hart

JANUARY 9—*"But the people that do not know their God shall be strong, and do exploits."* Dan. 11:32b.

The secret of strength is to know God: to know Him as our Saviour and Friend, through the Lord Jesus Christ. Lives that are crumbling beneath the strain of the times are those that have failed to know God as One upon whom every burden can be cast. To know that "God is our strength" is an immovable anchor to the soul. We "can do all things through Christ which strengtheneth us." It is only then that we can do *exploits* for Him.

JANUARY 10—*"Let us not be weary in well doing, for in due season we shall reap if we faint not."* Gal. 6:9.

"Weary hearted child of mine,
Take heart and courage strong;
Do not weary in well doing,
The fight will not be long!

Tho' tossed about, misunderstood,
In patience bear the trial;
Remember Christ has passed that way,
He understands, so smile.

'Tis true that oft' we weary,
Amid the struggles of life;
"We shall reap if we faint not,"
Take courage in the strife!

"In due season" we shall reap
The harvest golden grain;
Sheaves so precious, young and old,
Your labours now are not in vain.

Do not be weary in well doing,
The fight will not be long;
"We shall reap if we faint not,"
Go forward and be strong."

(Dedicated to Rev. H. Burkholder by Mrs. Barbara Burkholder.)

"But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."
—John Oxenham

CORRESPONDENCE

BERGTHAL MENNONITE CHURCH

Corn, Oklahoma

We are very grateful to Rev. C. H. Dirks of Hutchinson, Kansas, for the inspirational messages brought to us during the evenings of the week beginning November 10. We have received manifold blessings and know that Rev. Dirks' work here has not been in vain.

Our annual harvest mission festival was held on Sunday, November 2. Pastor Hege, assisted by Brother Henry Franzen, brought the messages, morning and afternoon. A fellowship dinner was enjoyed by the congregation during the noon hour.

Sunday night, November 23, Rev. J. J. Esau of Bluffton, Ohio, concluded a week of evangelistic meetings in the Herold Church. Considering that Rev. Esau is totally blind, it is almost unbelievable that he is able to prepare and deliver such powerful and inspired sermons.

Thanksgiving services were held the last Thursday in November. Pastor Hege brought the morning message of thanksgiving and praise. This was followed by a fellowship dinner. In the afternoon the Ladies' Sewing Society sponsored a mission sale which netted $400.00. Brother E. A. Hinz again served very efficiently as auctioneer.

We are very happy, especially the respective parents, to have with us again the young folks that spent part of the summer and fall working and visiting in California. They include Misses Lodema, Betty and Hilda Janzen, Milton, Ervin, and Miss Ella Hinz, and Allen and Gus Janzen.

Miss Aganetha Fast, who has recently returned from China, visited the Herold, Sechar and Bergthal churches last week over a two day period. Missionaries always have interesting experiences to relate and worthy messages to bring. Miss Fast is no exception, and her visit here was very much appreciated.

On Friday, following Thanksgiving day, we had with us Rev. J. J. Barkman, together with a young men's quartet and a ladies' trio, all from the Oklahoma Bible Academy of Meno, Oklahoma. To do justice to this splendid group we would require more space than the editor could probably allow us, but after listening to the messages by Rev. Barkman and the well rendered songs and verbal testimonials by the student group, we ask ourselves, "Do we really appreciate such a Bible school in our southern conference, and do we take full advantages of the opportunities the school offers?" It is safe to state that we do not. We wish again to thank Brother Barkman and his group and hope they will be able to give us a return

(Continued on Page Eleven)

Sponsored by
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Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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PEACE

By *Alvin Beachy*

"These things have I spoken to you in order that in me you might have peace. In the world you will have tribulation, but be of good cheer; I have overcome the world." John 16:33.

Here again Jesus is being, as He always was, very realistic. He has been accused by men in the course of history of being "Naively Idealistic." Perhaps a better terminology would be "unjustified optimism." One can not help but feel, however, as he studies the life and teachings of Jesus that He faced life in a very realistic manner.

The words of our text clearly indicate that Jesus recognized the problem of evil within the world as ultimately beyond the power of man's solution. In spite of this, however, He asks His disciples to be of good cheer in just such a world. Obviously Jesus was not merely jesting for He never made light of human life and its problems. What then could He have been driving at?

In the first place Jesus was concerned that men should have an inner source of power which would enable them to live good lives in an evil world. He was concerned that we should have, as it were, a guiding voice, which could be heard above the roar of the storm. His peace was not mere complacency. It was, and is, a deep abiding confidence that enables a man or a woman to go on living as though life still had meaning when all outward circumstances point to the contrary.

This does not mean that we can afford to leave untouched certain sore spots in our so-called modern civilization. Race prejudice, slum districts, excessive crime, and finally war, which is the collective expression of individual sin. We may not be able to remove them entirely; in fact, we doubtless never shall. Nevertheless, if we have been set afire by "Him who is the light that lighteth every man that cometh into the world," we cannot and we dare not hide our God-given lights under the bushel of unconcern. The peace of which Jesus spoke then was of a spiritual nature. It comes only when men through Christ are at one with God and His eternal purpose for the world. It was this peace that made a Lion of Luther at the council of Worms. It was this peace that gave us a John Hess and a Wycliffe and countless other heroes of the Christian faith. When we have this peace, even though physical life is destroyed, we have a confidence that in the realm of the spirit, "God can make even the wrath of men to praise Him."

Our Father, forgive us where we have vainly tried to light the world with our own unlighted lamps. And forgive us also for having cried "Peace, Peace" when in our own lives there was no peace. Help us bear on high thy flaming torch of love and sacrifice and give to the world, not our own peace, but that which passeth all human understanding. Amen.

Western District Oratory News

WESTERN DISTRICT ORATORY CONTEST

Since our country has entered the war it is supremely important that every Mennonite youth should study the basic Mennonite doctrine of peace. General Hershey, federal administrator of the selective service act, has suggested that the draft age may be lowered to eighteen. Therefore, high school students must have the question of peace and war definitely thought out. Write a peace oration and inform yourself and others on this vital subject.

Think of mission work. War and nationalism are seriously crippling missionary efforts. What are the next steps in Christian missions? What about missions after the war? We must have an answer to these. Explore the answers in a timely oration on missions.

Send in your entry blanks immediately. The sooner you begin, the better the quality of your oration. The dead line for entries is May 1. Winners will be rewarded with an expense paid retreat. The time and location of the contest will be announced later. For further information write to Rufus Baehr, North Newton, Kansas.

Entry Blank

Name ____
City ____________________ State _______________
Grade ______________________ Age _____________
General Subject (Peace or Missions) ____________
Title of Oration ________________________________

(This blank properly filled out and sent to Rufus Baehr, North Newton, Kansas, and accompanied by $0.50 will make you an official orator in the Western District Oratory Contest. If the entrant fails to appear at the contest the $0.50 will be forfeited. Otherwise it will be returned to him.)

INSIDE VIEW

Get an inside view of life in the Swift Current Bible School by reading the letters by students in the Home Mission section of this issue. Various young people's organizations contributed to this school's building program in recent years.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

Program for January 11, 1942

War In The New Testament

Matt. 26:47-53

I. Worship Service:

1. Songs: "Thine Arm, O Lord, in Days of Old;" "When My Love to God Grows Weak;" "Love Divine, All Love Excelling."
2. Reading of leading topic, and prayer.
3. Talk by pastor: "Righteousness Exalteth a People, But Sin Is a Reproach To Any People." Prov. 14:34.
4. Offering for Civilian Public Service Camps.

II. Leader's Introduction:

When Christ came to earth the angels sang, "Peace on earth good will to men." As he took up His work He claimed this as His mission, "To preach good tidings to the poor, bring release to the captives, sight to the blind, liberty to the bruised." He emphasizes that His kingdom is a spiritual kingdom, and He goes about "doing good." He says, "Blessed are the peace makers," and tells his followers: "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you." He lived a life of love and service, of kindness and helpfulness. He came to save men, not to destroy them. He gave life everlasting to those who would accept Him and His way of living. If we are His followers we cannot kill, we cannot go to war, we dare not hate our enemies. We have something better and nobler to do—we must prove to them and to those around us that since "God is love," we too must love, and love will help and save. We must be willing to follow Christ's teaching: "Whosoever shall smite thee on the right cheek, turn to him the other also."

III. Suggested Topics for Short Talks:

1. Love worketh no ill to his neighbor. Rom. 13:10
2. Avenge not yourselves. Rom. 13:19
3. Overcome evil with good. Rom. 13:21
4. If my kingdom were of this world, then would my servants fight. John 18:36
5. The weapons of our warfare are not carnal, but spiritual. II Cor. 10:4
6. The fruits of the Spirit. Gal. 5:22
7. Christ, leaving an example. I Pet. 2:21-23

IV. For Discussion:

1. What did Christ mean when He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's?"
2. When should we obey God more than man?
3. How can we arrange our daily life so it is in harmony with our peace stand?

V. Facts for Study:

When the negroes were forced into slavery they were deprived of their freedom; they were required to work for their masters, but their work was for **constructive** purposes. Today, when the young men of our nation are forced into the army, they are deprived of their freedom, and they are made to work for **destructive** purposes. They are asked to kill and destroy. If an **individual** does that he is put behind the bars and punished. If a **nation** does that on a big scale, it is called patriotism, and it is done in the name of righteousness and democracy and even religion. If two boys fight and the stronger wins, we do not acknowledge that he was right because he won. It sounds sacrilegious for any nation to ask God to help them win the war when His word plainly tells us that war is sin. How can the God of love, to Whom every human soul is precious, approve of maiming and killing men who are created in His image?

VI. Suggestion through Illustration:

WE CAN—THROUGH CHRIST

Lorenzo Dow was a unique character in early American church work. His preaching methods were unusual, and sometimes dramatic, as the following story shows. He once began to preach by saying: "My text is Philippians 4:13: 'I can do all things.'" Then he extracted a bill from his wallet, and said: "Paul, that is simply preposterous: I'll wager this that you can't do anything of that sort." Once more he opened his Bible, and read: "I can do all things through Christ which strengtheneth me." When he read this, he returned his bill to the wallet and remarked, "So? Then I withdraw my offer. Of course you can. Anyone can do anything by the help of God."

VII. Food for Thought:

We need to be deeply penitent for our sins and the sins of our nation.

INTERMEDIATE DEPARTMENT

By Miss Huldah E. Myers

Intermediatee Department

January 11, 1942

The Life of Christ

(An evening of scripture and song)

Two readers take charge of the meeting.
First Reader—Luke 2:7-16 (birth)
All—"Joy to the World" (vs.1)
Second Reader—Matt. 2:13-16, 19-21 (flight into Egypt and return)
All—"God Will Take Care of You"
First Reader—Luke 2:42-49 (twelve years old)
All—"O Master Workman of Our Race"
Second Reader—Matt. 3:12-17 (baptism)
First Reader—Matt. 4:1-11 (temptation)
Second Reader—Matt. 4:18-22 (calling disciples)
All—"Follow Me"
First Reader—Matt. 8:2,3,14-16 (healing sick)

All—"The Great Physician"
Second Reader—Luke 18:15-17 (blessing little children)
All—"I Think When I Read That Sweet Story of Old"
First Reader—Luke 8:22-24 (end with "saying"; the chorus comes in after this.)
All—"Master, the Tempest is Raging"
Second Reader—Luke 15:3-7
All—"Ninety and Nine"
First Reader—John 10:11-16 (the good shepherd)
All—"Saviour, Like a Shepherd Lead Us"
Second Reader—Matt. 21:6-11 (triumphal entry)
Solo or Piano—"The Palms"
First Reader—Matt. 26:36-46 (Gethsemane)
Solo—"Alone"
Second Reader—John 18:2-5; Luke 23:1; John 19:1-3, 15-17 (trial and crucifixion)
All—"Must Jesus Bear the Cross Alone"
First Reader—John 19:38-42 (burial)
All—"Jesus, Keep Me Near the Cross"
Second Reader—Luke 24:1-6
All—"Christ Arose"
First Reader—Luke 24:50-52 (the ascension)
All—"I Will Sing the Wondrous Story"
Benediction

(Use as many verses of the hymns as time will allow. If you desire, instead of only two readers, you might use a different person for each passage.)

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CORRESPONDENCE

(Continued from Page Eight)

visit soon.

After a long illness, Sister J. A. Ratzlaff finally had to succumb to a cancer condition. She passed away peacefully Saturday, November 29, at the Clinton hospital. Although we realize that she has been relieved of much suffering and has departed to a better home, yet our hearts go out in sympathy to her husband and five children. We hope to be able to send in the obituary soon. Funeral services will be held Wednesday afternoon.

Mr. and Mrs. P. G. Bergen and daughter, Elizabeth, are expected back from Illinois this week.

Marvin Janzen was a welcome visitor home from the C. O. camp at Colorado Springs, but his furlough was only for a few days. Last week his brother, Gus, also left for the same camp. In order not to make it too inconvenient for the family, the third brother, Allen, has been deferred until Marvin will be discharged. These young men are sons of Mr. and Mrs. C. L. Janzen.

Harry Friesen, a son of Mr. and Mrs. J. J. Friesen, has been discharged from the Colorado Springs C. O. camp on account of physical disability. He is at present employed in Enid. —*H. A. Unger*

EMMAUS MENNONITE CHURCH

Whitewater, Kansas

On Thanksgiving Day, November 27, two services were conducted by Rev. J. R. Barkman and a group of students from the Oklahoma Bible Academy, Meno, Oklahoma. We were greatly blessed by their services.

Sunday evening, December 1, the choir from the Mennonite Church of Wichita gave a program in our church. Rev. P. E. Frantz accompanied the group. The program was appreciated.

Tuesday evening, December 3, Missionary Aganetha Fast from China was our guest speaker. She gave a very inspiring message. Wednesday afternoon she spoke at the women's missionary society meeting.

During the last three months, three of our young men have left for camp. At this Christmas season let us remember the words, "And the Angel said unto them, 'Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.' "

FREDONIA, KANSAS

We, as a little group here, are thankful for the support the conferences have given us till now. We have a common battle with the larger churches, but we have local problems that seem rather confusing. Our group is composed of representatives from various churches, some where curch policy plays a great part. Whether that practice is very important could be debated.

Another handicap, if we may call it so, is the distance of our church attendants. Another is our place of worship. It's a rural school house. It is too small, and it is not arranged for Sunday School work or even worship. It does not seem attractive to many. They want a church home. Here we are always watched by the school-board, and if a school-board is not church-minded, it does not take higher mathematics to figure out what the results are. In a schoolhouse we have nothing to say, but all to take if we want it any longer.

What we need is a little mission church in town. There are many poor people who would like to attend if it did not mean high membership dues.

Can the dear reader now guess what we would like to ask for? May the Lord bless all of you who have a fine church-home and not forget the needy smaller groups. —*Gustav Frey*

SPRINGFIELD CHURCH

Springfield, Pennsylvania

The Springfield congregation held a pre-nuptial shower for Miss Lydiamarie Thomas of Zion Hill, Pennsylvania, and their pastor at their regular missionary meeting on October 22, in the home of Mr. and Mrs. Thomas Schimmel. The gifts were many and valuable. The Ladies' Aid Society also presented the couple with a very beautiful quilt.

The wedding took place on November 8, in the Quakertown Church of the Brethren. Most of the Springfield congregation were present. Nearly three hundred people attended the wedding. The pastor and his wife toured the southern states on their honeymoon.

On November 21, a musicale was held in the Springfield Church, featuring Bob Wetzel, radio gospel singer, the Bethlehem Mennonite Brethren in Christ Male Quartet, and Miss Edna Mussleman, soloist.

FIRST MENN. CHURCH OF CHRISTIAN

Moundridge, Kansas

December 10, 1941

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Ps. 92:1).

As we look back upon the year that soon will come to a close, we can say that it has been a year of many blessings, spiritually as well as materially. For all these blessings we give thanks and praise to our heavenly Father.

For his Thanksgiving message our pastor chose the very timely subject, "Thanking God in Trying and Difficult Times." His text was Acts 28:15. In part he said, "My text is taken from the story where Paul, as a prisoner in chains, was being taken to Rome for his trial. Undoubtedly, those were trying and difficult days in the apostle's life. Yet, in spite of such adverse circumstances he found reasons to give thanks unto God. We are also living in trying and difficult times. There is so much fear, hatred, strife, suffering, discouragement, and distress in the world today that we have a tendency to overlook many of our blessings, and consequently we are not as we should be. Surely, we still have much to be thankful for! Food, raiment, shelter, health, homes, friends, especially, the Friend of friends, the open Bible, open churches, a nation still at peace, and a government giving recognition to conscience (permitting C.P.S. camps). For all these blessings we should be grateful and should thank and praise God even if these are dark and troublesome times in which we are living today."

So far, three of our boys have been called to the Civilian Public Service camps. Roland Ortman is in the camp at Colorado Springs, Colorado, and Richard Stucky and Orvid Schrag are in the camp at Denison, Iowa. Encouraging reports have been received from all of the boys.

On May 7 our congregation was saddened to hear of the death of Mr. Arthur Wedel, forty-three years, at the Good Samaritan Hospital, Los Angeles, California. The body was brought here for the funeral services which were held in our church. Brother Wedel grew to manhood in this community and was a brother to our pastor, Rev. P. P. Wedel. On May 31, 1914, he became a member of our church. He retained his membership until his departure Since he was a field geologist for an oil company his services were often required at various places. Thus being transferred quite frequently, he with his wife have lived in many places and in many states. At the time of his death they were living in California.

Ten of our young people are receiving catechetical instruction from our pastor every Sunday afternoon. The choir, under the direction of Mr. Ed. Wedel, has two rehearsals each week in preparation for the celebration of Christmas.

On November 9 our annual church meeting was held. Mr. D. J. Stucky was elected as a new member on the board of trustees. In this year there were fourteen marriages and one death. The annual business meeting of the Sunday School was held on November 30. The following officers were elected, Superintendent, Richard Graber; assistant superintendent, John P. Krehbiel; secretary, Agnes Graber; treasurer, Waldo Goering; librarian, Evelyn Krehbiel. The Sunday School will present a Christmas program on Christmas eve. Dedication services were held last Sunday morning for the new Mennonite Hymnaries that were purchased recently.

During this year many of our members have been sick, some very seriously. However, we are grateful for the way God has kept us, as thus far, there has been only one death.—*Orlando E. Unruh, Corr.*

BETHEL MENNONITE CHURCH

Mountain Lake, Minnesota

December 14th might well be called an epoch for the Bethel congregation at Mountain Lake, Minnesota. In the forenoon the Rev. Erland Waltner, who comes to us from the Second Mennonite Church of Philadelphia, Pennsylvania, was installed as Elder of the church with Dr. P. A. Penner officiating. Dr. Penner, in a short message preceding the installation, based his thoughts on a portion taken from Acts 10:33, "Thou hast well done that thou art come," stressing especially the present need of the church. The remarks by the Rev. Waltner, following the installation, were based on a portion taken from Exodus 3:11, "Who am I, that I should go?"

In the afternoon the Christian Endeavor sponsored a program in the form af a welcome for Rev. and Mrs. Waltner and an expression of thanks and a farewell to Dr. and Mrs. Penner, who for the last five and one half months have so faithfully filled the vacancy caused by the death of the late Dr. P. R. Schroeder.

Dr. and Mrs. Penner are leaving on December 15 for Newton where they will make their home in the future.

The new church building is nearing completion. If the work goes on unhindered it will very likely be ready for dedication in less than two months. May the *Prince of Peace* be glorified in *all* that we undertake. *Mrs. D. H. Fast, Corr.*

—Two truck loads of vegetables and fruits, contributed by members of the *Eden Mennonite Church, Moundridge, Kansas,* were delivered recently to the Civilian Public Service camps at Colorado Springs, Colorado, and Denison, Iowa.

—*Mennonite Weekly Review*

IMMANUEL MENNONITE CHURCH

Los Angeles, California

We praise the Lord for continued spiritual blessings in our church, Sunday School, and auxilaries. The attendance all along the line has been increasing, as also the interest in spiritual things. We feel keenly the need of a larger church auditorium and more Sunday School rooms. For the past month the Sunday School has carried on a contest between classes, which includes memory work, keeping the quiet hour, and bringing in visitors. While the whole Sunday School was invited to join the contest, it was expected that the Juniors and Intermediates would lead in the race. However, it turned out differently. To everyone's surprise, two adult classes, the older men's and the older women's classes, took the lead —but the contest is not yet ended. Several Primary classes and even the Cradle Role Class are making a good record. The memory work consists of scripture portions carefully selected for each grade. The mothers and grandmothers memorize their verses while washing dishes, etc. One of the older brethren testified in prayer meeting that he praises the Lord for the discovery that he could still memorize and for the blessing it has brought him.

A teacher training class for Sunday School teachers was organized last fall. It meets Wednesday after prayer meeting. Bible doctrine is taught by the pastor in the first period, and in the second period the principles and methods of pedagogy are studied under the leadership of Miss Dorothy Schroeder, with occasional outside speakers. This has proved to be a very popular class.

Our church sponsors sixteen neighborhood Bible classes for school-age children. These meet weekly in certain private homes over the whole church district and are cared for by a teacher and a hostess. By the aid of scripturegraph a definite course of study is given. One object is to get children interested who are not attending Sunday School. The parents are of course also contacted and some have joined Sunday School. During the first six weeks of these classes 440 children were contacted, of whom ninety professed to accept Christ. This is part of the child evangelism movement. There is a large field around our church for such service.

We thank the Lord that this year our church has suffered no loss by death, though several of our members have been seriously ill. Sister Elizabeth Braun has had a long siege of heart trouble, but is able to be about again. Dear Mother Wirkler, mother-in-law of our General Conference President, is laid up in the hospital with a broken hip, received from a fall on November 23rd. She has suffered very much, but she is so brave and cheerful. We trust the Lord will restore her to normal health. Brother Bernard L. Glavin is in the hospital, ill with pneumonia. The latest report states that he is improving.

We are deeply saddened by the beginning of hostilities and the wartime conditions we are facing, but our eyes are upon the Lord Who rules heaven and earth, and Who will guide and comfort as the need arises. Praise His Name. —*Anna G. Stauffer,* Corr.

SWISS MENNONITE CHURCH

Alsen, North Dakota

On October 12 we had our Harvest Mission festival. Brother and Sister Albert Ewert from Lustre, Montana, had been asked to come and serve us during that time. At the morning service Brother Ewert spoke on I Peter 1:3-8. The spiritual blessings rather than the material blessings are what really count in our lives. Brother H. Ortman spoke on Revelation 26: 12-25. God loves us whether we receive blessings or what seem to be hindrances. In the forenoon Brother Dahlenburg spoke on the needs of missions, and the need of praying for our missionaries and missions. Brother Ewert again gave us a very timely sermon on "Our Mission Field." As text he used Luke 2:49 and Luke 15, comparing men to the lost coin, sheep, and prodigal son. Some are like the coin—lost, but do not know it; some like the sheep—know they are lost, but are unable to find their way back without help; others like the prodigal son—they come to themselves and then come back. Since we find these people right in our own communities, our missionary field begins there. He also pointed out the influence of true Christian life. We should live as Christ taught us to live. The question then arises, "Have we done our share?"

Brother and Sister Ewert stayed a few days longer, and Brother Ewert gave us real spiritual food. This brother preaches the Word of God as it is written and does not try to interpret it into something new or different, as is often done in our day. How sad it is that there are those who do not like to hear the Word pure and undefiled. Man loves darkness rather than light. Why? Because his deeds are evil. If Satan has ever worked hard, he is doing it in these latter days. There is only one way to defeat him, and that is in prayer. Do we use this power of prayer enough?

November 16 Brother Kleinsasser, teacher of the Bible school at Munich, gave us two inspiring messages. This brother also preaches the Word of God truly and honestly. We were greatly blessed by the services, and our prayer is that the Word may bear fruit. The main points of his message were based on Hebrews 1, God's last word to men. It is up to us to accept or reject Christ. Our only advocate is Jesus Christ. Light has come, but men prefer darkness rather than light. What are *we* doing with Christ?

November 13 and 14 we had a very blessed time by having Missionary W. C. Voth in our midst. No doubt most of you have heard him speak. You know how he is able to take the audience right into China, and how one is privileged to see the Chinese brothers and sisters in their every-day life and share with them their joys and sorrows.

Many may have heard of the very rainy weather we had this fall. Well, thanks be to God that most of the grain has been threshed, even though it took over two months to do so. Quite a bit of swatted grain remained on the fields, and the shocked grain was damaged quite a bit. As a whole, however, the crops were good and prices are somewhat better, so no one will be in want of the necessities of life.

—*Minnie Kunkel,* Corr.

FIRST MENNONITE CHURCH
Allentown, Pennsylvania

Our Rally Day service, held October 12th, was well attended. The children coming from the primary department to the intermediate department were each presented with a Bible, with their names inscribed on the fly-leaf. The other members received certificates and seals to be attached thereto, for each perfect year's attendance. One of our members received a seal for twelve years' attendance in our own school.

Some members of the congregation, including especially delegates to the General Conference held at Souderton, Pennsylvania, are still reminiscing on the inspiring time they had at the conference and the wonderful fellowship they had with new and old acquaintances.

Mennolan, the site of our Mennonite Young People's Retreat, situated near Finland, Pennsylvania, is being closed up for the winter and is expected to be in fine shape, with new additions, for next summer.

Our Sunday School is planning on having a White Gift service on December 14th, in conjunction with the evening church service.

Some of the members are planning on attending the tenth joint conference of Mennonites, Schwenkfelders, Brethren, and Friends, to be held at the Friends' Meeting House, 15th and Race Streets, Philadelphia, Pennsylvania, next Saturday, December 6th.

—*Mary M. Beidler,* Corr.

LETTERS FROM REV. W. C. VOTH

(Continued from Page Four)

their home and school days in China and hope to go back again some day. My thoughts and prayers go there continually. Four-year-old Helen Alice hopes to stay here long enough to go to kindergarten, to which she has only two blocks to go and ten months to wait.

—*Mrs. Wm. C. Voth*

Mr. Voth's travel letters are as follows:

Sandusky, Ohio, September 17. Well, I got this far safely. Before me is Lake Erie, and no way to cross from here. The agent at the depot told me that the boat would leave at 8:00. Took a taxi to the boat, but was told there that there was no boat to Pelee Island today. The only way left was to take a bus to Detroit, and from there to Leamington.

Scudder, Pelee Island, Ontario, September 19. This is a very beautiful morning. At 6:50 I took a boat from Leamington to Pelee Island. Yes, I finally got to the island, and all is working out quite well except that I have one meeting here in place of two. This gave me a chance of getting in a meeting at Harrow last night, though.

Passing immigration at Windsor was not as easy as the last time. Officers had many more questions to ask, but they gave me a traveling permit until December 31, which they said could be renewed if need be. Then I went to the customs office, and on another round of questions got to my projector. . . . They finally gave me a permit, on which, however, they priced the machine pretty high, and I am to pay twenty dollars duty on the slides if I leave them in Canada. Well, that's all right as I surely will take these things back.

On my arrival at Leamington I inquired for Rev. N. N. Driedger, after I found that the only boat to the island had left at 3:00 P. M.; this was 4:15, with no boat going at all on Thursday. He telephoned to the island and arranged for a meeting for tonight (Friday) in place of Wednesday, as previously planned. We went out to Harrow Thursday and got a nice little group together in the home of Mr. and Mrs. Goertzen. They have no church there, but some may come to Leamington for Sunday also. Most of the people are working, and since it was an impromptu meeting, it was late when we got started. I spoke about as long as usual and was going to close, when several spoke up at once, "We don't get to hear from China . . . go on." After the close some wanted to know more about Chiang Kai Shek and Madame Chiang, whom I had mentioned, and more questions were asked till, at 11:00 o'clock, I said we would have to quit, as they would have to work the next day. This was one of the most live-wire groups I ever had the privilege of speaking to. If I had gotten to the island as planned I might not have gotten to go there at all. So, after all, it looks as though the Lord changed things in His own way.

It was quite a reminiscence to cross on this ferry to the island. It was one about the size of those ferrying between "Dumb-bell Island" and Hong Kong. But in place of large baskets of fish the cargo consisted of large baskets of bread, five or six cars, a big oil truck. On the boat also was a man named Willms, of our Mennonites. He brought his fourteen-year-old son on a stretcher from the hospital. The boy had had infantile paralysis. His legs had been in casts for several weeks. . . . The doctor had said he should stay in for two months more. The boy took it very courageously and said, "Anything, just so I get well again some day."

Report of Offerings

REPORT OF THE TREASURER OF THE FOREIGN MISSION BOARD FOR

October, 1941

Menno Menn. Ch., Lind, Wash., $99.00; H. S. Bachman, Wood Lake, Calif., $5.00; First Menn. S. S., Hillsboro, Kan., $108.38; Zion Menn. S. S., Donnellson, Iowa, $35.96; Grace Menn. Ch., Lansdale, Pa., $64.30; Harvest Festival, Eden Menn. Ch., Moundridge, Kan., $1435.71; Bergfield Menn. Ch., Delft, Minn., $24.30; New Menn. Ch., Deep Run, Pa., $13.35; Eastern Dist. S. S. Union, $400.00; First Menn. Ch., Sugar Creek, Ohio, $30.00; First Menn. Ch., Upland, Calif., $53.73; First Menn. S. S., Upland, Calif., $11.88; Brown Refund, $5.43; Katie E. Krehbiel, Donellson, Iowa, $5.00; Salem Zion Menn. S. S., Marion, S. D., $25.00; Johannestal Menn. S. S., Hillsboro, Kan., $34.31; Emmanuel Menn. Ch., Galva, Kan., $16.73; Christian Ch., Moundridge, Kan., $112.00; Y. P. Retreat, Silver Creek Falls, Ore., $5.33; Friedenstal Menn. Ch., Tampa, Kan., $10.86; Immanuel Senior C. E. Soc., Los Angeles, Calif.

Mrs. W. S. Gilbert, Albany, Ore., $45.00; The Bethel Institute, Newton, Kan., $10.50; Hebron Menn. Ch., Buhler, Kan., $37.15; Emma K. Bachman, Woodlake, Calif., $20.00; H. S. Bachman, Woodlake, Calif., $10.00; Tabor Menn. Ch., Goessel, Kan., $104.03; Gnadenberg Menn. Ch., Whitewater, Kan., $17.30; Rosenorter Gem., Laird, Sask., $133.00; Nordstern Gem., Drake, Sask, $100.00; Bethesda, Gem., Langham, Sask., $20.00; Nordheimer Gem., Winnipegosis, Man., $20.00; Grace Menn. Ch., Dallas, Ore., $56.84; Menn. Ch. and S. S., Lehigh, Kan., $28.44; Alberta Com. S. S., Portland, Ore., $9.90; San Marcos Menn. Ch., Paso Robles, Calif., $39.08; Menn. Ch., Buhler, Kan., $25.03; Inman Menn. Ch., Inman, Kan., $11.41; Flatland Menn. Ch., Quakertown, Pa., $13.07; Alexanderwohl Menn. Ch., Goessel, Kan., $193.52; Bethel College Ch., N. Newton, Kan., $33.57; St. John Menn. Ch., Pandora, Ohio, $150.00; First Menn. Ch., Philadelphia, Pa., $28.93; Bethel Menn. Ch., Enid, Okla., $12.51.

A. D. Ruth, Reedley, Calif., $50.00; First Menn. Ch., Paso Robles, Calif., $23.32; Mrs. Sarah A. Wiebe, Delft, Minn., $50.00; Bethel Menn. Ch., Lustre, Mont., $128.00; First Menn. S. S., Beatrice, Neb., $206.84; First Menn. Ch., Mt. Lake, Minn., $134.75; Emmanuel Menn. Ch., Pratum, Ore., $26.36; Menn. Ch., Germantown, Pa., $9.47; Bethel Menn. Ch., Mt. Lake, Minn., $180.00; Frank Balzer, Sr., Mt. Lake, Minn., $180.00; Elizabeth K. Linscheid, Boulder, Colo., $10.00; First Menn. Ch., Hillsboro, Kan., $38.27; First Menn. Ch., Lima, Ohio, $44.70; Bethesda Menn. Ch., Henderson, Neb., $74.30; Salem Menn. Ch., Freeman, S. D., $80.00; First Menn. Ch., Pretty Prairie, Kan., $800.00; Mrs. Elizabeth Latschar, Deer Creek, Okla., $1.00; Swiss Menn. Ch., Whitewater, Kan., $40.07; Swiss Menn Ch., Alsen, N. D., $50.43; Zion Menn. Ch., Kingman, Kan., $9.20; Pleasant Valley Menn. Ch., Kismet, Kan., $4.70; First Menn. Ch., Beatrice, Neb., $257.08.

Bethel Menn. Ch., Fortuna, Mo., $10.33; Edison Sprunger S. S. Class, Berne, Ind., $22.00; Flatland Menn. Ch., Quakertown, Pa., $10.20; Herold Menn. Ch., Clinton, Okla., $29.39; First Menn. Ch., Monroe, Wash., $19.80; Sychar Menn. Ch., Cordell, Okla., $4.71; Garden Twp. S. S., Moundridge, Kan., $24.52; Amy H. Berky Legacy, Bally, Pa., $207.18; Bethel College Ch., N. Newton, Kan., $10.00; First Menn. Ch., Berne, Ind., $697.19; Eyebrower Gem., Tugaske, Sask., $7.15; Ewert Refund, $15.22; Hoffnungsfelder Gem., Grande Prairie, $20.00; Mrs. W. E. Nafziger, Salem, Ore., $30.00; Mission Friend, Berne, Ind., $16.00; Menn. Ch., Newport, Wash., $18.13; Essex Co., Vereingten Gem., Leamington, Ont., $100.00; Zoar Menn. Gem., Langham, Sask., $47.00; Jugendverein, Eigenheim Ch., Rosthern,Sask., $10.00; Eigenheim Ch., Rosthern, Sask., $8.50; Vereinigten Gem., Waterloo-Kitchener, Ont., $22.50.

Menn. Group, Crystal City, Man., $20.00; Bergthaler Ch., of Man., $224.87; Jansen Watson Group, Le Roy, Sask., $21.40; Bethel Gem., Great Deer, Sask., $9.42; Salem Zion C. E. Soc., Marion, S. D., $60.00; First Menn. Ch. Christian, Moundridge, Kan., $35.00; Zion Menn. Ch., Elbing, Kan., $112.00; Bergfelder Ladies S. S. Class, Delft, Minn., $20.00; Hoffnungsfeld S. S., Moundridge, Kan., $100.00; Bethel Menn. Ch., Inman, Kan., $175.09; Bethany Menn. Ch., Kingman, Kan., $40.00; Friend, Cleveland, Kan., $3.00; Hutterthal Ch., Freeman, S. D., $230.00; C. C. Sperling, Inman, Kan., $25.00; Bethesda, S. S., Henderson, Neb., $19.86; Menn. Ch., Deer Creek, Okla., $29.80; Hutterdorf Ch., Freeman, S. D., $186.96; Volunteer Class, Eden Menn. Ch., Schwenksville, Pa., $60.00; Mary C. Kerr, Harleysville, Pa., $25.00; B. F. Welty Pt. Legacy, Tacoma, Wash., $44.62; G. J. Voth, Inola, Okla., $30.00; Loyal Workers Class, Menn. Ch., Pawnee Rock, Kan., $10.00; Philathee Class, Menn. Ch., Wayland, Iowa, $5.00; Moyer Refund in full, $12.50; Ex. Comm. of Miss. Soc., $873.29.

	Total Receipts	**$9,556.67**
Disbursements:		
	Total	**5,556.27**

Respectfully submitted,
J. E. Regier, Treasurer

« « JOTTINGS » »

—The second women's gospel team quartet of *Bluffton College* recently gave a program of devotions, quartet numbers, and short talks concerning, "The Place of the Christian in the World Today" at the Defenseless Mennonite Church in Bluffton. This group will tour in Indiana and Illinois from December 31 to January 5. Members of the quartet are Viola Amstutz, soprano from Pandora, Ohio; Frances Beckenbach, second soprano from Canfield, Ohio; Ruth Soldner, alto from Berne, Indiana; and Helen Habegger, second alto from Busby, Mont. Miss Edna Ramseyer, dean of women, and Miss Thelma Daily will accompany the group.

—*Brother Walter H. Temple,* deacon at the Germantown Mennonite Church, brought the morning message at the Second Mennonite Church, Philadelphia, on December 14.

—*The East Swamp Church of Quakertown, Pennsylvania,* of which Rev. Harold Burkholder is the pastor, has pledged $450 towards the purchase of an Orgatron.

—*Frieda and Marvin Dirks* of the Philippine Islands writes, "Glory to God in the highest, on earth peace, good will toward men," the most thrilling music the world has ever heard, re-echoes round the world at this Christmas time. Even though it is partly drowned out by the rumblings of war, its significance is not dimmed in the least for those who know and love the Christ."

—*Bethany Church* (Quakertown, Pennsylvania,) bulletin: "The stained glass memorial doors, transom, and windows in the vestibule, donated by Oliver Jarrett and Mrs. Miriam Yost, in memory of their wife and mother respectively, will be dedicated in connection with the morning worship on December 21.

—*Relief:* "The monthly budget for the work as planned is about $10,000.00. If our churches will give on the average of one dollar per member then this work can be kept up and properly expanded."

—*Daniel J. Unruh,* pastor of the Emmanuel Mennonite Church, Pratum, Oregon, says on the cover of his church bulletin: "We will endeavor to bring to you a message of courage in the days of fear, strength when the going is difficult, hope when the prospects look gloomy, comfort when the heart is heavy. We invite you to join us in this program, but above all we invite you to the experience of knowing the Lord Jesus Christ as your personal Saviour and then to witness for Him."

—The worship program for December 7 of the *First Mennonite Church, Philadelphia, Pennsylvania* included periods of meditation before the morning and evening sermons. (Perhaps, we need more of this to give the precious Word of God a chance to soak in.)

—*Dr. and Mrs. D. C. Bixel of Bluffton, Ohio,* celebrated their Golden Wedding anniversary on December 3 with a family dinner for forty people. They were congratulated by about four hundred friends. —*Corr. First Mennonite Church.*

—From the bulletin of the *First Mennonite Church of Reedley, California:* "A dedication. The anthem this morning by the Men's chorus is dedicated to Mr. C. F. Mueller . . . in appreciation of his twenty-five years of faithful service as director of the chorus."

—*The Mennonite Yearbook* contains an article by Henry A. Fast on the Civilian Public Service camps.

—The *Inman* (Kansas) *Mennonite Church,* of which John E. Kaufman is pastor, dedicated their new Mennonite Hymnaries on December 7. The Junior choir and the mixed and ladies choruses each sang two numbers.

—*Leonard Wiebe* of the First Mennonite Church of Upland, California, recently left for the Civilian Public Service Camp at Cascade Locks, Oregon.

—The entrance gate to the *Freeman Junior College* campus has been completed. Rev. A. W. Friesen of Henderson, Nebraska, has contributed a copy of *Spiegel Der Wahrheit* to the library. Mrs. John Ewert donated a Bible printed in 1892.

—*Rudolf Schmidt* writes: "All matters pertaining to the Pleasant Valley Mennonite Church, Kismet, Kansas, should be sent to John Stoll, Kismet, Kansas. All matters pertaining to the Friedensfeld Mennonite Church, Turpin, Oklahoma, should be sent to H. B. Regier, Turpin, Oklahoma. We have made the change to the Carnegie community and are serving the Greenfield Mennonite Church. Our address for the present is Fort Cobb, Oklahoma."

—*Orrie O. Miller* writes: "For quite some time past we have felt the need of an M. C. C. (Mennonite Central Committee) insignia and have just recently worked out one which tentatively might be acceptable to our M.C.C. After such insignia is finally approved by our organizations, it can be used in a number of ways on letterheads, stickers, shipping instructions, etc."

—*Whispering Pines* is a paper published by the Civilian Public Service Camp at Marietta, Ohio. The subscription price is seventy-five cents a year.

—*Joseph Smith* and *Ruth Fletcher* were recently united in marriage in the home of Rev. J. J. Plenert, Philadelphia, Pennsylvania. The couple will live at 5129 Chester Avenue.

—*The Zion Mennonite Church of Donnellson, Iowa,* of which N. E. Nunemaker is pastor, uses a graph to show the trend of Sunday School attendance.

—Eleven *Bethel College* students are doing Sunday preaching through the cooperation of the Home Missions Committee of the Western District.

—*The Hebron Christian Endeavor Society of Buhler, Kansas,* was very fortunate in having Rev. David Wedel of Halstead as their guest speaker on November 30. He told of his work as director in the C. O. camp at Marietta, Ohio. Mr. Harry Sawatzky of Buhler, Kansas, assisted him by showing moving pictures of the Colorado Springs and the Marietta, Ohio, camps.

THE MENNONITE

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